

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

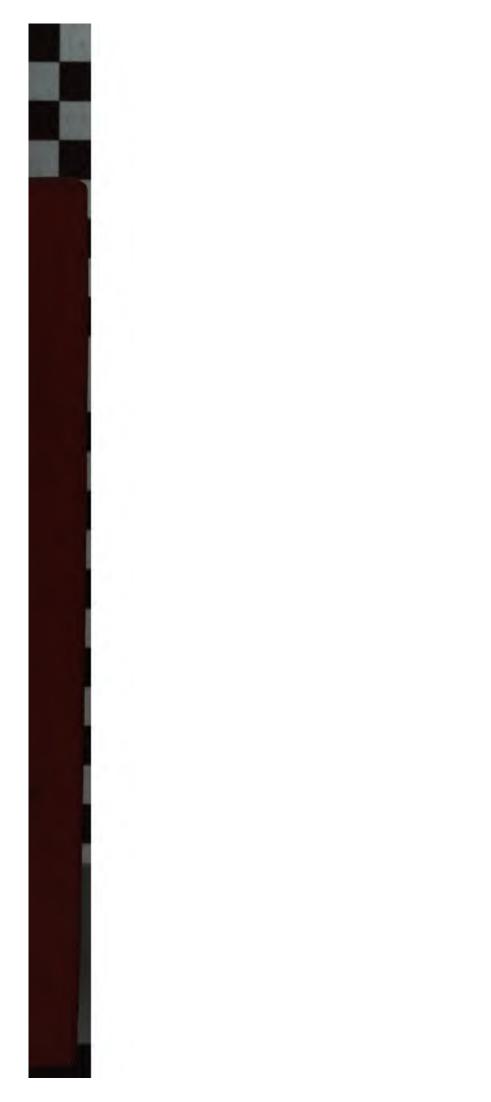
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/







THE

THEOLOGICAL AND LITERARY

6253

JOURNAL.

EDITED BY DAVID N. LORD.

VOL. XI.

JULY, 1858-APRIL, 1859.

NEW YORK:
PUBLISHED BY FRANKLIN KNIGHT,
138 NASSAU STREET.

1859.



ERABIDA ERIXA EMBRIDA BARR

ENTERED seconding to Act of Congress in the year 1859, by DAVID N. LORD,

in the Clerk's Office of the District Court for the Southern District of New York.

THE

THEOLOGICAL AND LITERARY

JOURNAL.

VOLUME XI.

JULY, 1858.

NUMBER I.

ART. I.—THE PRINCIPLE OF O. A. BROWNSON'S SUCCESSIVE THEOLOGICAL OPINIONS.

THE CONVERT; OR, LEAVES FROM MY EXPERIENCE. By O. A. Brownson. New York: Edward Dunigan and Brother. 1857.

This volume professes to be a biography of Mr. Brownson's religious and non-religious life; or an account of the beliefs he has successively entertained, and the reasons of his adopting and abandoning them, till he reached that which he last embraced. It is designed to justify his renunciation of the Protestant faith, and vent the scorn with which he now regards it; to apologize for the universalism, the infidelity, the Fanny-Wrightism, Robert-Dale-Owenism, St. Simonism, idealism, and Unitarianism to which he next successively gave his advocacy; and finally to vindicate his transition from those faiths—most of which are total rejections of Christianity—to an unreserved and passionate subjection to the authority of the Catholic church.

The task appears to have been quite congenial to Mr. B.'s tastes. He seems to have felt no paroxysm of diffidence, no hesitation from delicacy to lift the veil from his life.

It is written in a tone of ample self-complacency. If he plunged headlong into the grossest and most revolting errors, if he became the dupe of his own shallow sophistries, he always has the satisfaction of being able to trace the fault to somebody else. And he expects his reader to regard the work as a proof that he was at least an earnest and impartial seeker after truth; that he had plausible reasons for his several conversions; and especially that the Catholic hierarchy which he has at length taken as his guide, has the absolute authority in religion which he ascribes to it.

It is very far, however, from having made any such impression on us. Instead of the history of a religious speculatist who, having had his birth and education in a Christian community, might be expected to recognise Jehovah in a measure in his true character as creator and lawgiver, and admit the authority of the revelation he has made; it is the history of a mere rationalist, who, however he admits the being of God, and the fact or possibility of a revelation of his will, assumes that he is himself the supreme arbiter in all questions of religion; makes his own indepent testes

who led him into false views, perplexities, and scepticism. He says of his youth:—

"Unhappily, while I had strong religious affections and the elements of Christian belief, I belonged to no church, and had no definite creed. True, I had been taught the Shorter Catechism, but I was not taught it as something I must believe, and I soon learned that they who taught it to me did not themselves believe it. True, also, I was taught the Apostles' Creed, but I was not required to believe it, and received no instructions as to its sense." "I attached very little definite meaning to what I was taught, and was open to any kind of influences by which I was surrounded. The most I was told was, that I must 'get religion,' 'experience religion,' have 'a change of heart,' 'be born again;' but how that was to be brought about, I could not understand. I took it for granted that I had not experienced religion, and I really wished that I might be born again; but how I could be born again, or what I was to do in order to be born again, nobody explained to my understanding."—Pp. 7-9.

But he soon fell into the company of persons who gave him specific notions of what they thought he should or should not believe.

"But time went on, and after I was fourteen years of age, I was thrown upon a new world, into the midst of new and strange scenes, and exposed to new and corrupting influences. I fell in with new sectaries—universalists, deists, atheists, and nothingarians, as they are called with us, who profess no particular religion. I still held fast to the belief in my need of religion, and there were times when my earlier feelings revived, and I enjoyed my silent meditations. But my young head became confused with the contradictory opinions I heard advanced, with the doubts and denials to which I listened, and for a time my mind was darkened, and I half persuaded myself that all religion was a delusion—the work of priestcraft or statecraft. I was in a labyrinth of doubt, with no Ariadne's thread to guide me out to the light of day."—P. 13.

It was thus in a destitution of all true knowledge of God, and under a doubt of the authority and teachings of his word, that Mr. B. commenced his theologico-speculative career, and it is in that ignorance of Him, distrust of his word, and reliance on himself, that he proceeded at all its subsequent stages.

I. Thus the principles which he avows and represents as having governed him in his successive speculations are rationalistic and infidel, and involve a total rejection of God as a teacher by a revelation of his will, and of his word as a rule of faith. Thus he says:—

"I felt as every thinking man feels and always must feel, that reason is insufficient, and that with no other guide it is impossible to attain to all truth, or always to avoid all error; but it was the best guide I had, and all I could do was to exercise it freely and honestly upon all subjects,-to give it fair play and abide the result. I did not absolutely reject the Scriptures, nor absolutely accept them. As the word of God they were infallible; but they were and could be the word of God only in the sense intended by the Holy Ghost, and that sense I had no infallible means of ascertaining. I could not then feel myself bound by the strict letter of the Scriptures, and felt that I had a right to interpret them by my own understanding, and to explain them in accordance with the dictates of natural reason. I consequently without rejecting them attenuated their practical authority, and made reason a rule for them, instead of taking them, as the believer must, as a rule for reason."-Pp. 36-37.

The three commences and moreover that Carl has not a

itself the reader can discern with certainty what it is that And on the ground, he is taught or meant to be taught. assumes, that language is necessarily an inadequate and uncertain vehicle of thought. But this is a denial that God either has or can make a revelation of his will to men in such a form as to place it in their power to comprehend it and bind them to receive and confide in it. For language is not only immeasurably the most adequate and perfect medium of conveying a revelation to men, but it is the only medium through which a revelation can be made of laws, promises, purposes, and facts, such as are presented to us in the Bible. But to deny the fact and possibility of such a revelation of his will, is to deny the fact and possibility to God, of revealing himself as God, asserting his rights, and instituting and exercising a moral government over men. It is to assert that an impassable barrier separates him from his creatures; that from the want of a vehicle of communicating with them he is wholly isolated from them and they wholly isolated from him. It is wholly therefore to divest the divine word of authority. It strikes it from its office as a revelation of his will into a dead letter; a mass of indeterminable signs; of unintelligible enigmas; and nullifies therefore all its laws, cancels its promises, and blots out its disclosures of the future. Not a gleam of light is discernible in it on any of the subjects of which it treats. Not a particle of certainty exists, indeed, what the subjects are which its language denotes. But this is the blankest infidelity. It is a denial that God has revealed himself to us as a moral governor, as absolutely as a direct affirmation that he has not would be. It is a denial that the Scriptures are his word and have any authority over us, as absolutely as a denial would be that they proceeded from him, and affirmation that they are the mere word of uninspired men. It exhibits religion accordingly as impossible, except as a mere blind naturalism.

Mr. Brownson therefore wholly discarded the Bible as an intelligible revelation and a guide of his faith. He says, indeed, he "did not absolutely reject the Scriptures;" that is, he did not formally deny that they are the word of God; but that was not necessary to his total rejection of them as an intelligible and authoritative manifestation of his will

and of the great facts and truths of his government. Hav ing pronounced them unintelligible and unauthoritative, h could admit that they were from God, and yet maintai that they were no revelation of his will, and no expositio of his own obligations, nor rule of his faith. "As th word of God," he says, that is as to the mysterious sens which God employed them to express, the Scriptures" wer infallible; but they were and could be the word of Go only in the sense intended by the Holy Ghost, and the sense I had no infallible means of ascertaining." He accord ingly openly avows that on that ground he rejected th meaning-whether it was of their laws, their threatening their representations of the person and work of Christ, an the method of redemption through him, their predictions of a resurrection, judgment, and eternal retribution, or an other fact, truth, or purpose which their language, taken i its grammatical sense, expresses, -and arbitrarily put on ther such a construction as harmonized with his preconceived of independent views. "I could not, then, feel myself boun by the strict letter of the Scriptures, and felt that I HAD RIGHT to interpret them by my own understanding, and t and the only criterion, of truth within his reach, and is to be taken as the rule by which the signification of the Scriptures is to be determined, and the meaning obtained, that, so far as they are received, is ascribed to them. And this arrogation of the right to determine for himself what is truth, independently of the Scriptures and in despite of them, was the necessary consequence of his rejection of the sacred writings as unintelligible. For as, according to his judgment of them, God had made no revelation of his will, Mr. Brownson had no other means except his own faculties to determine what is right. If God has furnished him with no light, what is more certain than that he cannot gain any, unless it be by the use of his own faculties of intelligence, judgment, and moral feeling? He accordingly says:—

"Taking reason as my guide and authority, I supposed that the Scriptures were to be explained in accordance with reason, so as to teach a rational doctrine."

"I was the more ready to adopt these loose notions of Scriptural interpretation, from the fact that in falling back on my own reason, imperfect as I knew it to be, I necessarily excluded from revelation the revelation of anything supernatural or above reason. The revelation might be supernaturally made, and so far I could admit the supernatural; but it could be the revelation of no supernatural matter or truth transcending the natural order. A revelation of supernatural truth, of an order of truth or of things whose nature could not be subjected to the judgment of natural reason, would demand a superlatively endowed and assisted teacher and judge to bring it within the reach of my natural understanding. I rejected therefore at once all the mysteries of faith; treated them as non-avenues, and reduced Christianity to a system of natural religion, or of moral and intellectual philosophy. If left to my natural reason, I could not accept what was beyond the reach of natural reason. Natural reason thus became the measure of revealed truth; and if so, I had the right to reject every interpretation of Scripture that deduced from it a doctrine which reason could not comprehend and approve. If I retained any respect for the Bible, I must give to its language a free and rational interpretation."—Pp. 57, 58.

By reason, it should be considered, he means, not simply that attribute whose special office it is to distinguish truth from error, but the whole mind. He uses the term, his

whole volume shows, in a comprehensive sense, to denote the intellect, the conscience, and the emotional nature, and just as they are, fallen, darkened, averse from God, selfish, under the dominion of false and perverting views, and the sway of evil affections. His reason is the rationalistic view he entertains, and the sentiments it inspires; his "moral" as he calls it, "and intellectual philosophy;" the whole sum of his mental and moral nature, precisely as he was, unconverted, unenlightened by the Spirit or word of God, rejecting him and his truth, and arrogating to himself the office of lawgiver and judge. Thus he founded what he regards as the most important act of his life, his assent to the doctrines and submission to the power of the Catholic church, on his philosophy exclusively of the subject, the object, and their relation in thought, not on his construction of the Scriptures, nor the authority of the Roman hierarchy. -Pp. 283, 284, 294, 295.

But this is openly and avowedly the ground of mere rationalism. It is a denial of all real authority to the word of God, and assertion of the supremacy of the mind itself over it, and right to determine whether or not it shall be III. And, finally, he maintains that the church has a higher authority in religion, not only than the Scriptures, but than reason itself, and is invested with the absolute right to determine what is true, and bind the intellect and conscience to receive and obey its behests.

"What it (the church) believed was of little consequence, since I resolved to abnegate my own reason, and take the church for my guide. My proceeding was precipitate, but, after all, was not rash, for it was logical, and justified by the resolution I had taken." "I had joined the church because I had despaired of myself, and because, despairing of reason, I had wished to submit to authority."—Pp. 17, 23.

And he afterwards ascribed that authority exclusively to the Catholic church, and on the ground of it submitted himself to her sway, and entered her communion.

"The process (philosophy of 'life by communion') I have detailed did not bring me into the church, but, taken in connexion with the historical facts in the case, it did remove all my à priori objections, and bring me to the recognition of the church as authoritative, by virtue of the divine-human life it lived for natural reasons. This was not all that I needed, but it was much, and required me to go farther, and submit myself to her, and take her own explanation of herself and of her dogmas.

"There is then but one rational course for me to take, that of going to the church, and begging her to take charge of me, and do with me what she judges proper. As the Roman Catholic church is clearly the church of history, the only church that can have the slightest historical claim to be regarded as the body of Christ, it is where I must go, and her teachings, as given through her pastors, that I must accept as authoritative for natural reason."—Pp. 369-372.

"My act of submission to the Catholic church was an intelligent, a reasonable act; an act of reason, though indeed of reason assisted by grace, because I had full evidence of the fact that she is God's church, founded and sustained by him, and endowed with the authority and the ability to teach me in all things pertaining to salvation. I had proof satisfactory to reason that God had himself instituted her as the medium of communion between him and men."—P. 398.

July,

He thus now invests the church with sole and absolute authority over religion and even reason, declares her to be the only legitimate guide, and affirms that her teachings are obligatory in the utmost degree on the intellect and con-But this is wholly contradictory to the other postulates on which he proceeds. For if, as he affirms in his first doctrine, it is impossible to God to make a revelation through the medium of language, that is intelligible and susceptible of a clear and demonstrable interpretation, then it is impossible that he can have given any intelligible and certain proofs that he has instituted the Catholic church and invested her with authority over his word and the faith of his people. In thus asserting that God has made such a revelation of his will in respect to that hierarchy, and given clear and irresistible signals of his communication to her of that extraordinary power, Mr. Brownson takes back the whole of the pretexts on which he denies the intelligibleness of the divine word, its adequacy as a rule of faith, and its obligatoriness on the conscience. If the doctrine he here teaches respecting the church is true, the assumption on which he founds the whole tissue of his speculations respect-

whatever of Jehovah as the moral governor of the world, the author of laws, of covenants, of promises, of threatenings, of predictions, the institutor and revealer of the work of redemption, and of the Scriptures as containing that revela-Instead, they deny that the Scriptures are a revelation (because it is affirmed they are unintelligible), and are of authority, and maintain that the mind alone, and without aid from God, is the discoverer of truth, and alone has power to bind the conscience. And finally in contravention of these postulates, but equally to the exclusion of God from his prerogative, he teaches, that that office belongs not to the individual mind, or to reason as an attribute, but to a body of men who are organized as a society or hierarchy. then Mr. B.'s several speculations and faiths are founded on these principles, and have been controlled by them, it is clear that in place of legitimate and Christian, they are wholly rationalistic and infidel; and that that is their character we shall now proceed to show.

The first step he records in his theological career after his arrival at manhood, was his entrance into the Presbyterian church, and he expressly indicates that in that he proceeded on the rationalistic principles which, as we have stated, he represents as having controlled him in each of his successive faiths and professions.

1. The ground he had previously occupied was that of unhesitating rationalism, or reliance on reason as the sole determiner of truth, to which, as he relates, he had been led by the universalists, deists, atheists, and nothingarians, under whose influence he fell after he entered his fifteenth year; p. 13. But he alleges he had now discovered the inadequacy of reason to the office he had assigned it, and avers that he had renounced its authority and guidance. Thus he says:—

"I had joined the church because I had despaired of myself, and because despairing of reason, I had wished to submit to authority;" p. 23. "I had given up the free exercise of my own reason for the sake of an authoritative teacher, and had obtained no such teacher. I had despaired of finding the truth by my own reason, and had now nothing better, nor so good, because I could not now exercise it freely;" p. 25. "As far as

I could I abnegated my own rational nature, denied reason to make way for revelation, rational conviction to make way for authority."—P. 30.

He thus persuades himself that in that act he renounced the authority he had before ascribed to reason, and withdrew himself from its guidance. In this, however, he is manifestly mistaken. He clearly proceeded on the ground of rationalism in that act as much as he had in the previous stages of his career, when he formally assigned to reason the prerogative of determining the truth and controlling the conscience. For it was founded exclusively on his own judgment. It was the work of his own powers, the result of his reasonings and convictions, as absolutely as his rejection of the Scriptures as an authoritative rule of faith had before been and continued to be. He was not moved to it by a command of God or a regard to his authority. He was not prompted to it by a command of the church or submission to an authority it asserted over his faith. His reasons for the act lay wholly in his own mind, and he proceeded in it in as perfect independence of God and man, Scriptures teach. What you are to believe is the Bible. You must take the Bible as your creed, and read it with a prayerful mind, begging the Holy Ghost to aid you to understand it aright.' But while the church refused to take the responsibility of telling me what doctrines I must believe, while she sent me to the Bible and private judgment, she yet claimed authority to condemn and excommunicate me as a heretic, if I departed from the standard of doctrine contained in her Confession."—Pp. 23, 24.

Now, such a direction from the pastor to take the Bible as his guide, was perfectly legitimate, and the fulfilment of a great and imperative duty, on the supposition that that Book is from God, and is an intelligible and authoritative rule of faith. If that is its character and the office it is designed to fill, the exhortation to receive it as such, and embrace and submit to its teachings, was the only counsel the pastor could with propriety have given, and obedience to it was the only course Mr. Brownson could consistently have taken. To reject it, was directly to reject the authority and will of God. In repelling it, accordingly, Mr. Brownson proceeded on the assumption that the Bible is not an intelligible and authoritative rule of faith, and set it aside therefore as having no claim on his conscience, or title to his study.

This, indeed, he openly avows. He treated its teachings with utter indifference, as though they lay wholly out of the sphere of the faith he was to cherish.

"The question with me was not what, but whom I was to believe; not what doctrines I must embrace, but what authority I was to obey, or on what authority I was to take my belief. As to particular doctrines, they did not trouble me. I paid very little attention to them. I regarded them of minor consideration, and never entered very deeply into their investigation. The important thing with me from the first was, to find out the rule of faith."—P. 29.

This is the most extraordinary confession we ever heard from a being who professed to be in earnest search after a knowledge of God and his government. A rule of faith cannot possibly be of higher importance than the faith of

which it is the rule. If the faith itself, the facts, tru covenants, and promises to be believed, are of no consid tion, are not worth the trouble of being investigated determined, the rule by which they are to be determ must plainly be of equally little moment. But it was doctrines of the Bible to which he was thus indifferent, he was thus regardless of them because he held them t indeterminable by himself, and without authority. search for a rule, therefore, he left the Bible and God self wholly out of notice, and looked only to man, to own unassisted and bewildered mind, which he calls his son, or to a body of men organized as a church, and ha a summary of the doctrines they hold. No infidel c have treated the Scriptures with more utter neglect. Mr. B. had the slightest knowledge of God; had he caught a glimpse of his being, his majesty, his right dominion, and his claims to submission and homage would have been impossible. He would have seen thus to slight the revelation he has made of himself an will, is a sin of the greatest enormity; that his first and imperative duty was to study and search God's word make it the guide of his faith and the rule of his life. the presence of that great Being, he would have felt the opinions and authority of man have no title to his mission and are of no significance. But Jehovah, his giver, and the author and revealer of the method of red tion, was as wholly excluded from his regard and out of thoughts, as though he had had no knowledge that he creator and had never heard his name.

3. He assumed that it was the prerogative of the cheto determine what his faith should be. That was ground, he asserts, on which he entered the Presbyt church. "I had joined the church, because I has spaired of myself, and because despairing of reason, wished to submit to authority."—P. 23. And it was cause that church refused to usurp such authority over and remitted him to God as his lawgiver, and the Bible a revelation of God's laws and will, that he withdrew fro communion. "If the Presbyterian church had satisfie that she had authority, was authorized by Almighty G teach and direct me, I could have continued to submit

1858.]

while she exercised the most rigid authority over me, she disclaimed all authority to teach me, and remitted me to the Scriptures and private judgment."—P. 23. And he thus assumed, that if the church had not the prerogative of dictating his faith, she had no control over him whatever, and he must again recur to his reason as the sole arbiter of truth and duty, without any regard to the teachings of the Scriptures.

"The church demanded that I should treat her as a true mother, while she was free to treat me only as a step-son, or even as a stranger. But one thing or another, said I: either assume the authority and the responsibility of teaching and directing me, or leave me, with the responsibility, my freedom. If you have authority from God, avow and exercise it. I am all submission; I will hold what you say, and do what you bid. If you have not, then say so, and forbear to call me to an account for differing from you, or disregarding your teachings. Either bind me or loose me. Do not mock me with a freedom which is not freedom, or with an authority that is illusory. If you claim authority over my faith, tell me what I must believe, and do not throw upon me the labor and responsibility of forming a creed for myself; if you do not, if you send me to the Bible and private judgment to find out the Christian faith the best way I can, do not hold me obliged to conform to your standards, or assume the right to anothematize me for departing from them."-Pp. 24, 25.

While he thus, on the one side, conceded to the church the absolute right to dictate his faith, if she chose to assume and exercise that authority, and affirmed that he was prepared to yield implicit obedience to her dicta; he assumed on the other, that if she refused to arrogate that office, she had no right to regard the Bible as an authoritative rule of faith, and discipline him for rejecting its doctrines; and thereby denied its authority over his conscience, and the conscience of the church. He thus, in this first step in his career, proceeded on the ground of mere rationalism. Instead of recognising God and his word, he wholly disregarded and rejected them, and either arrogated to himself the right of determining what is true and obligatory, or assigned it to fellow men. God and the Bible had no place

in the considerations by which he was governed. His acts, accordingly, instead of religious, were in contravention of religion—a negation of God and assertion of self, in independence of him.

On renouncing the doctrines and communion of the Presbyterian church, he reverted to the Universalism he had before entertained, and openly and avowedly on the principles of rationalism and infidelity. He says:—

"I could not feel myself bound by the strict letter of the Scriptures, and felt that I had a right to interpret them by my own understanding, and to explain them in accordance with the dictates of natural reason. I consequently, without rejecting them, attenuated their practical authority, and made reason a rule for them, instead of taking them, as a believer must, as a rule for reason. I thus passed from so-called Orthodox Christianity to what is sometimes denominated Liberal Christianity. This was my first notable change—a change from a Supernaturalist to a Rationalist. In fact, it should not be regarded so much as a change, as the commencement of my intellectual life."—P. 37.

He thus admits that he was now a mere rationalist. He is mistaken in imagining that it was not equally his chara ter during the period of his union with the Presbyteri church. He had never received the word of God as authoritative revelation. He had never truly recognified as his lawgiver, and admitted and felt his claims to submission and homage. He adds:—

"I rejected Presbyterianism, because I had no good for holding it, and because it could not meet the want I an authoritative teacher. It did not even claim to be in conceded that it might err, and could not give any prohad been instituted by Christ and his Apostles, or founders acted under a divine commission. These veient reasons for not continuing a Presbyterian, be embracing any other particular sect. Where, then, w What was I to believe? I was unwilling to be an and felt deeply the need of having a religion of What should it be?"—Pp. 38, 39.

The answer to these questions should have I go to God; I must go to his word which he h

the very purpose of furnishing the knowledge of him, his will, and the method of redemption from sin and its curse, which I need. Let me take that as my guide, receive its teachings, and obey its commands. Not a thought, however, of this kind gleams on Mr. Brownson's darkened mind. God and his word do not come within the circle of his conceptions as sources of help. He makes no more recognition of him as his teacher, and of his word as the revelation of his will, than though he had never heard of him. He rejects the Scriptures, and conducts his inquiry precisely as an Atheist would, on the mere ground of his own unaided powers or human opinion. He proceeds:—

"Liberal Christianity was a vague term, and presented nothing definite or positive. Its chief characteristic was the denial of what was called Orthodoxy, and taking nature and reason for the rule of faith. The only definite form in which I was acquainted with it was that of Universalism."—P. 39.

And after mentioning several volumes on the subject he had read, he adds:—

"My aunt had placed these works in my hands when I was between fourteen and fifteen years of age, and, aided by her brilliant and enthusiastic commentaries, they had shaken my early belief in future rewards and punishments, and unsettled my mind on the most important points of Christian faith."—P. 41.

After a notice of several Universalist writers, he proceeds:—

"These works, together with some popular works openly warring against all revealed religion, indeed against all religion whether revealed or natural, I had read before becoming a Presbyterian. They had a pernicious influence on my mind. They unsettled it, loosed it from its moorings, and filled me with doubt. I had in my despair gone to the Presbyterian church, in order to get rid of the doubts they had excited, and to be taught the truth."—P. 52.

He thus shows that his entering the Presbyterian church was not the consequence of a true acceptance by him of the doctrines of the Bible, to which he professed assent, but

the act of an intellectual desperado."-on:-

"Presbyterianism not being the true conly a self-constituted body, though she si for a brief time, could not solve or remove forced to admit that Presbyterianism had matter, I was necessarily forced back on had taken me up, when I believed, so fa thing, the doctrine of Universalism. The was unsettled, and, in reality, had been from meaning aunt had undertaken to initiate n of Universalism, and had adhered to any by spasmodic efforts. In reality, my mind for many years later than the period I am Pp. 52, 53.

In withdrawing from the Presbyterian ing to Universalism, he only laid aside a for a time, and appeared again in his denier of endless punishment, and a ratic change of doctrine or character.

Universalism, however, soon became a Presbyterianism, and drove him, as he ϵ its principles to their issues, into open an delity. He says:—

"I could not, following my own reasc

ations to which my firmest resolves succumb.... Now it cannot be that a just and good God has placed me in this world in the midst of so many seductions, surrounded by so many enemies to my virtue, left me in so much darkness, so frail and so morally weak in myself, and yet attached the penalty of eternal death even to my slightest transgressions."—Pp. 53, 54.

This is an example of the facility with which Mr. Brownson can blow hot or cold at the same time, as the exigency of his argument happens to require. The estimate he places on himself here, is the most distant opposite of that which he advances in his claim that reason is an authoritative and adequate guide in religion. He here exhibits himself as so weak, blind, and helpless, that justice itself cannot condemn him to everlasting death for his sins. There he represents his reason as so perfect a criterion of truth, that a revelation from God of himself and his will, can yield him no assistance in discovering it. He proceeds:—

"These were reasons sufficient, I thought, for rejecting endless punishment..... As to the positive part of Universalism [that is, the affirmation that all will be saved] I felt less certain, both because I was not perfectly satisfied that the Scriptures taught it, and because I had a lurking doubt of the Divine inspiration and authority of the Scriptures themselves. But having made up my mind that the endless punishment of the wicked was a thing not to be dreaded, I felt the less scruple on the subject, as no great consequences would or could follow even an error on the subject. The question of the authority of the Scriptures, I waived as far as possible, and I honestly thought at the time that they might be, and ought to be explained in the sense of the final salvation, or final happiness of all mankind."—Pp. 55, 56.

His faith in the doctrine was thus not founded in any measure on the Scriptures—he doubted their inspiration and waived their authority—but was the work merely of his rationalism. Whether they taught it or not he was not sure; but whether they taught it or not he thought they "ought to be explained" as teaching it. On investigating them, however, and finding that in place of admitting such a construction they clearly teach the endless punishment of

the wicked, instead of receiving that doctrine as a revelation from God he rejected them as without authority, and passed into blank and undisguised infidelity.

"In the commencement of my career as a universalist I did my best to smother my doubts as to revelation and to defend universalism as a Scriptural doctrine. But I succeeded only indifferently. I had made up my mind that endless vindictive punishment was contrary to reason and incompatible with the love and goodness of God, but when I became forced to study the Scriptures more attentively in order to defend universalism against the objections I had to meet, I became satisfied that they did not teach the final salvation of all men, if literally interpreted, and that I must either reject them as authority for reason, or else accept the doctrine of endless punishment. The answers we gave to the texts cited against us could not stand the test of honest criticism, and those we adduced in our favor were more specious than conclusive. Either then, since the doctrine of endless punishment is contrary to reason, I must give up reason, and then have no reason for accepting the Scriptures at all, and

took up my position openly and above board, not as a disbeliever, but as an unbeliever [rejecting all revealed religion], I felt restored to my manhood, I felt like a new man."—P. 81.

Having thus formally disowned God and his word, and arrogated to himself the right of determining the doctrines he should hold or reject, and the life he should live, instead of feeling himself disqualified for the office of a teacher, and subsiding into silence, he became more restless, aspiring, and aggressive than he had before been, and in the audacity of his self-confidence and ambition, attempted a revolution of society universally, and a redemption, according to his notions, of the world. He says:—

"But some work I must have, something to do, to prevent my activity from recoiling on itself, and as Universalism had made me doubt the utility of all labors for another world, I was forced to look for a work to be done in this world. I had made nothing of my religious speculations, nothing of my inquiries as to the invisible and the heavenly, and reason counselled me, obliged me to leave them, to drop from the clouds, take my stand on the solid earth, and devote myself to the material order, to the virtue and happiness of mankind in this earthly life. Certainly this did not perfectly satisfy me in the beginning; but it seemed the only alternative that was left me. I had no choice in the matter."—Pp. 84, 85.

What had become of the boasted freedom for which he had struggled so sharply in his contest with Presbyterianism? What had become of the reason to which he had just arrogated the absolute right of determining, as it pleased, the faith he should cherish, and the labors he should undertake? But this is but one example of the absurd and self-confuting pretexts on which Mr. Brownson attempts to justify himself in adopting the false and impious schemes of which he successively became the disciple and advocate.

"With the fear of hell the hope of heaven had escaped; and as the other world disappeared from my view, nothing but this world did or could remain."—Pp. 84, 85.

"I became what is now called a socialist, and found for many years a vent for my activity in devising, supporting, refuting, and rejecting theories and plans of World-Reform.

"Failing to find an authority competent to teach me the true sense of a supernatural revelation, I had step by step rejected all such revelation, and brought myself back to simple nature, to the world of the senses, and to this sublunary life. I neither asserted nor denied the existence of God. I neither believed nor disbelieved in a life after death. The position I took was—these are matters of which I know nothing, and therefore are matters of which I will endeavor not to think. Of this world and of the senses I do and may know something."—Pp. 90, 91.

Yet instead of realizing the depth of senselessness and impiety to which he had sunk in the adoption and avowal of these sentiments, he has the infatuation to exult in them, as lofty displays of independence, integrity, and fidelity to truth, and treat them, although direct denials of God, as in fact a real homage of him. In justification and eulogy of himself in thus discarding God and his word from his thoughts, he exclaims:—

"'Honesty is the best policy.' Be honest with thyself; be honest with all the world; be true to thy convictions; be faithful in what truth thou hast, be it ever so little [be it, instead of

mind; but the solution lies in his utter ignorance of the Most High. He knows nothing of him but his name. His real deity is his boasted reason, by which he means himself, in the belief and assertion of the false scheme which happens at the moment to command his assent.

But what were the measures by which he proposed to reform mankind in the sphere of this life? Not the simple communication of knowledge respecting the interests of this world, the introduction of improvements in the arts, and ameliorations in the social and political sphere. No. aim was to teach and diffuse his own infidel doctrines; to banish God and his word from the minds of men, and reduce them to a level, in blindness, perverseness, and impiety, with himself. He first gave his sympathies, in a measure, to Robert-Dale-Owenism. He soon turned with a larger faith to Fanny-Wrightism, and especially to the project of taking children universally from their parents in infancy, and placing them in public schools, from which the knowledge of God was to be wholly excluded, in order that they might be reared without any development of their religious or filial affections.

"The aim was, on the one hand, to relieve marriage of its burdens, and to remove the principal reasons for making it indissoluble; and on the other hand to provide for bringing up all children in a rational manner, to be reasonable men and women, that is, free from superstition, all belief in God and immortality, or regard for the invisible, and make them look upon this life as their only life, this earth as their only home, and the promotion of their earthly interests and enjoyments as their only end. The three great enemies to worldly happiness were held to be religion, marriage or family, and private property."—P. 129.

And to this fiendish scheme of robbing parents of their children, extinguishing the parental and filial ties, and consigning the young universally to brutal demoralization, Mr. Brownson gave his assent. He appears to have demurred at nothing in it, not even the promiscuous concubinage which was one of its elements. And he attempts to mitigate the disgrace of having entertained so "abominable" a scheme as he now pronounces it, by the atrocious charge

that it is "justified by the theory of love adopted by very nearly the whole non-Catholic world." "It must not, moreover, be assumed," he says, "that they appeared to us in the gross and shocking light that they do to the public and even to myself at the present time." It must be assumed certainly that these world-reformers who invented the scheme to remedy what they called fatal evils, understood what the measure they proposed was, and that they approved it for the unbounded license and demoralization it proposed. If that was an objection instead of a recommendation, why did they not reject it? He shows, however, that they contemplated that part of the scheme with the fullest deliberation:—

"We saw clearly enough that they were not views to be carried into practice in the present state of society, and we proposed them to be adopted only by a future generation trained and prepared by our system of schools, founded and sustained by the public, to adopt without abusing them. In our minds the wonderworking effects of these schools were to precede this practical realization."—P. 132.

gious principles and affections. The moment I avowedly threw off all religion, and began to work without it, I found myself impotent. I did not need religion to pull down or destroy society, but the moment I wished to build up, to effect something positive, I found I could not proceed a single step without it. I was compelled to make brick without straw. sophers had told me, and I had believed, that self-interest would suffice as a motive power; that all one has to do is to show men what is really for their interest, and they will do it. Men are selfish enough, no doubt; but nothing is more false. harder than to get them to labor for their own best interest.... It is not enough to show them their interest, to convince their understandings, I must have some power by which I can overcome what the religious people call the flesh, a power which will strengthen the will, and enable men to subdue their passions and control their lusts. Where am I to find this power, except in religious ideas and principles, in the belief in God and immortality, in duty, moral accountability?

"I need then religion of some sort, as the agent to induce men to make the sacrifices required in the adoption of my plans for working out the reform of society and securing to man his earthly felicity. Certainly I was far enough from the Christian thought, but this conviction, real and sincere, was a step in my ascent from the abyss into which I had fallen."—Pp. 141-143.

But the reader must not be dazzled by these orthodox terms. The religion of which he represents himself as now beginning to feel the necessity, instead of the religion of the Bible, was a more besotted infidelity, a more impious negation of God than that which he had before professed; for it was a deification of man, and an attempt to justify it by the Bible. He has the audacity now not only to record it without a blush, and vindicate himself in it, but to ascribe it to the grace of God. In relating his resumption of the office of preacher, he says:—

"I have never reproached myself for the position I assumed after my connection with Fanny-Wrightism. I followed the best light I had, honestly, sincerely, unflinchingly. God gare me this grace, and he finally led me, without my foresceing whither he was leading me, into the bosom of the church. Yet when I recommenced preaching I had hardly the simplest elements of

natural religion. My great aim was not to serve God, but to serve man; the love of my race, not the love of my Maker, I was still bent on social reform, and regarded moved me. religion and all things else solely in relation to that end. found in me certain religious sentiments that I could not efface, certain religious beliefs or tendencies of which I could not divest myself. I regarded them as a law of my nature, as natural to man as the noblest part of our nature, and as such I cherished them, but as the expression in me of an objective world I seldom pondered them. I found them universal, manifesting themselves in some form wherever man is found; but I received them, or supposed I received them, on the authority of humanity or human nature, and professed to hold no religion but that of humanity. I had become a believer in humanity, and put humanity in the place of God. The only God I recognised was the Divine in man, the divinity in humanity, one alike with God and with man, which I supposed to be the real meaning of the Christian doctrine of Incarnation, the mystery of Emmanuel, or God with us, God manifest in the flesh. There may be an unmanifested God, and certainly is, but the only God who exists for us, is the God in man, the active and living principle of human nature."-Pp. 147-149.

of God! And this religion, which is a license and justification of evil in all its most malignant and revolting shapes, Mr. B. regarded as a power by which he can "enable men to subdue their passions and control their lust." What exquisite delicacy of perception he exhibits! What admirable qualifications in the consistency and truthfulness of his views, for a world-saviour! What modesty to set himself up as a reformer of what he calls God! But his perceptions are so bewildered and false, he is so utterly destitute of all true ideas of God, he is so possessed with the thought that Jehovah is altogether such an one as himself, that he has no sense or suspicion of the self-contradiction and monstrosity of his notions.

After proceeding in the advocacy of this system for some time, he represents himself as slightly modifying his theory, and "cherishing views and feelings more in accordance with natural religion." "I began," he says, "to approximate to a belief in God as a creator and moral governor [distinct from and superior to man], not so much from any reasoning on the subject, as from the silent operations of my natural religious sentiments," p. 150. But though he now joined the Unitarians, assumed the pastorate of a church, and placed himself, it might be supposed, under better influences, it was only to adopt new forms of infidel error, and present fresh exhibitions of lawless and revolting impiety.

The first modification of his views which took place, he represents, was the adoption of the theory of the infidel Benjamin Constant, "that religion has its origin in a sentiment that is natural to men," and is in effect "a revelation of the Invisible to the heart;" and that all the forms of religion that have risen in the world, from Fetichism up through all the shapes of animal, idol, and hero worship, to the Jewish and Christian Monotheism, are progressive developments of that instinct and revelation.—Pp. 152-157.

"This theory," he says, "of the progress of religion corresponded with my theory of the progress of mankind [who were at this time his divinity and the object of his worship] and had for me many charms. I was prepared in advance to accept it, and did not at the time think of inquiring whether it had any

historical basis or not. The point in the theory which struck my attention, and influenced my studies and action, was the fact alleged, that man naturally seeks to embody his religious ideas and sentiments in institutions, and these institutions serve as instruments of progress. What we want, I said, is a new religious institution or church, one that shall embody the advanced intelligence of the age and respond to all the new wants which time and events have developed. Every institution, in that it is an institution, has something fixed, inflexible, and inexpansive. Hence no institution can answer the wants of the race in all times and places. The various religions of Fetichism, Sabeanism, Symbolism, Polytheism, Judaism, Catholicism, have all been good and useful in their day, when and where they harmonized with the wants and intelligence of the people; but they have all been outgrown, and the human race has cast them off as the grown man casts off the garments of his childhood. . . That Catholicity had been outgrown and ceased to be useful was evinced by the Reformation. Protestantism was not a religion, was not a church, and in itself contained no germ of religious What then (I asked) is our mission? organization. . .

the wants of the race, and their authority, and become effete. Neither this contradiction of the theory on which he was proceeding, however, nor his long experience of his incompetence to discern the truth, daunted his self-reliance in the least, or repressed his ambition of the office of world-His self-deification rose in a ratio with his success in extinguishing in himself all belief in God. infatuated confidence in his power to revolutionize the world increased just in proportion as his theories represented the race as divine, and therefore as neither needing nor capable of amelioration. He accordingly, while thus weltering in the lowest abyss of atheism, and believing in nothing except these portentous self-contradictions, and cherishing none but the most demoralizing schemes, undertook the task of superseding the religions that now prevail by a new and universal one of his own invention and institution.

"Dr. Channing was not and could not be the man to found the new order, and rival and more than rival a Moses, and a greater than Moses. Among my friends and acquaintances I found none. Perhaps the thought passed through my head that I was myself the destined man, but I did not entertain it. I could not be more than John the Baptist. I might perhaps be the precursor of the new Messias, but not the new Messias himself. My business was not to found the new church, but to proclaim its necessity, and to prepare men's minds and hearts to welcome it.

"You smile at my simplicity, or at my lofty estimate of myself, but with less justice than you suppose. I was a believer in humanity, and the God I proposed to worship was the God in man."—Pp. 171, 172.

But this, instead of a justification of his attempt to revolutionize the religion of the world, was a reason that he should have regarded it as a crime. For if men are, as he held, divine, was it not unjust and impious to represent them as false religionists, and needing a reformation? Was it not an impeachment of his Deity, and attempt to dethrone him, and substitute himself in his place? The truth is, however, it was himself only that Mr. B. regarded as thoroughly divine. The reason of the rest of the race he thought weak, bewildered, and misled, compared to the

energy and authority of his own. Self-contradictions, however, and absurdities like these, were no obstacles to him. He accordingly, in 1836, in conjunction, he alleges, with several Unitarians, organized a "Society for Christian Union and Progress." What the confusion of mind, or else dishonesty was, with which he proceeded, is seen from the fact that though he utterly rejected Christianity and Jehovah its author, and his aim was to strike it, along with all other religions, from existence, he yet denominated the union of the race which he hoped to bring about against it, a Christian Union, and the Progress of that union a Christian Progress; and such was the spell of blindness and infatuation in which he was held, that a series of years passed, ere he began to suspect his incompetence to carry through so portentous a scheme.

"The name I gave to the Society was indicative of the principle of the future organization, and of the end I contemplated—the union and progress of the race. I remained with some interruption the minister of this society till the latter part of 1843, when I began to suspect that man is an indifferent church-builder, and that God himself had already founded a

sued through seven years of restless and daring war on truth, and advocacy of the most lawless and demoralizing error; it was sufficient, however, to soothe Mr. B.'s disappointed vanity. To found a new Catholic church, embracing the whole race, was a stupendous affair. But to found a mere sect was a very insignificant matter, as it might consist of only half-a-dozen individuals, and their chief influence might be only to excite the pity and detestation of spectators at their weakness and wickedness. Mr. Brownson, however, is not in the slightest degree abashed, or impressed with a sense of the inadequacy of his powers, that he did not succeed in founding even a sect.

While pursuing this career of open war on Christianity, and theism itself, except as he deified man, he became in a measure acquainted with the modern metaphysics of Germany and France, and drew from that atheistic system the theory on which he entered the Catholic church. He had in all his previous changes proceeded on false assumptions. In the first stages of his course, he had been an uncompromising rationalist; then an open infidel; and at last, an atheist or pantheist. But in his relinquishment of these false systems and transition to the Catholic church, he contends that he proceeded on the grounds of true reason, though they were not those on which the Roman hierarchy itself founds its claims to be regarded as the only true In this, however, if sincere, he is wholly mistaken. There is not a step in the whole series of his revolutions of opinion in which he stood more clearly on the ground of mere rationalism, infidelity, or atheism, than this. He was not prompted to it in the slightest degree by the word of God. He did not acknowledge the Scriptures as his word, and does not, to this day, regard them as of any authority to him and others in the determination of their faith. He was still weltering in the . did not believe in Jehovah. lowest depths of atheism. The theory on which he proceeded, drawn from an atheist, is itself false and atheistic, and is wholly inconsistent with and subversive of the doctrines of the Catholic church.

The first step towards this change was the discovery that if the race was to be reformed, it must be by a power superior to themselves: the converse of the doctrine on which he has before gone, especially in his theory that men are themselves divine, and can look to no higher being to deliver them from the thrall in which they are held.

"My new church, then, if it is to elevate the race, and be the means of their progress, must embody a power above that which they now have. Whence is that power to come? How am I to obtain it, and obtain it as I must, without my new church, and obtain it as a condition of organizing it?—P. 272."

The theory which he adopted as the solution of this problem is: First, that the life and growth of the mind depend, like those of the body, on the reception of nourishment from without. "Neither in body nor soul can man grow or make progress with himself alone, or without assimilating to himself appropriate food from abroad. And next, that the food of the soul is derived from the objects of its perception. And thirdly, that those objects are brought in contact with the world chiefly by leading fellow-beings, whom he calls Providential men. This scheme he drew from Pierre Leroux, a French pantheist. He says:—

1858.7

Having thus determined that every object of man's thought is invariably something else than himself, he proceeds:—

"Having settled it that man does not suffice for himself in the intellectual order, that he cannot even think himself, without thinking what is not himself, or without the concurrence of the object with the subject, I learned from Leroux that the same principle extends to all our acts, and that no act of life is possible without the concurrence of the object. Man lives and can live only by communion with what is not himself. In himself alone, cast off from all not himself, he is neither a progressive nor a living being. His body must have food from without, and so must his heart and his soul. Hence his elevation, his progress, as well as his very existence depend on the object. He cannot lift himself, but must be lifted, by placing him in communion with a higher and elevating object."—P. 286.

"To elevate man, to give him a higher and nobler life, you must give him a higher and nobler object, a higher and nobler life with which to commune. To elevate his subjective life, you must elevate his objective life. From the object must flow into him a higher virtue, an elevating element. Thus far I followed Leroux, but I did not and could not follow him in all his applications of the great principle he had helped me to grasp and understand. He sought to apply the principle in an un-christian sense; I saw, or thought I saw in it the means of placing myself more in harmony with the common belief of Christendom without violence to my reason.

"Man—said Leroux—lives by communion with his object—with nature, with his fellow men, and with God. He communes with nature through property, with his fellow men through family and the state, and with God through humanity. In the first two statements he is right. . . But in the third he adds nothing, for to commune with God through Humanity, is nothing else than to commune with our kind. . . Man can live with only the first two communions named—only the life of a human animal—an unprogressive life that can never rise to the divine. Leroux knew this—and as he believed in progress he asserted as its condition communion with God,—but as he conceived God as actual only in existences, he asserted for us only the communion with God through humanity, which was in effect no communion with God at all."—Pp. 288, 290.

And yet he maintains that it is through man exclusively that men rise to "communion with God."

"As I held that the Divine, though distinguishable in reality from the human, could flow into us only through the human, I saw that by a providential elevation of individuals by the Creator to an extraordinary or supernatural communion with himself, they would live a divine life, and we by communion with them would also be elevated, and live a higher and more advanced life. Thus the elevation and progress of the race would be provided for in accordance with the law of life, by the aid of these individuals providentially elevated and called by Leroux, Providential Men."-Pp. 294, 295.

While denying the possibility of an intelligible revelation to the race through language, and on that ground rejecting the Scriptures as a source of reliable knowledge to individuals, he yet maintains, in this and other passages, that God does grant supernatural revelations to certain eminent men, and then makes them and their official successors channels of communicating that revealed knowledge to others in a must recognise God as superior to humanity, independent of nature, and intervening as Providence in human affairs, and giving us, so to speak, more of himself than he gives in nature. Here, though far enough from the truth, I had entered into the order of religious ideas, and was headed, for the first time in my life, in the direction of real Christian beliefs."—Pp. 289-292.

What more pitiable exposure did a pretentious sciolism ever make of itself! He affirms that he had never before known that thinking is an act of the mind, and is always directed to an object! He had not been aware but that there might be thinking without a thinker, and thought without an object! The discovery that there cannot be—that in order to thought there must be one who thinks and an object of which he thinks, "stripped philosophy of all its mysteries," and opened the way for a consistent and rational conversion to the Catholic church! A significant confession truly with which to close twenty years of ceaseless and defiant speculation, in which he flattered himself he had dethroned the self-existent and Almighty, and deified himself!

The theory he thus adopted and made the ground of his conversion to the Romish church is, that in every thought there are two factors—an intelligent agent or thinker, who exercises the thought, and an object which the thought respects, and that the relation of the two, or the mode in which they are conjoined, is the form of the thought. union of these Leroux called the life of the soul, inasmuch as it is that alone in which consciousness takes place. And he distinguished its life into different forms, according to the When the material world different objects of its thoughts. is the object of its thought, it lives, he said, in communion with nature; when men are the objects of its thought, it lives in communion with men; and when man considered as divine is the object of its thought, it lives in communion The life of communion with those respective. objects lies simply, he holds, in the fact that they are the objects of its thoughts, without regard to the relation in which they are contemplated, or the affections which they inspire. This theory Mr. Brownson adopts, and proceeding on it in the sphere of religion, maintains that the life communion of the soul with God consists simply in the fact that

[July,

he is the object of its notice, apprehension, or speculation, without any consideration what the nature of its thoughts of him are, or the affections that are exercised towards him; and that as life communion with him lies in simply making him the object of thought, all who make him the object of thought, live in communion with him; and the degree of any one's life communion, or intercourse with him, is in the ratio of the degree to which he is made by the individual the object of thought. And it was on this theory and this alone, he avows, that he went to the Catholic church; and it is because of his having proceeded on this ground, that he now maintains that his accession to that church was perfectly reasonable and obligatory, pp. 311-316. It was the work, however, of mere rationalism, and of his utter disregard and rejection of God. There is not a step in his long career of fatal error more wholly irrational, self-contradictory, and infidel than this.

1. It was not founded in any measure on the Scriptures, nor on a recognition of Jehovah. He was still groping in

professedly acknowledges Jehovah as a real existence, contemplates the soul as a being apart from its acts, and regards the external universe of worlds and creatures as realities. What greater solecism can be imagined, than union to a church, as an external society of human beings, on a theory that specifically denies that there is such an external society, and that there are any human beings?

- 3. As Mr. Brownson was not, and is not an idealist, but held and holds to the realism of the soul, the universe, and God, the theory is wholly unsuited to the use he makes of it, inasmuch as the life-communion which he predicates of the soul in the union of subject and object in thought, is different from that affirmed of it by Leroux. He called that union the life of the soul, because, regarding it as only an idea, or form of thought, he held that its whole being was comprised in the consciousness of it, and its whole consciousness in the thought, in which that union of subject and object takes place. But as on Mr. Brownson's realistic view of its nature, it has a substantive being antecedent to, and independent of, its conscious acts; and its consciousnesses are only forms of its activity, not of its being; its life does not lie in its acts, but is a predicate of its substantive nature. Mr. B. uses the word life, therefore, with a wholly different meaning from Leroux, and in a tropical, in place of a literal sense; as in his vocabulary it denotes a characteristic or form of acts, in place of being.
- 4. In the form in which Mr. Brownson modified it, that the life communion of the soul with God lies in the union of it as the subject with God as the object in thought, it is wholly false. The life and communion of the soul with God does not lie in the mere thought of him. If it did, the devils who think of him and tremble, would live and commune with him; and the blasphemer would commune and live with him in the very act of blaspheming him. Such a use of the terms life and communion is an abuse of them. communion and life with God, lie in the nature of the thoughts that are entertained of him, and the affections with which he is regarded. To commune with him and live in union with him, right views must be held of him, and he must be loved, adored, trusted, and obeyed. This great truth Mr. Brownson wholly overlooks, and holds that simply

to make God the object of thought—no matter of what kind, true or false, nor what the affections are with which he is regarded, nor what the treatment is that he receives, is to live "the life of God," and have "immediate communion" with him. This is not simply his theory, taken according to its terms, but he unfolds it at large as his meaning:—

"According to the law of all-dependent life, man lives not by himself alone, but by communion with an object not himself; and his actual life partakes alike of the object and the subject of which it is the joint product. In the fact of life the object is not passive, but active, as active to say the least as the subject; for if purely passive, it would offer no counteraction to the subject, and be practically no object at all. The object acts on the subject, no less than the subject on the object. They mutually act and re-act on each other, and in their mutual action and reaction the fact of life is generated. The object by its action flows into the subject, and becomes a real element of the life of the subject. If then we suppose the object supernaturally ele-

geologist, and mineralogist with the earth, the artisan with the object of his art, the merchant with his goods, the soldier with his arms and enemies, the thief with the property which he steals, and the murderer with the blood he sheds and the victims he destroys,—in precisely the same sense, as he lives and communes with God, who merely makes him the object of thought. The process of thought is identically the same,—and if the one is a life and communion with its object, the others are equally so, and religion, no religion, and irreligion are the same, and alike without moral character.

It is a virtual denial that men are fallen and need a renovation of heart, or else a denial that the heart has any share in life and communion with God. If simply to make him the object of thought without any regard to the nature of the thoughts that are entertained of him, or the feelings with which he is contemplated, is to "live the life of God," what need is there of a renovation of mind?

If simply to make God the object of thought is to live the life he enjoins, then they who hate him, who take his name in vain, and blaspheme it, who openly pervert his word, and make war on his truth, live the life he requires and commune with him. The most profane, the boldest denier of his attributes, the most impious despiser of his authority, are to be regarded as living and communing with him, and are objects of his approbation.

If simply to make God the object of thought, is to be truly religious and do his will, then the Protestants, whom Mr. B. denounces and abuses with the utmost scorn as false religionists, are true worshippers, and eminent for communion with God; for they are distinguished for making him the object of their thought, and paying him a direct and exclusive homage.

If simply to make God the object of thought, is all that is requisite to true religion, then Mr. Brownson was as truly and as decidedly religious through all the stages of his rationalism, Presbyterianism, universalism, infidelity, atheism, and finally self-deification, as he now is in his Roman Catholicism; for God was the object of his thought as much in all these stages of his career, and especially in his rationalism, Presbyterianism, and universalism, as he is now.

Even in his most unmitigated infidelity he made God, in ceaseless and impassioned denials of his being and word, the object of his daily thought.

And finally, if to make God the object of thought is all that is necessary to a life of communion with him, Satan and his angels and the lost of our race live a life of communion with him; for they make and will for ever make

him the object of their thought.

This theory, then, instead of being a proper ground for transition from infidelity to a belief in Christianity in any form, is in fact a denial of religion itself, by the denial which it implies, that truth and righteousness, love and obedience are essential elements of it; by the assumption that unjust views of God are as compatible with life in communion with him, as just views are; and the disregard of his will, and hatred and blasphemy of his perfections, as the love and adoration of him are. Yet this scheme, which places truth and falsehood, righteousness and unrighteousness, love and hatred, obedience and rebellion on the same level in that an which and any which alone Market and the same level in that any which and any which alone Market and the same level in that any which and any which alone Market and the same level in that any which and any which alone Market and the same level in that any which and any which alone Market and the same level in that any which and any which alone Market and the same level in that any which and any which alone Market and the same level in that any which and any which alone Market and the same level in that any which and any which alone Market and the same level in that any which and the same level in that any which any which alone when the same level in the same level in that any which any way when the same level in the same level in

really thought that I had made some philosophical discoveries which would be of value even to Catholic theologians in convincing and convicting unbelievers, and I dreaded to have them rejected by the Catholic bishop. But I perceived almost instantly, that he either was ignorant of my doctrine of life, or placed no confidence in it; and I felt that he was far more likely, bred as he had been in a different philosophical school from myself, to oppose than to accept it. I had, indeed, however highly I esteemed the doctrine, no special attachment to it for its own sake, and could, so far as it was concerned, give it up at a word, without a single regret; but if I rejected or waived it, what reason had I for regarding the church as authoritative for natural reason, or for recognising any authority in the Bishop himself to teach me.—Pp. 375, 376.

Though it was the reason of his going to the Catholic church then, it was not a valid reason in the judgment of that church, and was not the ground of his being received into it.

It is thus clear that the ground on which Mr. Brownson turned Romanist and submitted himself to the Catholic church, was as rationalistic as false, and as infidel as that on which he had proceeded in his passage from one doctrine to another at any other stage of his course. His accession to Romanism was not founded on a reception of the Scriptures as a divine revelation. He continued to reject them as an intelligible revelation and rule of faith as absolutely as he had before. It was not founded on a conversion to God. It involved no recognition of him in his supreme authority as lawgiver and right to the homage of his creatures. It was not founded on a reception of Christ as a Redeemer by his obedience and expiation. There is not the slightest indication that Mr. B.'s views of him had undergone any important change in the direction of truth. His metaphysics at the time were a crude mixture of rationalism, selfdeification, idealism, and naturalism. He regarded Christ as, like Moses and the other prophets, a mere providential man, and had no more faith in his expiation, than he had in the sacrifices that were offered under the Mosaic institu-Had he received the Bible as God's word, and submitted to its authority; had he been converted to God, and acknowledged and adored him as his maker and lawgiver; had he received Christ as his Redeemer, and put his trust in his blood and righteousness for pardon and redemption, he would not have gone to Romanism; for that would have been to apostatize again from God, reject his word, and pay homage to man as having supreme authority in religion. It was a mere change from the deification of the race, to a virtual deification of a class, by the ascription to them of supreme authority in religion, and an abject submission of himself, without scruple or consideration, to their will; and on a theory that is in itself false, and is a total rejection of God's word, and rights, and of religion itself as a homage of love, trust, and obedience; and a theory which he might have held equally well, while a mere naturalist, an infidel, an atheist, or an open deifier of humanity. And this change was confined to his speculative theory and his external relations. Not the faintest indications appear of a renovation No signals are seen of deep convictions of of his affections. sin, of remorse for his long career of impiety, of brokenhearted penitence, of a sense of his helplessness, and the inboastful of his knowledge of principles and skill in logic, and yet cheating himself at every step with the most transparent and stolid fallacies; spending a long life first in rejecting all religion, and endeavoring to exterminate it from the world; then in attempting to invent one for the race; now setting himself up as a world reformer, and now as a reformer of the deity whom he proposed to worship; and thus plunging from one deep of madness and impiety to another, till wearied by his gigantic labors, at length, made frantic by the dazzling discovery that in order to thought there must be a thinker and an object, he leaps blindfolded into the bottomless pit of Roman Catholicism, and surrendering at the shrine of that mystery of iniquity his reason, his conscience, and his independence, sends back a shout of exultation at his matchless feat of reason; the incomparable triumph of philosophy, by which he found that infallible way to God and salvation!

The postulates or first principles on which Mr. Brownson has proceeded through the whole of his unbeliefs and false faiths, and which are the basis of his Roman Catholicism as truly as they were of his rejection of God and deification of man, are false, absurd, and self-confuting in the utmost degree.

Such is the assumption on which he has gone through the whole series of his speculations, that the Scriptures are not an intelligible revelation; that they are utterly inadequate to guide to a knowledge of God, of duty, and of the way of salvation; and that to remit persons to them for information is equivalent to directing them to form their opinions by their own independent judgment.—Pp. 23–25.

But first, this is equivalent to a denial that God can make an intelligible revelation to men through speech. For if such a revelation is not made in the Scriptures it is vain to suppose it can be through any other language or form of expression. No communication from God of which speech is the vehicle can be more easily intelligible, or of a more indubitable meaning than that which is contained in the Scriptures. To deny that the Scriptures are intelligible, therefore, is to deny that God can make himself known to men as a lawgiver and apprise them of his will, and that is to deny that he has the powers that are essential to him as

God, and exhibit it as impossible that he should institute and exercise a moral government. The principle with which Mr. Brownson commenced his speculative career, which has controlled him through all his variations of opinion, and which he still holds with as much tenacity as at any former period, is thus a virtual denial of the possibility of a knowledge of God and a homage of him, and plunges him at his first step into the bottomless deep not simply of naturalism, but of atheism.

Next: It is to impeach the truth and justice of God to maintain that the Scriptures are not a perfectly intelligible revelation of his will, and adequate rule of faith and practice; for he represents them as such; he requires men to receive them as such; and he is to make the commands, the prohibitions, the offers, and the promises they contain, the rule by which he will judge them and assign them their everlasting reward. To allege, therefore, that the commands contained in the Scriptures are not intelligible, is to charge God with condemning men for violating laws of which he has given them no knowledge. To maintain that their teachings respecting the nature and method of redemption through Christ are no teachings whatever, but

ruler of all worlds and all other beings; and that he is the Father, the Word, and the Spirit. There is no human language, the meaning of which is more clear and indubitable than that part of the Scriptures which relates that God made man in his image upright, but that he fell and incurred the sentence of death by his sin, and that in consequence of his fall, all his posterity are sinners and subject to the penalty of death. No thoughts that are expressed in the language of men, are of more obvious and certain meaning than the laws of God that constitute the decalogue and the other commands and prohibitions of the sacred word; such as, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself;" "Fear God and keep his commandments;" "Set your affections on things above and not on things on the earth;" "Put off anger, wrath, malice, detraction, impure communication out of your mouth; lie not one to another;" "Put on mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, forgiving one another;" and so through the whole circle of injunctions. There is not a solitary duty enjoined towards God or man, that is not clearly defined, and the spirit indicated with which it is to be performed. There are no facts or truths expréssed in language with greater obviousness and certainty than the great facts and truths taught in the Bible respecting the character and condition of men, their need of redemption, the Being who has undertaken their deliverance from sin and its curse, and the means and nature of the salvation he bestows: such as the declarations, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned;" "The soul that sinneth it shall die;" "By the deeds of the law there shall no flesh be justified, for by the law is the knowledge of sin;" "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life;" "He is the propitiation of our sins, and not for ours only, but also for the whole world;" "He tasted death for every man;" "Whom God has set forth a propitiation through faith in his blood, to declare his righteousness for the remission of sins;" "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace;" "The

blood of Jesus Christ cleanseth us from all sin;" "Except a man be born again he cannot see the kingdom of God;" "Except a man be born of water and the Spirit he cannot enter the kingdom of God;" "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him;" "Being justified by faith, we have peace with God through our Lord Jesus Christ;" "If any man have not the Spirit of Christ, he is none of his. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you;" "The hour is coming in which all that are in the graves shall hear his voice (the Son of man's), and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And innumerable other passages that depict the guilt and ruin of men, God's character, rights, and purposes, the person and work of Christ, the office of his obedience and death, the necessity of renovation by the Spirit, the characteristics of the renewed mind, the necessity of faith in Christ, the

Why has he written a great number of other questions? books, and treated the most abstract and difficult themes in natural and revealed theology, morals, politics, and social economy? Does he regard his language as wholly uninterpretable? Does he proceed on the conviction that the doctrines he advances are wholly undiscoverable by his readers; that they cannot determine whether he affirms or denies the propositions he discusses, and that the effect of his writings must be to convince them that he has neither the power of expressing his thoughts, nor a comprehension of the subjects of which he treats? Nothing can be further from his estimate of himself and his works. He regards his language as an adequate instrument of communicating his thoughts, and believes his readers perfectly competent to discern its true meaning. To suppose he does not, were to suppose him de-He contradicts, therefore, by his whole literary mented. life, the assumption on which he denies the intelligibleness of the Scriptures, and shows that he, in reality, has no faith in it, but uses it as a pretext to justify his rejection of the

Fifthly: The Scriptures present the greatest contrast in simplicity and clearness of thought to the abstruseness and unmeningness of not a few of Mr. Brownson's discussions. There is not a page in the Bible which not only scholars but careful readers generally may understand; and there is not one of its great precepts, or essential doctrines respecting God, man, the work of redemption, the future life, that any plain considerate person, who studies it with care, may not easily comprehend. But there are many of Mr. Brownson's theories and statements of which not one of his readers in a hundred can reach or conjecture the meaning. Such is his theory of the relation of the subject and object in thought, and his application of it to solve the problems of the Christian life and the Roman Catholic church, as quoted on pages 33, 34. We have the most ample proof in the blunders into which Mr. B. falls in respect to it, that he does not himself comprehend it. Of its obscurity, his criticism of it in the following passage is an exemplification.

"Leroux never fairly understood his own philosophy. His analysis of thought had given him the foundation of true realism

in opposition to the Kantian subjectivism or idealism; but the moment he had finished his analysis of thought, and proved to us that the life of every man is the joint product of subject and object, and therefore partaking alike of the character of each, he fell into the precise error of Cousin, of confounding the ideal with the real. He even went farther, and asserted, in violation of his whole ontology, the power of the ideal, which he himself identifies with the possible, to realize or actualize itself. Subsequently he professes to refute this error; but in his Refutation of Eclecticism and his work on Humanity, he asserted God as the Void of the Buddhists, the infinite possibility of the universe, which the universe is continually actualizing, and hence its progress. Yet he had asserted direct intuition of God, that we think God, and God must really be, or we could not think him."—Pp. 290, 291.

How many are there among even the Catholic priests in this country, who can understand this jumble of transcendental abstractions? Not one in a hundred. Of the lay members of the communion who can read, not one in thousands could form a tolerable conjecture of its meaning. Mr. B. himself, were he to devote a volume to its explanation, could not make it apprehensible to one in a thousand of

1858.7

reason assisted by grace, because I had full evidence of the fact that she is God's church, founded and sustained by him, and endowed with the authority and ability to teach me in all things pertaining to salvation. I had proof satisfactory to reason that God had himself instituted her as the medium of communion between him and men."—P. 398.

Now whence did he obtain this alleged evidence that the Catholic church was instituted by God and invested by him with the authority in religion which she avers she has received from him? Or whence did the church obtain it? If either the church or he has such evidence, it must have been received through the medium of language. There is no other through which the knowledge of such an institution and investiture could have been conveyed to the church eighteen hundred years ago, or can have been conveyed to him. There is no medium but language through which its institution and investiture by God can even be thought. They can no more be thought, than they can be expressed, except in words. How then, if as his denial of the comprehensibleness of the Scriptures implies, no intelligible revelation can be made by God through language, could the Catholic church have received the knowledge from God, that she was instituted and invested by him with the authority which she claims? She indubitably could not. The supposition of having any evidence from God of such an institution and investiture, is, on Mr. Brownson's postulate, a self-contradiction. It is equally impossible also for the same reason, that Mr. Brownson can have any evidence from the church, or from any other source, that that church received such an institution from God. Either therefore his faith in the divine origin of that church is a sheer delusion, or else the ground on which he denies the intelligibleness and authority of the Scriptures is wholly false; and whether he chooses this or the other alternative, the basis on which his Roman Catholicism rests, is swept from beneath him.

The assumption on which he has proceeded through the whole course of his speculations, that reason is the supreme arbiter in religion, and that all doctrines and principles from which it dissents are to be rejected, is equally false and

impious. It is in effect a deification of self and man; for by reason Mr. Brownson means self and man, and it was the ground of the deification he long openly avowed of himself and humanity. It claims to be of such truth and grasp of knowledge that it can foreknow by its own intelligence what depends solely on the will of God, and can be foreshown only by him; such as the immortality, or the extinction of the soul, and the futurity or nonfuturity of rewards and punishments. But the mind has no such power as this. It can know nothing of the future, which depends wholly on God's will, except what God reveals of his purposes.

It is an arrogation of superiority to God in wisdom and authority; for it claims a right to set aside his laws, his appointments, and his purposes, whenever they do not agree with the judgment it forms on independent grounds of what it becomes God to do. It is an assumption, therefore, that it is more adequate than God himself is to determine what it befits him and itself to do, and a denial that he has any absolute authority over it. But that is the most open and audacious form that rebellion against God can assume, and that is the form in which it displayed itself in Mr. B. On

clinations, than the duty of subjects to receive, study, understand, and obey the laws of the government under which they live, involves the right to rescind those laws or misinterpret them whenever they contravene their views of what is best adapted to subserve their individual interests; nor any more than the duty of a child to receive, understand, and obey the command of a parent in its true sense, is a right to disregard that command, or modify it to suit the perverse inclinations which it is designed to counteract. The pretext which Mr. Brownson makes the ground of rejecting the Scriptures, that to make them the rule of faith to individuals, as it requires them to interpret them, that is carefully to consider and distinguish their meaning, is to give them the right to ascribe to them any sense they please, and make them the vehicle of expressing their own unauthoritative and false opinions, is a misrepresentation wholly disgraceful for its obtuseness and perverseness. If true, it is equally so of all human laws, all human compacts, all legal judgments, all legislative debates, and all expressions of thought and feeling in the intercourse of private life; and all truth, all certainty, all faith would be driven from the Language must be interpreted in every other sphere where it is the medium of communicating thought, and with candor and intelligence according to its proper laws, as much as in the Bible; and the necessity of interpreting it intelligently and honestly in the Bible no more involves the right of misinterpreting it and making it the vehicle of a false sense, than the necessity of interpreting it in human laws, compacts, judicial proceedings, books, and the common intercourse of life, gives that right.

The assumption on which he alleges he proceeded in entering the Presbyterian church, and on which he now affects to justify his accession to the Romish communion, is equally false, and subversive of all religion. He maintains that God has, and necessarily, invested the official members of the church with absolute dominion over the church itself, and over Christianity, so that they have a power to determine what doctrines are to be received, what rites shall be observed, who shall be worshipped, and with what homage, and on what conditions salvation shall be obtained or lost; so that private members of the church,

52 The Principle of O. A. Brownson's Opinions. [July,

and others who are not of its communion, are under obligation to receive and submit to its decrees, as of divine authority. But nothing can transcend this in error and impiety. It is equivalent to a representation that God has relinquished his station as the ruler of the world, transferred his throne to a class of men, and invested them with prerogatives that can belong only to him. It is to deny his truth, therefore, his righteousness, and his goodness, and exhibit him as surrendering mankind to the hands of beings who can only lead them to destruction.

It is false, because it implies that God has constituted a class of mere creatures, and fallen and malevolent creatures, the objects of religious homage, and enforced subjection to their debasing and cruel rule, by the penalty of everlasting

death.

It is false, because God has made no such transfer of his prerogatives to the hierarchies of the church. It is not only without authority from the Scriptures, or any other quarter, but God expressly represents the arrogation of that authority over him and the church by the Romish priesthood, as a usurpation of his rights, and a detraction of his name; and a

he openly rejected them, and held that he was his own law giver and deity.

The spirit which reigns in his volume is in harmony with its principles. A chief aim in it is to deny and caricature Protestantism, and he indulges in the most wanton and silly misrepresentations of it, and vents on it the most rancorous malice. No indications appear of remorse at the great errors he has held, the war he has waged on God and his word, or the schemes by which he has endeavored to debase and demoralize the race. from it, he contemplates his career of lawlessness with pride, and justifies himself in his perpetual passage from error to error, with the pretext that he followed his reason. the best light he had. No traces appear in his volume of thorough learning in any sphere. He is no biblical scholar. The Scriptures, it is plain, have never been carefully studied by him. He has no accurate acquaintance with writers of the early ages, nor with ecclesiastical history, and but little knowledge of books, generally. Impatient of investigation, he grasps the ideas and theories half understood of others, and weaves them into the web of his own hasty speculations; and thence, though airy and dogmatical, he is but a crude and pretentious smatterer. The spectacle he presents of self-delusion is more sad and portentous than any other we have ever beheld.

ART. II.—THE PROPHETIC PERIODS OF THE APOCALYPSE AND DANIEL.

NEARLY all recent expositors of Daniel and John, whether millenarian or antimillenarian, regard the times of the domination of the powers denoted by the ten-horned wild beast, the testimony of the witnesses in sackcloth, and the wearing out of the saints by the eleventh horn of the beast, as to terminate not far from the present period. Some writers, twenty or thirty years ago, assigned their end with great confidence to 1843 and 1847, and have not only been confuted by events, but have thrown, by their misjudgment and rashness, much discredit on the study of the Prophetic

Scriptures. A far greater number have referred their close to 1864, 1866, 1868, and others still to 1880. The near approach of those periods renders it peculiarly important that the grounds on which they are held by their advocates to be the time when the twelve hundred and sixty years shall end, should be carefully examined, and the people of God—if that view is mistaken—put on their guard against a disappointment. The defeat of a confident expectation entertained by a large part of the evangelical church, of the fall of the antichristian powers in 1864, 1866, 1868, or 1880, would give a dangerous shock to many, and drive them into perplexity, discouragement, and unbelief. There are several errors in their constructions who fix on those dates, which it is important should be corrected.

which it is important should be corrected.

I. Some of them found their calculations in a measure on passages which are not symbolical of time, and have no reference to the present age of the world. Thus Mr. Faber assumes that a prophetic period of seven times symbolizing 2520 years, is indicated in Daniel as the duration of the four great Gentile monarchies represented by the image and the beasts, and makes that assumption the basis of his pro-

ordination to Jehovah. Mr. Faber's theory is therefore a sheer invention, without authority from the prophecy. The effect consequently of his asserting it with confidence and giving it a conspicuous place in his Calendar of Prophecy, has been to discredit his judgment, and lead the critical reader to feel that without a careful examination of his grounds, little reliance is to be placed on his constructions. The Rev. E. B. Elliott also falls into the same error, and founds it expressly on the seven times that were the measure of Nebuchadnezzar's deprivation of his throne and reason.

Erroneous chronological calculations have also been founded on the hour, and day, and month, and year, Rev. ix. 15, on the assumption that they are symbols of the duration of the Turkish woe. They, however, simply denote the commencement, or at most the period of the slaughters, which were to be inflicted by the armies under the command of those denoted by the angels. "And the four angels were loosed, who had been prepared for the hour and day, and month and year, that they might slay a third of the men." But the slaughters were not commensurate with the woe. They were chiefly confined to the four periods of invasion and conquest, under the leaders denoted by the four angels. The woe has continued without intermission for eight centuries.

II. Writers have fallen into important errors also in respect to the events which they regard as determining the commencement of the twelve hundred and sixty years.

Thus, Mr. Cunninghame and many others date that period from the letter of Justinian in A.D. 533, in which he addressed Pope John II. as the head of all the holy churches and all the holy priests; on the assumption that it thereby conveyed to the Roman bishop the supremacy which it ascribed to him, and was thence a delivery of the saints, the times, and the laws into his hands. But that is a mistake. The letter confers no authority whatever on the pope; nor do any of its expressions imply that the patriarch of Rome was held to be the head of the church in any other sense than that his patriarchate had the precedence in rank and honor of the others; and that harmony with it was deemed necessary in order to the unity of the church. The letter relates exclusively to the churches of the eastern empire, and the emperor's object in it was, to make known to the

bishop of Rome on the one hand, what the doctrines were that were maintained in those churches by the imperial authority; and on the other, what the heresies were that were denounced and repressed by it, and to ask of him an expression of concurrence in those doctrines and measures; not that the pope had any more authority over the doctrines of the church, or the church itself, than Justinian himself had, but only that the emperor might use the pope's judgment to corroborate his own, and command the acquiescence of his subjects in the faith he was enforcing.*

Nor could Justinian, had he attempted it, have conferred any authority on the pope over the churches of the western empire; as that empire was no longer under his dominion, but had passed under the jurisdiction of the Goths. He had not a solitary inch of territory, nor a subject in Italy, the northern coast of Africa, or the kingdoms west and north of the Alps. To have affected to confer on the pope authority over the churches and people of those regions, would have been an invasion of the prerogatives claimed by the west-

assent of the Byzantine court. Every other part of the western empire was wholly independent of the Greeks. Phocas, therefore, had no authority over the churches and people of the west, he could not, had he attempted it, have conferred on Boniface any right or power over them. Phocas made no attempt to confer any authority on the Ro-He only in a letter written, as was customary, man pontiff. in answer to a notification of the elevation of Boniface to the papal seat, stated and promised that the title "universal" should be applied to the bishop of Rome alone—not to the bishop of Constantinople. Professus sit solum Romanum Pontificem esse dicendum Œcumenicum, nempe Universalem Episcopum; Constantinopolitanum nequaquam. Id quidem ipsum Bonifacium ab eo obtinuissse, Anastasius Hic, inquit, obtinuit apud Phocam his verbis testatur. Principem, ut sedes Apostolica beati Petri Apostoli, caput est omnium Ecclesiarum, id est, Romana ecclesia; quia ecclesia Constantinopolitana primam se omnium Ecclesiarum scribebat. "He promised that the Roman pontiff alone should be called ecumenical, that is, universal bishop; the Constantinopolitan should not. The language of Anastasius who relates it is, He obtained from the emperor Phocas that the apostolic seat, that is, the Roman church, should be the head of all the churches, and because the Constantinopolitan church had claimed that title." But that title was not then first applied to the Roman church; it had been claimed and assumed by the pontiffs often and long before. The letter of Phocas, accordingly, conferred no authority, but only sanctioned the exclusive use of a title it had long arrogated, and which then meant little more than that the Roman church had the precedence in rank and authority of all It is wholly mistaken, therefore, to regard the empeothers. ror's letter as a decree, delivering the saints, the times, and the laws into the pope's hands, and determining the commencement of the twelve hundred and sixty years.

III. Another important error into which many writers have fallen, is the assumption that the termination of the twelve hundred and sixty years is to be the epoch of Christ's second advent, and the wild beast's destruction. The twelve hundred and sixty years, however, instead of being the measure of the wild beast's life, is only the measure of its

career in the form it assumed on the fall of the seventh head, and the transference of the crowns from the head to the horns. It is the beast as he rose from the sea, Rev. xiii. 1, in its form under the supremacy of the horns, or Gothic dynasties, to which power was given to act forty and two months and make war with the saints and overcome them. But after it has fallen in that form, it is to rise again out of hades, in another shape, run a short career as a blasphemer and persecutor in alliance with the Roman church, and then go to perdition. In that last form it is to be under the sway of an eighth imperial chief, and the ten kings of that period are to be subordinate to that chief, and give their power to Rev. xvii. 11, 12. The end of the twelve hundred and sixty years, then, is not to be the epoch of Christ's coming, and the final destruction of the wild beast. It is still to subsist in a modified form, and make war with the Lamb, to intercept him from assuming the sceptre of the world, and it is in that impious attempt that it is to perish. How long its career in that shape is to continue, must be left to the event to determine. It is not improbably through the thirty years that are to intervene between twelve hundred and sixty and twelve hundred and ninety.

ity and power to persecute dissentients from its faith, only when the civil governments of those kingdoms refused to tolerate and protect dissentients, and made their non-submission to the Roman church a criminal offence. Whenever the civil government of any of those kingdoms has tolerated and protected dissent, then the Catholic hierarchy has lost the power to persecute non-Romanists in that kingdom. The power of the church to persecute is thus derived wholly from the civil governments; and necessarily, because the civil government alone has power over the property, the persons, and the life of its subjects. To subject to a forfeiture of property, to inflict corporal punishment, to deprive of personal freedom, to consign to death, is the prerogative alone of civil rulers. By what act was it, then, that the civil governments of the ten kingdoms gave to the papacy the power to persecute the disciples of Christ in their respective jurisdictions? By the acts by which those governments legalized the Catholic hierarchy in their dominions, gave it the exclusive right to teach, offer worship, and administer discipline, and made dissent from it a criminal offence; and they were the acts of the nationalization of the Romish church in their kingdoms, and establishment of the papal as the state religion. In that legalization of the Romish church, those governments assumed, on the one hand, that it belonged to their office to decide for their subjects what religion they ought to exercise, and to command and constrain them to embrace and exercise that religion, which was in effect a claim that the rights and laws of God himself were under their jurisdiction, and could be invested with authority, or annulled at their will. On the other hand, they assumed that the Roman Catholic religion of their time, which was in fact an apostasy from Christianity to the homage of the mass, the worship of images and relics, and the deification of saints, was the true religion, and was obligatory on them and their subjects, and that the pope and the hierarchies of that church were the authorized expositors of its doctrines and duties. They held, accordingly, that all dissent from the doctrines and rites of that church, and all denials of the rights of its priests to determine, authoritatively, what true religion is, and make their faith and will the law, is a dissent from Christianity itself,

and a denial of its authority and truth, and is a crime

justly and needfully punished by the civil law.

The monarchs of the ten kingdoms were led to this arrogation of authority over Christianity and the faith and worship of their subjects, by the example of their predecessors the Roman emperors, as is foreshown, Rev. xiii. 2. The dragon which was the symbol of the rulers of the Roman empire down to the fall of the western throne, and of the rulers of the eastern empire from that time to its overthrow by the Turks, gave, it is said, to the wild beast the symbol of the Gothic rulers of the ten kingdoms, "its power and throne, and great authority;" that is, in the surrender by the emperor of the west of his territories and sceptre to the Gothic kings, he yielded and transferred to them all the imagined rights and prerogatives over his subjects which he had himself asserted and exercised; and they, after his example, assumed that among them was the right of legalizing the Roman Catholic religion, and enforcing it on their subjects. And this usurpation of authority, as was foreshown in the same prophecy, chap. xiii. 12, was justified and urged as a duty by the Catholic church. The twohorned wild beast, which is the symbol of the civil and

was that of the Catholic church; and in order to give effect to their teachings they wrought false miracles, as the prophecy foreshows, chap. xiii. 13-16, to convince the rulers and people that the Roman priesthood were the true and authoritative ministers of God, and induced them to make an image to the dragon-beast, infused a living spirit into that image, and caused that all who would not yield it implicit homage and submission should be put to death. erection of an image to the first or dragon-beast, denotes the erection of the Catholic hierarchies of the ten western kingdoms into one federative hierarchy with the pope at its head; and the infusion of a spirit into the image, and the power of speech by the two-horned beast, symbolizes the imputation by the priesthood of the Roman State to the Catholic church at large represented by the image, of the right and power to determine the faith and rites of the people of the ten kingdoms, and give their decrees the authority of laws; while the gift to the image of the power of causing that all who would not worship the image should be put to death, signifies the attribution and gift to the hierarchy of the Roman church of power to enforce its decrees by persecution and death. And this prophecy of the agency of the dragon and the two-horned beast has been most conspicuously fulfilled. It was because the emperors of the old Roman empire from Constantine to Augustulus had arrogated the right of legalizing the church and enforcing the doctrines and claims of its priesthood on their subjects, that that right was assumed by the Gothic kings, their successors in the west. The monarchs of the ten kingdoms simply usurped the power over the church and over religion, which they regarded themselves as having gained from the Roman emperors by conquest; and the hierarchy of the Roman State, symbolized by the two-horned beast, maintained that the rulers of the ancient empire had the authority over Christianity and the church which they arrogated. And the pope and his agents induced the nations of the west to place their hierarchies under the dominion of the Roman pontiff, so as to form them into one vast organization with the pope as its chief, in much the same way that all the subordinate organizations of the ancient empire were united in one political structure with the emperor as its head.

And the pontiff taught this great hierarchy to claim universal submission to its will, and to cause that those who would not obey its behests should be put to death. No facts in the history of the Catholic church are more notorious and indubitable than these. The popes began to claim authority over the whole Catholic community immediately after the nationalization of the Romish church in Italy by the Lombards. He and his hierarchy have asserted the right through all the ages that have followed of dictating to the nations their faith and worship, and demanding that the civil rulers should recognise their authority and enforce their decrees; and they have denounced a non-compliance with their will as a capital crime, and used the civil governments as the instruments of inflicting forfeitures, imprisonment, torture, and death on their victims.

It is clear, therefore, that the acts by which the saints were delivered into the hands of the papacy, were the acts of the civil rulers by which the Catholic hierarchies were legalized, and the Romish religion made the religion of the state;—as it has been in consequence of that legalization and through the concurrence and agency of the civil governments, that the persecutions by which the saints have been

was near the close of the sixth, or beginning of the seventh century. The first monarch who embraced Christianity and nationalized the church, was Clovis, king of the Franks, who acknowledged and legalized the Catholics and became their patron in A. D. 499. Others followed at different periods; the king of the Suevi in Gallicia in 569; the king of the Goths in Spain in 589; the king of the Lombards, who then held the whole of Italy except the territory of the Exarchate of Ravenna, in 591; and Ethelbert of England, the last in the train, somewhere near the close of the century, or early in the next. He was baptized in the spring of 597, and in December of that year ten thousand of his subjects received the rite. He did not, however, attempt by authority to force his people to embrace his new faith, but left them to decide for themselves.

In 601, Pope Gregory sent the pallium to Augustine, who had been ordained bishop, and authorized him to institute two bishoprics in England and twenty-four diocesan bishops; and in 605, Ethelbert made donations to Augustine the archbishop of Canterbury, and his associates, and formally acknowledged the pope's assumed authority over the Catholic church by invoking him to excommunicate whoever should violate the conditions of his gifts. That these acts involved a nationalization of the church for the time, there can be little doubt. In 604, the king of Essex also embraced the Catholic faith, and received a bishop to his On the death, however, of Ethelbert in 616, Eadbald, his successor, drove the bishop of Canterbury from his kingdom, and the sons of the king of Essex, then also dead, expelled the bishop from their territory and threatened a reestablishment of paganism. But ere the year closed they recalled the banished prelates, and the Catholic religion thereafter maintained its position in those kingdoms, as the state religion. In the same year Edwin, king of Northumberland, and a pagan, became the head of the Heptarchy. It does not appear, however, that he offered any obstructions to the Catholics in the other kingdoms; and in A. D. 626 he embraced the faith of the church, and from that period the Catholic continued to be the religion of the

Within this period, then, from A.D. 597 to 626, there is

no doubt the Catholic church was nationalized in England, and we think its most probable date was 602, when Augustine (who had been ordained a bishop), receiving the pallium from Gregory, was constituted archbishop of Canterbury, with authority to institute another archbishopric, and was recognised by Ethelbert in that character. It is certain that in that year or the next he held a synod with the assent of the king, in which he asserted the jurisdiction of the Roman church over the bishops and churches of the native Britons, and denounced the judgments of God on them for their refusal to submit to his authority. Ethelbert also recognised and legalized the Catholic church, by enacting laws for the protection of its property and the property of its ministers, which indicated that he regarded their rights as peculiarly sacred.*

The Saxon kings were the last to embrace the Romish religion. On its nationalization in England, it was established throughout the ten kingdoms. It would not be certain, however, if that was the date of its complete nationalization, that it was the date also of the twelve hundred and sixty years; unless it had begun to persecute immediately on the delivery of the saints into its hands; inasmuch as the twelve hundred and sixty years appear to be the measure of the persecution of the saints. Thus the witnesses are to be in sackcloth during the thousand two hundred and threescore days of their prophesying; which indicates that they are to be in great humiliation and sorrow from the opposition of those against whom they are to testify. The forty and two months of the Gentiles' treading the holy city, are forty and two months during which they are to assert and exercise an absolute dominion over it, to the exclusion of the true worshippers. The time, times, and half a time during which the woman was to be nourished in the wilderness, were times in which her safety depended on her seclusion from the face of the serpent. And the forty and two months during which power was given to the tenhorned wild beast to act, appear to be months in which he opened his mouth in blasphemy against God's name, his tabernacle, and his redeemed in heaven, and made war

^{*} Labbei Con. tom. x. pp. 461, 499. Baronii tom. viii. pp. 190, 191.

Rev. xi. 2, 3; xii. 14; xiii. 5-7. with the saints. is little doubt, however, that the twelve hundred and sixty years of the repression and persecution of the saints dates from the period of the complete nationalization of the church. Laws had several years before been enacted in a number of the kingdoms, subjecting those who refused submission to the priesthood to forfeitures of property, and to exile; and the most zealous and imperious claims were asserted by Gregory the Great from his accession to the papal seat, to the submission of the whole western church to his authority, and the most strenuous efforts made to repress those who were called heretics, and force them to renounce their peculiar doctrines and worship, and yield obedience to It is probable, therefore, that the the Catholic church. wearing out of the saints by the little horn, commenced with their delivery into its hands by the nationalization of What the exact date of either the Catholic hierarchies. was, however, cannot be absolutely determined. We only know that it was probably the first or second year of the seventh century, and that, at the most, it can have been but a few years later.

VI. But what is the relation of these twelve hundred and sixty days to the twenty-three hundred in Daniel viii. 14; the time, times, and dividing of time of Dan. vii. 25; and the time, times and a half; the twelve hundred and ninety days; and the thousand three-hundred and thirty-five days, of Dan. xii. 7, 11, 12? It is held by some commentators, that the twenty-three hundred days of Dan. viii. 14, are to terminate at the same time as the time, times, and a half, and the twelve hundred and sixty days of Dan. xii. 7, 11, and the forty-two months of Rev. xiii. 5. That, however, is very far from being certain or probable, as the event with which they are to terminate, is not the fall of the ten-horned beast in the form in which it rose from the sea, Rev. xiii. 1-6, but the cleansing of the sanctuary; by which is meant the expulsion of the mass as the expiation for sin from the church, and the restoration of Christ's sacrifice to its own proper place in the faith of the worshippers of God. Others have supposed that the event denoted by the taking away of the daily sacrifice, was the literal interception of the daily sacrifice at Jerusalem by the destruction of the temple and exile of the Jews by the Romans in A.D. 70; and thence have supposed that the twelve hundred and sixty years ended in A.D. 1330, and the twelve hundred and ninety in 1360. that is wholly mistaken. The vision is symbolic; and as the ram, the goat, and their horns, signify the Persian and Greek powers and their monarchs, and the little horn that sprang out of one of the four horns of the goat, is the Roman power; so the host of heaven, the sanctuary, the daily sacrifice, and the cleansing of the sanctuary, signify things differing from themselves. The little horn is the Roman power which, after establishing itself in Macedonia, extended its conquests over the whole of what had been the eastern and southern Grecian empire. The host, or stars of heaven, against which it waxed great and cast them to the ground, denote the true ministers of the Christian church: the prince of the host against whom it magnified itself by the usurpation of his rights and throne is the Lord Jesus Christ, the head of the redeemed church; the daily sacrifice which it took away, symbolized the sacrifice of Christ as the expiation of sin; and its being taken away denotes its rejection by the papacy, and the substitution in its place of the sacrifice of the mass; and the sanctuary, the place of the offering of after that period. It is indeed stated, Dan. xii. 11, that from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days—that is, before that abomination shall be removed and the expiation symbolized by the daily sacrifice, restored. The twenty-three hundred days, therefore, are to terminate with the twelve hundred and ninety, not with the twelve hundred and sixty.

It is indicated also, Dan. xii. 6, 7, that the end of the calamities and deliverance foreshown to the prophet is to take place later than the close of the twelve hundred and sixty years. "And one said to the man clothed in linen who was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen who was upon the waters of the river, when he held up his right and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time times and an half, and when he shall have accomplished the scattering (that is, ended the dispersion) of the holy people, all these shall be finished." The end is thus to be not only after the close of the twelve hundred and sixty years, but also after the dispersion of the Israelites is ended; that is, after the time for their return has arrived, and they have in a measure re-established themselves in their ancestral land. events, moreover, the accomplishment of which is to constitute the end, are to be the coming of Christ, the destruction of the wild beast, the deliverance of his people, and the resurrection of the holy dead. For it is expressly predicted that the time when the power denoted by the wilful king, Dan. xi. 45, who is the same as the imperial personage symbolized by the beast in his last form, Rev. xvii. 11, comes to his end, is to be the time when Michael the great prince, the Messiah, shall stand for the Israelites, and deliver them, and many that sleep in the dust of the earth shall awake to everlasting life. It is foreshown also, Zech. xiv. 1-5, that the coming of Christ with his saints is to take place when the Israelites shall have partially returned to their national land, and the antichristian armies shall attempt to drive them again into exile; and Rev. xix. 11-25, that the destruction of the wild beast is to take place at Christ's second

coming. Its destruction is accordingly to be at least as late as the close of the twelve hundred and ninety days. It is to subsist therefore thirty years (the period doubtless following its emergence out of the abyss) after the expiration of its twelve hundred and sixty years.

The forty-five years that are to follow, making the thirteen hundred and thirty-five, are probably to be occupied in the judgment of the living, the complete restoration of

the Israelites, and the conversion of the nations.

VII. From these considerations it is apparent that the exact date of the twelve hundred and sixty years is not known, nor consequently the time of their termination. It is clearly revealed, however, that their end is not to be the extinction of the wild beast nor the coming of Christ. They are to be at least thirty years later.

It is clear, also, from several prophecies, Matt. xxiv. 36-39, 1 Thess. v. 2, 2 Peter iii. 10, that the day of Christ's coming is not to be certainly known until he appears in the clouds. The only signal of his immediate approach is to be the darkening of the sun and moon and fall of the stars, the object and effect of which will be to give his advent the greatest possible resplendence. Every ray of light from the

the return of a portion of the Jews, and establishment of themselves in their national land, will naturally impress all who receive the Scriptures as the word of God with the feeling that the day of Christ's coming is at hand.

The years that are approaching are to be marked by great and extraordinary occurrences that will awe and agitate the nations of Christendom in a measure they have not hitherto known. How soon that revolution of the governments of the western kingdoms, which is denoted by the descent of the ten-horned wild beast into the abyss, is to take place, cannot be foreseen. It may be within a few years; it may be at the distance of quite a number. it takes place, and the beast rises in its final form from the pit, a momentous change will be wrought in the condition of its subjects. The papacy will be restored to exclusive nationalization; persecution will be resumed, and an attempt made either to draw those who hold the true faith to apostasy, or to exterminate them by the sword: for it is expressly foretold, that this persecution of the witnesses is to be by the wild beast that ascends out of the bottomless pit—that is, hades—in distinction from the beast that ascends out of the sea. Rev. xi. 7. The resurrection of the martyrs, and assumption to heaven at the time foretold, in the presence of vast multitudes, will defeat that aim, and carry a resistless conviction to millions, that they are the true worshippers of God, and that the state church which arraigned and martyred them, is a false church. the vehement disgust and indignation which that discovery is to excite, the people are to denationalize the Catholic church, and at a later day strike her from existence. Roused from their false belief and lethargy by these great events, and led to search the divine word afresh, to learn the purposes of God respecting the world, and receive the great doctrines of Christ's coming and reign, they will engage with one heart in the work of heralding his approach to the nations by proclaiming to them his gospel, and warning them that the hour of his judgment has come. After the destruction of Babylon, the imperial chief of the empire will institute, it is intimated in Dan. xi. 36-45, a still worse form of false religion, and will crush the disciples of Christ with new persecutions, and at length make

war on the Lamb himself, by attempting to drive the Israelites who will have returned to Palestine, again into exile, and intercepting him from the establishment of his throne there. These and other great events that are to attend them, -the discrimination of the true worshippers from the false, denoted by the sealing of the servants of God; the judgments which are to smite the nations and fill them with terror and despair; and the awful forms of malice and impiety in which the passions of men are to display themselves, are to make the period one of unexampled excitement, agitation, and alarm, bringing the true worshippers into the most intimate relations to God, and raising them to eminent watchfulness, faith, love, and hope, and confounding and exasperating his enemies, and leading them to show the depth of their alienation and hostility by the violence of their efforts to crush his cause and extricate themselves from his power.

In the prospect of these fearful scenes it becomes the disciples of Christ to take heed to his counsels, and watch for his coming, lest they be found unprepared. It is given as a distinguishing mark of those who will then be ready for and such he was among the Jews. Josephus, the historian, forty years afterwards speaks of him much in the same way (Antiq. xviii. c. 5, § 2).

He was also a very extraordinary character, in whatever view we consider him. His conception was announced by the angel Gabriel (Luke i. 13-19). It was miraculous, or out of the ordinary course of nature (Luke i. 7-18), as truly so as was Isaac's (Rom. iii. 19). His name (John) which signifies grace, favor, was divinely appointed (Luke i. 13), though not prophesied of. His manner of life was peculiar; he dwelt in the deserts, until the day of his showing unto Israel at Bethabara, near the banks of Jordan (Luke i. 80; Matt. xi. 18; John i. 28; iii. 23). His ministry was closed by his imprisonment—his imprisonment by his death. He was filled with the Holy Ghost from his birth (Luke i. 13), and performed his office with the spirit and power of Elias (Luke i. 17), although he was not Elias in person (John i. 18), as the name given him was designed to indicate. mission and ministry were foretold (Isaiah xl. 3; Matt. iii. 1; Mark i. 2; Matt. xi. 10), but not under any name; as was that of Cyrus (Isaiah xlv. 1), and that of Elijah (Mal. iv. His mission was divine (John i. 6, 33; Matt. xxi. 25), yet did he not use the style of the prophets, "Thus saith the Lord." The authentication of his mission and office was so complete, that the common people would not permit even their rulers to call it in question (Matt. xxi. 26). The masses of the people thronged his ministry, and submitted to his baptism, and mused in their hearts whether he were not the Christ (Matt. iii. 5; Luke iii. 15, 21). Yet he performed no miracle (John x. 41). It is remarkable, too, that the common people received him as a prophet, but not as Elias, while the learned rejected him as one possessed by the devil (Matt. xi. 18). His ministry was limited to the circumcision, as was the personal ministry of our Lord (Rom. xv. 8; Matt. xv. 24). Very little has been recorded of it, and nothing separately, but only in connexion with the personal ministry of the Lord.

But whence did he derive his cognomination, Baptist? It was not said to Zacharias that he should be so called, or that he should baptize the nation (Luke i. 13). It was not given him at his circumcision (Luke i. 60-63). Luke de-

scribes him as John the son of Zacharias (iii. 2); yet the addition was commonly and properly made. Herod so called him (Matt. xiv. 2), John's disciples also (Luke vii. 20), and our Lord himself (Luke vii. 33; Matt. x. 11 and 12. See also xiv. 8; xvii. 13; Mark vii. 24, 25; viii. 28; Luke vii. 28; ix. 19). John says of himself that he was sent to baptize (John i. 33), though we know he preached also, and with great power (Luke i. 17; iii. 15). These were, however, distinct functions (1 Cor. i. 17), and with John preaching was subordinate; baptizing the chief function. This is, perhaps, one reason why our Lord said he was more than a prophet.

The explanation probably is this: John was the forerunner of the new dispensation, the near approach of which he announced; and his ministry was appointed to introduce it. Now baptism, or its equivalent, has hitherto introduced every economy of the divine government since the fall of man. Thus, Noah was introduced through water by means of an ark into a new economy; in fact, into a new world; and in this event the apostle Peter finds the equivalent for baptism (1 Peter iii. 20, 21). Moses brought Israel into new covenant relations with God, by what Paul calls a

cite the very notable prophecy in Mal. iv. 5, concerning the mission of Elijah, as having reference to the person of John. But the common opinion of Protestant commentators of the last two centuries is, that all these prophecies were fulfilled by the mission of John the Baptist. Augustine, Chrysostom, Jerome, and the early Christian writers, on the contrary, generally held that the last of these prophecies (Mal. iv. 5) is yet unfulfilled. As the point is of considerable importance in its bearings on the interpretation of other Scriptures, it deserves a careful investigation. With a view to this question, several distinctions, besides that above suggested, should be carefully considered. We notice them in this place very briefly, because they will occur in connexion with other texts.

- (1.) John was not Elias in person (John i. 21). He came during the continuance of the legal economy. His mission was unsuccessful. He did not restore all things (Matt. xvii. 11, Acts iii. 21). The Jews nationally rejected the Lord Jesus land for that sin were destroyed as a nation, and scattered among the Gentiles. The restitution of all things is still future, Acts iii. 21. But the prophecy (Mal. iv. 5) foretells that the mission of Elijah will be successful. shall turn the hearts of the fathers to the children," &c., A. otherwise the Lord will smite the earth with a second curse (Mal. iv. 6, Matt. xvii. 11). While the legal economy lasted, and before the influence of the Holy Spirit had been purchased by the death of Christ, the mission of Elijah would have been premature, because, owing to the depravity of //human nature, it would infallibly have been unsuccessful, as John's ministry proved; and so this prophecy would have failed. But when Elijah comes, it will not be in his own spirit and power, but in the spirit and power of God the Lord, as his name imports, whose influences have been secured by the work of Christ. (2.) Although John the Baptist was not Elijah in person,
- yet he was equal to Elijah (Matt. xi.) 11.\(\) He went forth to the people in all the energy and power of Elijah (Luke i. 17). He was therefore (in his office and functions) the Elijah of the legal economy, and was raised up especially to fulfil the office of Elijah at that time—that is, to do all that Elijah himself could have done towards preparing the way of the

to come in the m the him

Lord, had he been sent to Israel at that time in person. John would have been the Elijah foretold, if the people had received him (Matt. xi. 14). But it was not more impossible for John to be Elijah in person, than it was for the Jews to receive him with the obedience of faith (Jer. xiii. 23; Isa. liv. 13; John vi. 44, 45).

(3.) John was the subject of prophecy as well as Elijah, but not of the same prophecies. John was not prophesied of by name, but only by description; as a voice crying in the wilderness (Isa. xl. 3), or as a messenger sent before the face of the Lord, to prepare his way (Mal. iii. 1). Elijah was prophesied of by name, and his mission and the successful result of it expressly foretold.

(4.) Both, however, were prophesied of, as ministers of the circumcision. Both were to be sent to a people dwelling together in the land of Israel, and not to that people, as they now are, scattered abroad among the nations. It is implied therefore in the prophecy of the future coming of Elijah, that Israel shall yet be restored to their land and be

(Josh. iv. 4, 7, 20, 23). But Joshua, as well as John the Baptist, was, in a certain sense, a forerunner of the Lord Jesus. He was also a type of him. By taking the people through Jordan Joshua did not introduce them into the promised rest of the kingdom of God, but he prefigured by this act that which Jesus—(the Prince who appeared to Joshua, v. 13, 14, 15)—now at the close of that economy had come to perform (Luke i. 68–75), by actually bestowing upon Israel the blessings of the kingdom of which the promised land was a type.

There may also be something significant in the place where John baptized. If it be inquired why John baptized in Jordan rather than in any other stream, may we not answer that both Jordan and Canaan were types of heavenly things, and that John, as the baptizer of Israel in Jordan, performed an office which Joshua could not, because the time appointed for it had not come? This answer, if well founded, suggests the further observation that John's ministry of baptism was, so to speak, supplementary to Joshua's in conducting the people through Jordan, and that the functions of both Joshua and John must be combined, in order to make up what was included in the corresponding part of the ministry of Moses.* John the Baptist performed no miracle, but Joshua and Jesus did. Neither Joshua nor Jesus baptized the people, though they were themselves baptized. We do not read that John the Baptist was baptized by Jesus or by any other, although he was filled with the Holy Spirit from his birth (Luke i. 15).

Matt. iii. 11. "I indeed baptize you with water unto"—in order to—"repentance: but he that cometh after me.... he shall baptize you with the Holy Ghost and [with] fire," Luke iii. 16.

John was a minister of the circumcision. His mission, like that of Isaiah, Elijah, Jeremiah, Ezekiel, and the other prophets, was to the "House of Israel," or rather to the "House of Judah." His baptism was appointed for the

^{*}Quod Moses nequivit, Joshua fecit; quod Joshua non facere potuit (introducere in cœlestem requiem) Jesus efficit solus. Joshua fluentum dirimit, aquas dissecat sed Dei manu:—Jesus.... propria potentià, mari, vento, fluctibus imperat. Arca fœderis in aquis stans, omnibus Israelitarum securum transitum præbuit: Jesus in Jordane stans, cœlum aperuit, etc.—J. H. Maises.

whole people, and his preaching was addressed to all (Acts xiii. 24; Luke iii. 18, 21). We are to understand "you," therefore, in this enlarged or national sense. "I baptize you" Israel, or house of Israel, "with water," &c. In the same enlarged sense we are to understand the word "you" in the last clause, "He shall baptize you" O house of Israel "with the Holy Ghost and fire,"-not you pharisees and sadducees,

γεννηματα εχιόνων. One object of John was, to state a contrast between the baptism which he administered and that which should afterwards be administered by him whom he preceded. It is implied also, that his baptism would be ineffectual to secure their national repentance. They-that is the nationneeded, and at some time afterwards should receive, a baptism of divine power, which should be effectual, Acts v. 31. The last clause is therefore prophetical and as yet unfulfilled. The nation has never yet been baptized with the Holy Ghost. A long interval had been laid in the divine plan between John's day and the fulfilment of this produring which many

the other hand, had respect to the church which is to be taken out of all nations, Acts xv. 14. It looks forward to the end of the dispensation of the gospel among all nations, and the completion of the elect body of Christ. There it terminates. In this respect it is like the Lord's supper, which was appointed to show forth the Lord's death till he come (1 Cor. xi. 26). The second coming of Christ and the gathering of the church unto him, will supersede both, as his first coming superseded the institution of the passover. So the baptism with the Holy Ghost, which our Lord promised to the apostles on the day of his final ascension (Acts i. 4), had the church in view. (See note on Acts i. 5, and Mark xvi. 15, 16, Acts ii. 2-4.) The baptism which John promised to the whole nation, the Lord actually bestowed on a few, who received him, but withheld it at that time from the masses, who rejected him, though he will yet fulfil the promise on all Israel in its amplest sense (Rom. xi. 29), when the times appointed to the Gentiles shall have been fulfilled (Rom. xi. 25, 27).

The fall of Israel gave occasion to the dispensation of the gospel to the Gentiles (Rom. xi. 11), to the dispersion of the Jews among the Gentiles, and the consequent postponement of the restitution of all things, and the baptism of Israel as a nation by the Holy Ghost: so that the present dispensation for the building of the church is intercalated, if we may so express it, between the baptism of the nation by John with water, and the promised baptism of the nation by Christ with the Holy Ghost.

Besides this difference in the times and persons to which the baptism of John and that appointed by our Lord relate, there is another, too important to be passed without notice. The baptism of John was ineffectual, because it was not attended by the Holy Spirit's influence. Indeed, the promise of a future baptism with the Holy Ghost implied a negative of his present influence. But the baptism with water appointed by Christ after his resurrection will be made effectual upon the elect by the accompanying energies of the Holy Spirit. So that although the baptism of John was ineffectual to prepare Israel for the first coming of Christ, the latter will be effectual to prepare the elect church for his second coming. This great object, the com-

pletion of the church, having been accomplished through the Lord's death, resurrection, and ascension, he will, at his second coming, baptize the bodies of his elect, both the living and the dead, with the Holy Ghost, thereby transforming them into bodies of glory like his own (Philip. iii. 20, 21) -their souls having already been baptized with the renewing influences of the Spirit. He will, at the same time, also baptize the souls of his restored people Israel with the Holy Ghost, as he did the twelve apostles on the Pentecost after his ascension, thereby converting them universally into an And the Spirit will also, at the eminently holy people. same epoch, to complete the restitution of all things, move, as he did at the beginning, over the face of physical nature (Gen. i. 2), delivering (σον χοσμον) the earth itself and its furniture of creatures from the bondage to which the Creator subjected them by reason of sin (Rom. viii. 20, 21). and very various then, will be the work of the Holy Spirit in bringing about this mighty change of the Divine administration, dependent upon the second coming of the Lord to fulfil this prediction of John the Baptist.

It is worthy of observation, that our Lord promised the

tist predicted. They may be regarded as emblems or visible signs of the Holy Spirit's presence, designed to convince the apostles, and those who saw them, of the fulfilment of the Saviour's promise to send the Comforter to them (John xvi. 7). In the case of Cornelius and his kinsmen (Acts x. 24), the Holy Spirit also descended visibly: the object of the visible demonstration being to teach the apostles God's purpose to admit Gentiles into the church, and so Peter considered it (Acts x. 47). In the case of the apostles, they were tokens or badges of authority which none could dispute, and as such were important means in laying the foundation of the church. We do not read that the apostles, except Paul (Acts ix. 19), were baptized with water (unless with the baptism of John), either before or after the day of Pentecost—the symbol of water in baptism having been designedly supplied, it may be, by more impressive emblems of the Spirit's presence on the day of Pentecost.

Matt. iii. 12: "Whose fan (is) in his hand, and he will thoroughly purge his floor and gather the wheat into the garner, but he will burn up the chaff with unquenchable fire." Luke iii. 17.

This verse, if not exegetical of the preceding, should be interpreted in connexion with its last clause. It is predictive of God's dealings with Israel after their restoration, preparatory to their baptism with the Holy Ghost, or, it may be, in connexion with it. Ezekiel (chap. xx. 38) foretells that God will purge out from among the house of Israel rebels and transgressors (see vs. 33-40), and there are other (See Deut. xviii. 15-19, Acts iii. 23, similar prophecies. and note on that verse.) The language is figurative, taken from husbandry. The same figure is made the groundwork of the parable of the tares (Matt. xiii. 30, 40, 41), although the parable has a wider scope than this verse. It is implied in the language of John, that the acts of purging of the floor and the separating of the wheat from the chaff, are to be performed at the time of the harvest, which, in the parable of the tares, is declared to be the end of the world (Matt. xiii. 39,) that is (for alwess) of this dispensation of the gospel among the Gentiles, and no reason is perceived why the same symbol, "harvest," should be used to denote different, even remote epochs. Some of the arguments under the last verse might here be repeated, but we add under this head only that both Mark and John omit this verse, and the last two words, "with fire," of the preceding verse. The reason may be that the matter exclusively concerned Israel, and was not of so much importance to Gentile Christians, for whom chiefly they wrote. These observations suggest our next remark: The words "with fire" or baptism with fire, denote punishment. The meaning may be thus expressed: "He" (the Messiah), at his second appearing to you, O house of Israel, after your final restoration (Ezek. xx. 33 et seq.), shall baptize (consume) and utterly destroy* those of you who still continue to be rebels and transgressors against him with fire (see note on Acts iii. 22, 23); while those who repent and are inclined to obey his voice he will baptize with the Holy Ghost. This interpretation is borne out by the last clause of the twelfth verse. The chaff denotes those whom the Lord will reject and cut off from the people, and the burning of the chaff with unquenchable fire denotes their sudden and utter destruction. To this extent, at least, the twelfth appears to be exegetical of the eleventh verse.

Unon the whole then it is submitted that these two names

to several objections besides those implied in the foregoing remarks.

The apostles were not baptized with fire on the day of Pentecost (Acts ii. 3). The parted tongues which sat upon them were not fire, though they had the appearance of fire. Nor was any considerable part of the nation baptized with the Holy Ghost. The great body not only remained obdurate and rebellious, but became worse and worse, till they were destroyed as a nation. Yet dreadful as were the divine judgments there was mercy mingled with them. The people were scattered, yet preserved as a race. are probably now, and for ages past have been, as numerous as they were then. These events do not come up to or correspond with the language of the twelfth verse. thorough purging of the floor, the gathering of the wheat into the store-house, and the burning of the chaff (the wicked) with unquenchable fire, denote decisive and final action, not corrective punishments (to be followed by another trial) such as the prophets predict (Ezek. xx. 35-38, xxxviii., Mal. iv., Zech. xiii. 8, 9, xiv., iii. 9, Jerem. xxxiii. 8, Is. iv. 3, 4, 20, 21, Joel ii. iii.).

The interpolation of the word is, by the translators, has probably given occasion to the common interpretation. Retaining this word, however, the language is parabolical; and in parables the time of the action represented does not depend upon the grammatical tenses employed in their construction.*

Matthew iii. 14. "But John forbade him saying, I have need to be baptized of thee, and comest thou to me?" or, "I have need to be baptized of thee, and thou comest to me."

When we consider that John was filled with the Holy Ghost from his birth (Luke i. 15), that his mind and affec-

^{*} The phrase (of ro writer is $r\bar{r}$) $\chi \iota \iota \rho i$ auros) is an example of the nominative absolute. The noun has no finite verb in the original, and should have none in the translation. The writer or speaker appears to have cut short the construction first intended, and adopted another. Many examples of this sort occur in the New Testament. They are characteristic of impassioned discourse. The connexion and the sense may be expressed thus: "I indeed baptize you with water, but the days are coming when Messiah shall baptize you with the Holy Ghost and fire. At that time going forth, with his fan in hand, as the husbandman does, in the time of harvest, he will thoroughly purge his floor," etc.

tions were renewed, and his whole spiritual nature fitted for the eminent services for which he had been raised up, we naturally inquire in what sense he needed baptism. A holier man than he had never lived, for holiness in the divine regard, is an indispensable element of greatness (Matt. xi. 11). Even the apostles after the day of Pentecost, it is probable, were not so fully nor so constantly possessed by the Holy Ghost as was John. What further need then had John to be baptized of any? Are these words anything more than an expression of the humble sense this eminently holy man entertained of himself in comparison with the august Being who stood before him? We apprehend they are. The words (ἔγω χεείαν ἔχω) "I have need," denote a real necessity; and if they were uttered by the promptings of the Holy Spirit within him, we must interpret them in a sense commensurate with the Spirit's work. ingly, we understand them not only of something which John then had not, but of something which he could only receive through the baptism of Jesus. Now it may safely be affirmed, that John had all which the Holy Ghost has ever done or ever will do for any man in this life in the of conctification except for those of the Lord's

baptize thee. In this manner it is appointed unto us to fulfil all righteousness" (see note on Matt. iii. 15, Journal, vol. vii. 385, 386).

If we reflect that the Lord was speaking to one filled with the Holy Ghost (and therefore able to comprehend his meaning), about a mystery of redemption, not understood by this eminently gifted man before, we shall be convinced that the sense in which these verses are commonly interpreted, falls far short of their true intent and meaning.

Matthew iii. 17. (See Note, Journal, vol. vii. p. 384.)

Luke i. 17. "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

These words are a part of the message sent by the angel Gabriel to Zacharias. They are not a quotation from any of the prophets, but something new, which the angel was sent especially to make known to the devout priest (vs. 19). That the promised son was not to be Elijah is apparent, not only from the name by which he was to be called, but from the very nature of the promise itself (vs. 13); and so Zacharias understood it (vs. 18). To denote the energy of his character and ministry, the angel was bid to say, "he shall go before the Lord in the spirit and power of Elias," which necessarily implies that he should have power to do all that Elias himself could do, to make ready a people pre-pared for the Lord. The angel did not declare the result of his ministry, but only the purpose of it. We know that The nation rejected the Lord, and for that reason were rejected by him for a season. Hence, we may safely infer, that the words of Malachi (iv. 5, 6) remain to be fulfilled :- "He," viz. Elijah, "shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse." The consequence of Elijah's failure is expressed in terms* which indicate God's purpose to prevent it.

^{*} Jahn says on this verse " אָם (ne) non tantum est negativum, prohibitivum, dissuasorium et dubitativum, sed notat etiam consilium præcavendi. etsì dein, conditione non posita, reapse consequitur, quod præcavere debebat, ut locus noster prorsus parallelus Hos. ii. 5 docet: Confer et Gen. iii. 3; xi. 4; Jerem. xxxviii. 19; Prov. ix. 8; xxvi. 4.

Although the prophet does not intimate what those preventive means would be, we know that they were to be the new creating energies of the Holy Spirit, purchased by the sacrifice of Christ, which was accomplished through the sin of the people, to whom John was sent in the spirit and power of Elias. Indeed, the purpose of redemption is so connected with the national salvation of Israel, by God's covenant with Abraham and David, that we are authorized by his own word, to say that the one can fail as soon as the other (Deut. xxxii. 8; Jerem. xxxi. 35-37; xxxiii. 20-26). It is impossible to find a stronger assurance that God will not annihilate the earth by a second curse, than he has given in regard to the perpetuity and stability of his covenant with David. The ministry of Elijah therefore cannot fail; although John's ministry could be allowed to fail of its designed end, because God had ulterior purposes to accomplish, which, until after the death of Christ, were obscurely revealed.

But whether we are to understand the prophet to signify that Elias will be sent in person before the second coming of the Lord, is, perhaps, not clear. The Jews of John's day 30). In knowledge as well as in holiness then, he was greatly in advance of the apostles, when they were first commissioned to preach the kingdom (Matt. x. 1-7). It was not a part of their commission to preach repentance but only the kingdom (Matt. x. 7), and although power was given them to work miracles, they were not qualified as teachers to instruct the people. One of them was a wicked man, and yet he received the same power to work miracles as the others (John vi. 70; Matt. xviii. 3). They were commanded to observe those who sat in Moses's seat (Matt. xxiii. 1-3). John the Baptist. He asserted his prerogative to command and teach all, rulers and people alike (Matt. iii. 7-12; Luke iii. 7-18). He was God's messenger to the nation; a preacher of repentance, a preacher of the kingdom, having divine authority to command all to come to his baptism, from the Chief Priest to the lowest of the people (Matt. xxi. 31, 32). A greater than he of the sons of men had never appeared, and none greater than he will ever appear till all things shall be restored, and the kingdom of God shall come (see note on Acts iii. 22, 23). Then the least of God's restored people Israel—for such we suppose to be the Saviour's meaning in Matt. xi. 11—being made perfectly holy, will be greater in knowledge and power, and all the other attributes of manhood than John; and, consequently, greater than any other mere man since the fall; while the least of the glorified saints will be exalted to a far more exceeding glory than Israel in the flesh.

We should greatly underrate the dignity of John were we to suppose he was inferior in grace or divine knowledge to the chiefest of the apostles even after they received the inspiration of the Holy Spirit. The Saviour joins John with himself as in some sense a co-worker with him in fulfilling all righteousness (Matt. iii. 15), which shows the great excellence of John's character and office. The apostles indeed were endowed with different powers, suited to the different offices they were appointed to fill. They were inspired to foretell things concerning the church which did not belong to John's office of forerunner. They could also perform miracles, although it was not in this that their greatness consisted (Luke x. 20); but that John understood the mystery of redemption through the sacrifice of Christ, and foresaw

the unsuccessful issue of his own ministry, is plain from his own words (John i. 29, 36, iii. 30).

These passages touching the character and office of John are important (although he was exclusively a minister of the circumcision, and his ministry fell within the old economy), because erroneous opinions on these points have occasioned the misinterpretation of other Scriptures.*

John i. 22, 23. "Then they said unto him, who art thou, that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias."

It is said that the Sadducees rejected the Scriptures, except the Pentateuch; and if this opinion be correct, persons of that sect would have attached no importance to this quotation from Isaiah. Hence, perhaps, the evangelist adds (vs. 24), that the embassy was composed of Pharisees, who admitted the inspiration of the prophet, quoted. But

^{*} One popular commentator, after saying that John was greater than other

it is more important to observe that this question was not put until John had positively affirmed that he was neither the Christ nor Elias, nor that prophet who was to fulfil the office of the one or the other. The avowed motive of the question was to be able to give to those who sent them a full answer upon the questions they had proposed, touching his person and character. He had told them thus far, only who he was not. They wished him to answer in his own words, affirmatively, who he was; and now, as before, he answers according to the intent of his questioners. Had he said "I am John, the son of Zacharias" (Luke iii. 2), he would have told them only what they already knew. They wished to know what religious or prophetical office or function he claimed, and the scriptural warrant for his claim or pretension. His reply sets up a claim at least to a divine mission, and shows his warrant for it; and though it was very humble, when compared with the dignity of Messiah and his office, he was distinguished above all the prophets who had previously appeared in this respect, viz. that his mission and ministry had been expressly foretold. (Isaiah xl. 3.)

The Jews referred this passage and the chapter from which it is quoted to the times of Messiah, and rightly: for so John applied it. To the same epoch they also referred the prophecy of Malachi (iv. 5, 6), concerning Elijah. This answer of John, therefore, created a difficulty which could not be resolved consistently with the tenets of the This will appear, if we consider that the Jews of that day had no belief, or even an idea, of two advents of Messiah (John xii. 34). Indeed, they could not believe in a second advent or mission of Messiah, without some foreknowledge of his rejection by the nation, at his first (See Acts iii. 17, 21, and note on Acts ii. 14appearing. Proceeding upon the assumption that Messiah would certainly be received by the nation, at his first coming, and thereupon immediately establish his kingdom, they referred this prophecy of Isaiah, as well as that in Malachi iii. 1, to Elijah, and the times of his mission (Mal. iv. 5, 6). was an error of interpretation, yet too deeply rooted in their minds to be eradicated by those irrefragable proofs of John's divine mission, which fully convinced the masses of the people (Matt. xxi. 26). When, therefore, John denied that he was Elias, yet claimed to be the "voice" prophesied of by Isaiah, he divided two prophecies which (according to their interpretation) inspiration had joined. His pretensions, therefore, were contradictory, and, by his own showing, without warrant. "Upon theological grounds, then, which appeared to them unquestionable, they not only rejected his baptism (Luke vii. 30; Matt. xxi. 32), but altogether denied his divine mission." (Luke xi. 4; Mark xi. 30; Matt. xxi. 25.)

It is worthy of remark, that this theological difficulty had no effect upon the popular mind; for although the people did not receive him as Elias, yet all of them believed he was a prophet (John x. 41), and had authority to baptize (Luke iii. 21). Many Christian commentators believe, with the learned Jews of that day, that these three prophecies (Is. xl. 3; Mal. iii. 1; iv. 5, 6) refer to one and the same person, yet differ, not only from them, but from the mass of the people, in holding that the last of them (Mal. iv. 5, 6) was fulfilled in John the Baptist.

John i. 25. "And they asked him and said unto him:

Why hantizest thou then if thou he not that Christ

and if deceased, as it is probable he was (Luke i. 18), yet was still remembered. Had John assumed merely the functions of an ordinary prophet or teacher there would have been nothing in his ministry at variance with their national history or experience. But to baptize the nation implied the near approach of a great if not a radical change in the existing institutions, and the establishment of Messiah's kingdom, which the Scriptures taught them was the next in Had he been the Christ, or Elias, or that prophet foretold by Moses (Deut. xvii. 15-19), or (perhaps the meaning is) that prophet whose mission was foretold by Malachi (iv. 5, 6) under the name of Elijah, his authority to baptize the nation in preparation for the impending change was conceded, as we infer from the question; but he had before denied that he was either. Hence the question itself imputed to John a usurpation of the sacred functions of another. That John so understood the question may be inferred from his answer to it: "I baptize with water," and in so doing I do not usurp the functions of Messiah. As if he had said— "Ye err greatly in supposing that when Messiah, or Elias, or that prophet comes, either will perform the humble office which I perform in baptizing you with water (John iv. 2). So far from it, the only baptism appropriate to the office of Messiah is of resistless energy—the baptism of the Holy Ghost and of fire (Matt. iii. 11, Luke iii. 16), with which Elias (or that prophet you speak of), if he baptize at all, will in some way be connected (see Luke ix. 54). John adds (in vs. 27) was adapted, if not designed, to repel the implied charge of imposture. It amounts to this: I seek nothing for myself. On the contrary, I tell you that even now there is one among you so far exalted above me that I am not worthy to do the humblest menial service for him. will appear when my ministry shall be ended, but as yet you know not who he is."

We may also infer from this question that the learned among the Jews believed Elias might appear under some other name, and such appears to have been the belief of the common people (Matt. xvi. 14). They knew that the Baptist's proper personal name was John, and there was no propriety in asking him if he were Elias, unless they supposed that Elias might appear under another name. The question,

then, had respect to the reality of his person, not to his personal designation; and as it was put to him with reference to the public office he was performing, it had respect to the functions as well as the person of Elias, and in this sense John answered it. Thus considered, his reply amounts to this: "I am not Elias, in name nor in person nor in office, nor am I the prophet appointed to fulfil the office of Messiah or Elias. I am sent to baptize this people with water, which neither Messiah nor Elias nor that prophet will do."

If John were Elias in the sense of the questioners, or in the sense of the Scriptures, he could not have answered "I am not Elias," for that means I am not Elias in the sense of the Scriptures, nor in the sense of your question, nor in any other sense whatever.

John x. 41. "John did no miracle, but all things that John spake of this man were true."

The public ministry of John the Baptist was inseparably connected with that of our Lord. Both had respect to the same kingdom, the near approach of which was announced by both in the same terms, or nearly. Yet they were not concurrent (Matt. iv. 12, 17; Mark i. 14), and they were in other respects distinctly marked, the one by the bentian

exhibiting the evidence of its presence by his miraculous works, it would have been adding only the verbal testimony of one appearing to be merely a man, to the truth of John's proclamation. Or suppose that he had followed John simply as a baptizer and preacher of the coming kingdom, it would have tended rather to weaken than to confirm the belief of the nation in the authority of John to baptize. For why, it might be inquired, should the nation be baptized again, if the baptism of John was heaven-derived? But the miracles the Lord performed were visible, palpable evidence of such a change of times as John proclaimed; in other words, they proved the actual presence of the kingdom, which John had announced as near. Hence we infer that the primary use and intent of our Lord's public miracles was retrospective, namely, to confirm John's proclamation, and evince, by miraculous evidence, his authority to baptize. The miracles which our Lord wrought, and those which his disciples wrought under their first commission (Matt. x. 5-8), were primarily designed to convince that generation of Jews, whom John was sent to baptize, by evidence addressed to their senses, of the actual presence of the kingdom which John proclaimed as near, and for which he had baptized them with water.

Our Lord's miracles, therefore, fulfilled their chief design, whether the Jews of later generations believed them or not. Yet the destruction of their temple and commonwealth, and the dispersion of their people, considered in the light of the prophecies which they do acknowledge, ought to convince the Jews of later times that the evangelists who have recorded them (and also the sin of their forefathers, who rejected them), are worthy of their belief. But considered as evidence of the Divine institution of the present dispensation of the gospel to the Gentiles, they have no persuasive effect or force upon the mind of the unbelieving Jew. considers the whole of the gospels as belonging to the Christian church, although in truth those parts of them which relate to the public ministry of John, and the public ministry of our Lord Jesus, fall within the Levitical economy, and would have been received by their forefathers as a part of their oracles, had they not rejected the kingdom which John and the Lord Jesus preached.

Luke iii. 20, 21. "But Herod the Tetrarch being reproved, &c., added this above all, that he shut up John in prison." See Matt. iii. 12; Mark i. 14.

If we duly reflect upon the history of John the Baptist, it will seem not a little remarkable that his public career was closed by his imprisonment-not by his death. The whole purpose of John's life-(existence we may say, Luke i. 13)-was to fulfil the office of forerunner of the Lord. We are not informed that any part of it was spent in the ordinary pursuits of life. From the cradle he passed to the solitude of the desert (Luke i. 80), and his sustenance was the spontaneous productions of the place (Matt. iii. 4; Mark i. 6). Even his clothing was not the product of art (Matt. iii. 4). Emerging at length from his solitude, without any other preparation for his office than the inspiration of the Holy Spirit, he entered into his public ministry and fully accomplished it, before Herod was allowed to molest him (see Acts xiii. 25). The remainder of his life-about eighteen months according to Lightfoot—he spent in prison. But for what end? Was no divine purpose concerned in this event? Can we believe that all the other particulars mony of both, at a time when both were in their midst and might be received, John was preserved in prison awhile, to await, as it were, the influence on the public mind, of the miracles and testimony of the Lord Jesus in his favor. As if the Lord had said, "Peradventure this people will receive John when they shall see the wonderful works of that Mighty One, whose presence he proclaimed."

Accordingly, after John had been several months in prison—seven or eight according to Lightfoot, Harm. § 31 -John being moved by the Holy Spirit, sent two of his disciples to Jesus with the question, "Art thou he that should come, or look we for another?" (Matt. xi. 3; Luke He answered the question by appealing to his vii. 19). works (Matt. xi. 4-6; Luke vii. 22), and then, upon the departure of the disciples, bore a most remarkable testimony to the character and office of John (Matt. xi. 7-13; Luke vii. 24-31), concluding it with this offer or appeal to the people. "And if ye will receive, he is Elias who was for to come."* That is, if ye will receive him, he shall be to you the same as the Elias foretold by the prophet Malachi iv. 5, 6, and all the blessings of Messiah's kingdom shall be immediately conferred upon you as a people. For if ye receive him ye will receive me, and I will gather you and protect you with the most affectionate care (see Matt. xxiii. 37; Luke xiii. 34; xix. 41-44; Ps. lxxxi. 13-16; Acts i. 6).

It was with a view to this transaction, we suggest that John's life was prolonged in prison about eighteen months, during all which time this offer of John by the Lord to the people for their acceptance continued, as it were, to speak to them.

If the reader should reject this explanation, we ask him what purpose the life of John in prison was designed to answer?

Matt. iv. 12-17. "Now when Jesus heard that John was cast into prison," &c., "From that time Jesus began to preach," &c.

^{*} The whole sense of this verse is changed by supplying the word it. Neither the Syriac nor the Vulgate version supplies the omission at all. By this interpolation the word receive $(\delta \epsilon \chi \epsilon \sigma \theta a \epsilon)$ is made to signify believe, or give credit to the declaration, which to say the least is an unusual sense. See Matt. x 14, 40, 41; xviii. 5, and Schmidt's Greek Concordance, $\delta \epsilon \chi o \mu a \epsilon$.

The ministry of John was appointed to precede the ministry of the Lord Jesus. John's description of himself as one going before, implies as much. (Matt. iii. 11; xi. 10; John i. 27; Acts xiii. 25; Mal. iii. 1.) Hence the fact, that Jesus appeared publicly, as a preacher of the kingdom, as soon as John was cast into prison, implies, that John's ministry was by that event fully ended. Had John been set at liberty, we have no reason to believe that he would have resumed his ministry, for the reasons already suggested. His life was spared for a different purpose. (See note on Luke iii. 20, 21.) We infer that his principal work of baptizing had been fully performed. (Luke iv. 21.) All the people had received his baptism, except those who had voluntarily and wickedly rejected it. (Luke vii. 29, 30.) The words and goes* "from that time," in the 17th verse, therefore denote with precision, the commencement of the Lord's ministry and the termination of John's.

The Lord did not begin to preach before, because the times appointed for the baptism of the people had not elapsed. He did not delay after, because John's imprisonment marked the completion of the times appointed for the national baptism. Hence, according to Mark i. 15, the Lord commenced his public preaching by saying: The time is fulfilled for the coming of the kingdom, and the evidence of the fact, he proceeds immediately to exhibit to the people by his miraculous works (see John ii. 3, 4; x. 41).

Matt. iv. 17. From that time Jesus began to preach and

^{*} These words are employed several times where the exact time of an event is meant to be denoted (Matt. xvi. 21; xxvi. 16; Luke xvi. 16.), and it is important to notice the particularity, in order to apprehend clearly and fully the sense of the writer. Thus, from Matt. xvi. 21, we learn that the Lord did not speak to his disciples of his approaching sufferings and death until the mystery of his incarnation was revealed to Peter. But (errors) from that time forth he began to show unto his disciples the mystery of his death and resurrection, which were next in order (Matt. xvii. 22, 23; xx. 17-19). From Matt. xxvi. 16, we learn, that from the time Judas covenanted secretly with the priests to betray his Master, he was continually watching for an opportunity to fulfil his part of the agreement, and earn the promised bribe. Luke xvi. 16 proves, that the commencement of John's ministry, in the fifteenth year of Tiberius Cæsar, was an epoch in the history of the nation. A new order of things then commenced, and new responsibilities attached. (Matt. iii. 10.)

to say, "Repent, for the kingdom of heaven"—the heavens—"is at hand"—hath come nigh.

Our Lord's personal ministry among the Jews may be considered under three heads, or functions. We may regard him (1) either as a preacher of the kingdom, or (2) as a preacher of the law, or (3) in the domestic or private relation of a teacher of his disciples. The first two of these functions were public, and he exercised them in harmony with the economy of law, which still continued in force. (Matt. v. 17; and see note on Matt. xxvii. 51-53; Luke xxiii. 45.) His instructions to his disciples, apart from the multitudes, were frequently prophetical, and suited to the dispensation of grace which was to follow. To these he alluded, especially in his last discourse with them (John xiv. 26). This distinction is marked and very important (Matt. xiii. 11; xvi. 20; Luke x. 23), if not indispensable to the clear comprehension of the gospels.*

The text under consideration, it is unnecessary to say, belongs to our Lord's function or office of preaching the kingdom. The import of the proclamation is explained in the note on Matt. iii. 2; xix. 28 (Journal, vol. ix. 73-85; and see note on Acts iii. 21). To the same function we refer (1) the act of calling and commissioning the apostles to preach the kingdom, and conferring upon them the power to perform miracles, in proof of the proclamation (Matt. iv. 18-22; x. 1-8; Luke ix. 1, 2; x. 1-17). (2) The public miracles of our Lord (Matt. iv. 23-31) and the miracles performed by the apostles under their first commission. (3) The parables or similitudes of the kingdom which were publicly delivered (Matt. xiii. 24-34; xxi. 33-44; xxii. 1-14; Luke xix. 11-27). These, the reader will regard as examples. He will find other passages which belong to the same category.

Matthew iv. 23, 24. "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people; and his fame went

[•] The reader will find great advantage in assorting and arranging the matter of the four gospels according to this plan of distribution. It may be done in parallel columns, in the order of time, blending, however, the four evangelists.

throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with devils, and those that were lunatic, and those that had the palsy, and he healed them."

The miracles of our Lord which have been circumstantially recorded, are about forty in number, but he performed many more which are referred to, as in these verses, only in general terms (John xx. 30; xxi. 25; xii. 37). They may be distributed into several kinds or classes, according to their nature; such as (1) miracles of healing, (2) of raising the dead, (3) of casting out devils, (4) of multiplying food, (5) miracles of power in suspending or controlling the laws and powers of nature, (6) miracles of power over the fish of the sea, (7) the transfiguration of his person, (8) the miracle of conferring upon his apostles the power to work miracles, (9) the miraculous exertion of power over the officers, soldiers, priests, and others who apprehended him, (10) to these may be added the miracles which attended his death and resurrection.

Those of the Lord's miracles which were publicly wrought in proof of the proplemation of the kingdom (John v. 36).

istry. These, therefore, belong to the category of private instruction, rather than his public functions.

Many of our Lord's miracles appear to have been wrought spontaneously on his part, that is, without the prayer or request of those who received the benefit of them, or the exercise of faith on their part; while others were wrought in answer to the request or entreaties of those who sought the benefit. In these instances faith was the indispensable prerequisite or condition of the gift (see note on Acts iii. 16). The miracles which the Lord wrought through the apostles under their first commission (Matt. x. 8) prove this distinction. They were not commissioned to teach the people (Matt. x. 7), nor were they capable of doing so. Nor were they required to make any distinction between those upon whom they were to exert their miraculous powers, but to give to all as freely as they had received (Matt. x. 8).

The miracles mentioned in the verses under consideration, appear to have been performed without solicitation. In the eighth and subsequent chapters of this gospel the evangelist gives instances of miracles wrought through the faith, of those who were healed or of others. These distinctions are important, and they are stated in this place with a view to particular remarks hereafter.

These chapters are to be referred to Matt. v. vi. vii. our Lord's functions as a preacher of the law. Taken in connexion with the preceding chapters, they form a complete proof of his Messiahship, and for that purpose they are introduced in this place, according to the method of the evangelist, explained in the note on Matt. i. 1. (See Journal, vol. ix. p. 53.) It is purely a legal discourse, adapted to the economy of law then in force, without a single allusion to the way of salvation by grace, through faith in Christ, but characterized by a Divine elevation and purity, which has commanded the admiration even of Deistical writers. It is in part the perfect law of the kingdom he preached (v. 48) applied to men in the state of apostasy, as most of the particular precepts prove.—(Verses 11, 12, 21, 22, 23, 31, 32, 39, 40, &c.)

It is remarkable too, that although the Lord did not assume the title or character of Christ, he represented himself as having come to fulfil the law (v. 17), and as one who

would be addressed Lord, Lord, in the day of judgment, having power to receive into, and exclude from, the kingdom of heaven (vii. 21, 23). The miracles he had performed proved his right to the character he claimed, which was confirmed by the sublimity and excellence of his doctrine. The people were astonished at the majesty of his demeanor and the authority with which he delivered his precepts. The particulars of this discourse we do not propose to comment upon, except a few which cast light upon some topics which will be brought to the notice of the reader hereafter.

Matt. v. 17. "Think not that I am come to destroy" (dissolve the obligations of) "the law or the prophets. I am not come to destroy but to fulfil" the law and the prophets.

The burden of the prophets, we are taught by St. Peter, is the restitution of all things (Acts iii. 21, 24; see note). Their predictions extend to the whole futurity of the earth, and of man as the inhabitant thereof. (Ps. cxv. 16; xxxvii. 11; Matt. v. 5.) The law was ordained as a means to that end (Heb. x. 1; Col. ii. 17; Gal. iii. 19), and for that reason, the whole of it, not excepting its minutest requirements, must be fulfilled. Hence our Lord added with a solemn asseveration—

Verse 18. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

These verses, therefore, are very comprehensive, and to understand their meaning fully, we must be able to comprehend not only all that the prophets have foretold, but all that the law, in all its parts, moral, ceremonial, and typical, foreshadows or requires. For the law is not only preceptive but predictive; and its preceptive parts, as before observed, are subordinate to the predictive, that is, in the sense of a means to an end. Hence they are often spoken of conjunctively, as in this place. (See Matt. xi. 13; Luke xvi. 16.) Hence, too, the sufferings of Christ, which were typically shown by the sacrifices appointed by the law, are oined with the universal glory that should follow, which the prophets so much delight to dwell upon (1 Pet. i. 11). The institution of the Sabbath and of the sabbatical year Levit. xxv., Deut. xv.), and the duties connected therewith, is another example. The separation of the seventh year as,

a rest, and the blessing of God on the sixth year, typically set forth good things to come, which were more explicitly announced by the prophets (Heb. iv. 4, 9).

For these reasons, we do not regard these words of the Saviour as intended to intimate merely a change of the Jewish ritual, or the abolition of ordinances and the institution of a more spiritual worship (John iv. 23), although these were included, but as having respect to his perfected work, when he shall have fulfilled all things written in the law and in the prophets and the Psalms concerning him (Luke xxiv. 44; see 1 Cor. xv. 24–28). Yet as the fulfilling of the law and the prophets was to be accomplished through the sufferings and death of Christ, these words concealed a mystery, which could be understood only by subsequent events and the teachings of the Holy Spirit, through the apostles, after the ascension and the glorification of the Lord Jesus.

According to the foregoing interpretation of these verses, the prophecies concerning the restoration and conversion of Israel, and the establishment of Messiah's kingdom in outward and visible glory over the whole earth, were within the Saviour's meaning. (See notes on Matt. ii. 18, citing Jer. xxxi. 15; Luke xxiv. 25, 26; Acts iii. 19, 21–23.) For these were among the great things which the prophets had foretold. We add, that even now, he is as really and truly fulfilling, from his mediatorial throne, the prophecies concerning himself as when he was a man of sorrows on the earth.

In explaining the words of the Saviour, especially those which respect his office and work, the largest sense we can conceive of, falls immeasurably below the fulness of his own conception. By not attending to this consideration (which may be safely assumed as a rule of interpretation), we fail of much of the instruction we might otherwise receive. Against error arising from defective views of Divine truth, we should ever be upon our guard; because from such often spring errors of perversion, and the denial of other important if not essential truths which are plainly revealed.

Matthew v. 34. "But I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth,

for it is his footstool, neither by Jerusalem, for it is the city

of the Great King (Ps. xlviii. 2)."

The institution of the oath is a proof and a consequence of man's apostasy from God. If all men were perfectly holy, and the will of God done universally by all on earth, as it is in heaven, no purpose or occasion to be served by an oath could arise. A man's word would be as sure a warrant for belief as his oath. Can we suppose that the holy beings who surround the throne of God confirm their communications to each other by an oath, or need to do so?

The necessity of an oath for confirmation (Heb. vi. 16) cometh from the evil (or deceitfulness) of men's natures, and this appears to be the meaning of the Saviour in the thirty-seventh verse. But the law of the kingdom, of which this precept is a part, requires of men that they should be perfect in their natures and conduct, even as God himself is perfect (Matt. v. 48). If they were such, we repeat they could have no occasion to swear at all. But because men do not and cannot fulfil the law of God's kingdom, by reason of their sinful natures, the solemn oath, as well as other

the well-being and orderly government of mankind in their present fallen and imperfect state. But even these, not less than all profane oaths, will not be allowed when the kingdom of God shall be established on earth. The solemn judicial affirmation appears to be as much within the spirit of this precept as the solemn oath.

Matthew vi. 9. See Note in Journal, vol. vii. 385.

Matthew vi. 10. "Thy kingdom come; thy will be done on earth as it is in heaven."

These petitions are very comprehensive. They imply much more than most who repeat them suppose. time they were dictated they implied the sufferings and death of Christ, his resurrection and ascension to glory. For these were the divinely appointed means for restoring the kingdom of God to this earth. They still imply the filling up and completion of his elect church and the second coming of the Lord to destroy the man of sin and purge the earth of its abominations. But (what we wish especially to remark) they are conclusive evidence of God's determinate purpose and counsel. The Saviour certainly would not have dictated petitions for things which the Father had not designed to accomplish, or rather had designed never to accomplish (see Acts xv. 18). We conclude then, from this prayer, that the curse of God shall be removed from the The creature—physical nature, all the irrational tribes, as well as man—shall be delivered from the bondage of the curse, the kingdom of Satan be destroyed, and mankind, as inhabitants of this earth, will be restored to perfect holiness and communion with God. Less than these cannot give reality to these petitions. We learn from them also the largeness, the perfection, and the glory of the Saviour's work. What orb in the universe will be more glorious than this when these petitions shall be fully granted? Will He then, afterwards, annihilate or utterly destroy it with another curse? (Mal. iv. 6). Why this, rather than any other, in which his will is done as perfectly as in heaven, where his throne is? This petition, then, proves also the perpetuity of the earth as a dwelling-place for man (Matt. v. 5, Ps. cxv. 16).

Matt. viii. 2, 3. "And behold a leper came and worshipped him, saying, Lord, if thou wilt, thou canst make me

clean. And Jesus put forth his hand and touched him, say-

ing, I will: Be thou clean."

The miracles mentioned in chap, iv. 23 appear to have been wrought by the Saviour of his own accord, without having been asked to perform them. See John v. 7, 13, 14. The immediate and necessary effect of them was, to spread his fame, and induce others from far and near to bring their sick to him for cure (vs. 24). No mention, however, is made of the faith of those whom he healed, nor do we suppose it was demanded in all cases as a pre-requisite. They were the appointed proofs of the presence (παζουσία) of the kingdom which the Lord preached (see Matt. xi. 4, 5; John xv. 24), and they are mentioned in almost immediate connexion with his proclamation. It was necessary that the proofs should be exhibited, irrespectively of the faith or worthiness of those who received the benefit of them (John ii. 3; v. 4-8), and in many instances, no doubt, were so. It was with this view, as we suppose, the evangelist mentioned, in general terms, the miracles of the Lord, in the place just referred to. In this chapter he resumes the subject of miracles, not merely as a proof of the presence of

so many examples of its physical or outward effects upon the bodies of men, and the Lord repeatedly ascribes to faith a power over material nature (Matt. xvii. 20; xxi. 21; Mark xi. 22, 23; Luke xvii. 6; see 1 Cor. xiii. 2; Heb. xi. 29, 30). It is in fact the power, or (what amounts to the same thing) the established medium for the transmission of divine power, in the renovation of the whole nature of man, of his body, as well as of his soul. By faith Enoch was translated, that he should not see death (Heb. xi. 5), and by their faith the bodies of those of his Lord's people who shall be alive at his coming, will be changed into conformity with his glorious body, and be caught up to meet him (1 Cor. xv. 51; Philip. iv. 21; 1 Thess. iv. 17). By faith (we mean by the term an abiding and implicit confidence in, and reliance upon the Saviour) will the souls of departed saints be invested with bodies of glory and power by the Holy Spirit in their completed regeneration at the day of the Lord's coming; and by the same means will their union to him, as their Head, be for ever maintained. Thus considered, faith, or that principle (affectio anima) which has been described (call it confidence, reliance upon, or trust in Christ, for all the soul hopes for or desires, as the reader pleases), is a principle or law, or an established medium for the transmission or action of divine power in the work and world of redemption, as really so as what we call gravitation is an established law, or rule of action in the universe of material nature; and one lesson these miracles of healing were designed to inculcate is, that as the bodily infirmities and sicknesses of men were cured through their faith in Jesus, so by the same means their bodies of sin and death will be transformed into bodies of life and immortal glory at the Lord's coming.

It is not an objection to this view of the uses and effects of faith that its first operation is *upon the soul*, in which the work of regeneration begins. In its source, faith is a grace or a gift of God—a medium of connexion between the soul and God, through Christ, and a means of spiritual benefit in this life, even although no other should be received. These, however, are its elementary uses or benefits. Its full power, as a law, will be developed only in the world of redemption, when the glorified saint, having been made one with

Christ, by the power of the Holy Spirit working through this medium, or means, will find that not one jot or tittle shall fail, of all the Lord has said concerning the power of faith (Matt. xvii. 20; xxi. 21; Mark xi. 22, 23.)

Erasmus regarded this miracle as teaching, by a figure, from whence, and by what faith, those diseased with the leprosy of soul, should seek such remedy.* But the typical import, as we conceive, respects the body, and that perfect cure or relief from mortality and sin which it shall receive from the Lord, through faith at his coming. It yields the lesson Erasmus derived from it, but its typical import is

prophetical of other and greater things.

Matt. viii. 5-13. "And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus said unto him, I will come and heal him. The centurion answered and said. Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and

they came to Jesus, they be sought him instantly, saying, that he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

The miracle we have just considered was performed on a Jewish leper, in answer to his own prayer of faith. That which the evangelist has recorded in these verses, was wrought through the faith of a Gentile, not upon himself but upon another person. The reason for introducing the account of it in this place, probably was to show a diversity of the operation of faith, and to furnish another illustration of its power. It was a favor shown to the centurion, though a stranger to Israel, in answer to his faith. This is expressly "As thou hast believed, so be it done unto thee," tanght. We are not told that the servant exercised faith, or v. 13. was even conscious of what his master was doing in his behalf. In this particular, it is like that wrought upon the daughter of the Syrophenician woman. (Matt. xv. 22-28; Mark vii. 24-30.) These examples teach, that in the economy of the kingdom, the faith of one person may be made the means of conveying blessings to another, who may not be capable of exercising the faith necessary to receive them. The raising of Jairus' daughter (Matt. ix. 18; Mark v. 35, 36; Luke viii. 41, 50) is an eminent example of this power or operation of faith, and of the diffusing of its benefits. (James v. 15.) This principle is fully understood and recognised by the church, in respect to spiritual blessings. But the typical import of these bodily cures, as intimated at the end of the last note, suggests another lesson. In the day of the Lord's coming to receive his living elect (1 Thess. iv. 17), who can say what numbers will not receive eternal blessings through the faith of others? Pious parents, surrounded by groups of little children, whom they have dedicated to God by baptism, and for whom they daily and hourly offer the prayer of faith—will these be separated? the parents taken and their little ones left? Rather will not the prayer of faith, like that of the centurion, the Syrophenician woman, and Jairus, be heard and answered?

The faith of the centurion gave our Lord occasion to refer in general terms to coming events. His public allusions to the rejection of the Jews and the calling of the Gentiles, were comparatively few and indistinct, especially towards the beginning of his ministry. As he was about to close it, some of his parables very significantly set them forth.—See Matt. xxii. 1–10; xxi. 33–44.

Matt. viii. 17. "That it might be fulfilled which wasspoken by Esaias the prophet, saying, Himself took our inwere not that perfect work. They were examples, in a comparatively small way, of that perfect, thorough work which the Lord will perform upon all his redeemed ones when he will come to receive them to himself, and inaugurate his kingdom on earth.*

It is worthy of observation that St. Matthew makes more quotations from the Old Testament Scriptures than either of the other evangelists—a proof, as it is supposed, that he wrote his gospel especially for the Jews. The number of quotations which he makes is thirty-five.

Matt. viii. 20. "And Jesus saith to him, the foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head."

The denomination, or title, "Son of Man," which our Lord here assumes and applies to himself, is taken from Psalm viii. 4. That this Psalm has respect to the Lord Jesus Christ is proved by Heb. ii. 8, 9, where it is quoted, and so applied. The expression occurs very frequently in the gospels, and frequently in connexion with words which denote also his divine nature. (See Matt. xxvi. 45 and chap. xxiv.) In that divine sense he was understood by the high priest when questioned as to his Messiahship (Matt. xxvi. 64, 65). In his answer he had allusion, it is probable, to Dan. vii. 13, which may be regarded as a visionary representation of the future fulfilment of the eighth Psalm. The frequent use of this description or designation of our blessed Lord, is designed to inculcate, among other things, the truth that he was really and truly a man. This was essential to his

^{*} The remark of Grotius, though not quite correct, is worthy of being quoted: "Sicut veterum res gestæ rerum, Christi figuram habuerunt, ita et ipsius Christi actiones aliæ aliis denotandis inservierunt. Nam beneficium corporibus redditæ sanitatis quin figuram remissionis peccatorum et sanatorum mentium tulerit, dubitari non potest. Bis ergo impletum est vaticinium," &c. We do not adopt the notion, that this prophecy was twice fulfilled, as Grotius here supposes, nor that the cures performed on the diseased bodies of the sick, were figurative of a work wrought, or to be wrought on the souls of men merely, as both Erasmus and Grotius appear to have regarded them. The figure or the type has respect to the completed work of man's redemption, viz., to what St. Paul calls the adoption, to wit, the redemption of the body. Rom. viii. 23; Luke xxi. 28. Compare Luke xxi. 28 with Rom. viii. 19 and 23 in the original: επάρατε τας εκφαλάς = αποκαραδοεδες — πεκλυγροσις υγων = την απολυγρωσιν του σωματος ημών.

priestly, as well as kingly office (Heb. iv. 14, 15). He says of himself, that the Father hath given him authority to execute judgment, because he is the Son of Man (John v. 27); as if his manhood were an indispensable qualification for the office of a judge over men; and Paul, in his address to the Athenians (Acts xvii. 31), refers pointedly to the manhood of Christ when he says, "God will judge (or rule) the world in righteousness by that man (that is, by the Adam, ben Adam) whom he hath ordained." (See 1 Cor. xv. 45-47.)

What our Lord here says of himself, shows the extreme poverty of his condition as a man; being less provided for than the irrational animals. The declaration was well calculated to discourage the scribe, if he cherished hopes, as perhaps he did, of wealth or worldly greatness from becoming a follower of the Lord. It does not appear from the narrative that he actually joined the company of the disciples.

Matthew viii. 23-27. See Mark iv. 39; Luke viii. 22-5.

The miracle recorded in these verses belongs to the fifth

in Heb. ii. 5-7. If we would get a proper apprehension of the majesty of the character thus denoted, we must ponder such passages as Dan. vii. 18; Rev. i. 13; xiv. 14; 1 Cor. xv. 45; Matt. xxvi. 64; xii. 8; ix. 6; John iii. 13. Yet in assuming the title, the Lord declared his extreme destitution at that time of worldly possessions (2 Cor. viii. 9). The miracle removes the apparent discrepancy between what he said of himself and the universal absolute dominion over creatures and the works of God, which the Psalmist ascribes to him in that character. It was a partial unfolding of the profound mystery of his person; and the recording of the miracle in this place, is a sort of commentary upon his words, and we may add (digressively) upon what he afterwards said to Pilate (John xviii. 36), "My kingdom is not of this world."—See notes on John xviii. 36.

The connexion thus developed, is logical, although the connecting thought is latent, and must be supplied from the Psalm from which the title itself is taken. But why, it may be inquired, were the disciples only permitted to witness miracles of this kind, while the nation at large had no knowledge of them, or at least had no ocular evidence of their performance? The reader will be instructed by pursuing this inquiry for himself.

The following suggestions may aid him in the investigation, if they do not resolve the inquiry. "Son of Man" (Ben Adam), as a title of the Lord Jesus, denotes his Headship over the world of redemption, and his federal relations to the innumerable hosts of his redeemed people. of Man, he has a kingdom in which he will hereafter come, of which his transfiguration was a type or figure (Matt. xvi. 28 to xvii. 9; Mark ix. 1-10; Luke ix. 26-36; Matt. xxvi. It is more comprehensive than his title of Messiah, which has respect especially to the throne of David, and his reign over the house of Jacob (Luke i. 32, 33). Both titles, indeed, concurred in his person, and the glory of both will be simultaneously manifested in the same great consummation; yet this specific application, if we may say so, is different, and the evidence of his claim to each was not only distinct and different, but exhibited to different witnesses. The nation was concerned to receive him as the Messiah—the promised Son of David; and to the nation he exhibited such notes or marks of his Messiahship, as the prophets foretold of him in that character (see Matt. xi. 4-6). His disciples (i.e. his apostles) were to be his heralds in a new dispensation, the consummation of which was to be the restitution of all things at his coming (as the second Adam), in his kingdom. It was to qualify them for this service, which was their real vocation, that they were taught by miracles, by parables, and in plain language, many things which the multitudes were not permitted to know (see Matt. xiii. 11); the meaning of which was mysterious at the time, but afterwards unfolded to them by the Holy Spirit.

Such instruction as he thus privately gave them was eminently adapted to qualify them for their office, and inspire them with resolution to endure the sufferings to which it would subject them (Matt. xvi. 24-28; see Heb. xii. 2).

In our Lord's last discourse with his apostles before he suffered, he assured them (with manifest allusion to these miracles of his [Adamic] power over physical nature, as well as to those he publicly performed), that all who believed in him should do greater works than any he had done before them (John xiv. 12). And why should he give them such

Verse 23. "And when he was entered into a ship, his disciples followed him." Who these disciples were we are not informed. Probably they were few in number, and those, or among those, who were afterwards commissioned as apostles.

Verse 24. "And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves."

The word (dsiduos) translated tempest, is frequently, if not usually employed to signify an earthquake (xxiv. 7, xxvii. 54, xxviii. 2; Mark xiii. 8; Luke xxi. 11; Acts xvi. 26; Rev. vi. 12, viii. 5, xi. 13, 19, xvi. 18). The word was chosen, perhaps, to indicate the suddenness of the peril. The sea is about eighteen miles in length and five or six in breadth. It is subject to whirlwinds and sudden gusts from the hollows of the mountains, of short duration but of great violence. On this occasion, the gust was so violent that the vessel or boat (xaxisvsdai) was hidden under the waves, and, as we may infer, would have been submerged, had not Jesus been on board. (See John ix. 3.)

"But he was asleep" (sleeping).

We take these words in their literal import, as we would if they had been said of one of his disciples (xxvi. 43). his human nature, therefore, he was unconscious of the tempest. How could this be, seeing his human nature was united to the divine? We cannot tell. There was, however, an impenetrable mystery about his human person, distinct from the union of it with the divine nature. appears by what he said of himself to Nicodemus (John iii. 13), "No one hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven;" by which we are to understand (1.) that he had ascended to heaven, and (2.) that afterwards he had locally descended, and was at that time come down from heaven, and yet (3.) that he was at that moment also in heaven, and all as the Son of Man. The distinction of natures does not help us here. As man, he ate and drank (Matt. xi. 19), and slept, as truly as the first man did (Gen. ii. 16, 21). He was at the same time on earth and in heaven, into which he had ascended (see Prov. xxx. 4; John vi. 62), and from which he had come down, and yet he was still there. He was the man of whom Adam in his unfallen state was only . a type (Rom. v. 14).

Verse 25. "And his disciples came to him and awoke him, saying, Lord save us: we perish" (we are lost).

They aroused him ("\gamma\supersigna") out of sleep to consciousness, hoping that his extraordinary powers might, in some way, avail to their deliverance, though their ship or boat should be lost.

Verse 26. "And he saith to them, Why are ye fearful, O ye of little faith!"

The narrative allows us to suppose that the Saviour uttered these words while yet in his recumbent posture, and while the danger appeared as imminent as ever. "Why fear ye these winds and these waves; know ye not that I am the Son of Man, to whom the Father hath given absolute dominion over all the works of his hands, O ye of little faith?"

Our Lord in his human nature was susceptible of sorrow, trouble, weariness, and other sinless human infirmities (Matt. xxvi. 37, 38; John iv. 6, xi. 33, 35, xiii. 21), but not of fear. Even before Pilate, when accused by infuriated priests, and when bearing his cross to Calvary, he felt no fear. As the Son of Man, all creatures and all the powers of nature were subject to him as his servants, while he was

human will, though it was derived from his divine nature, to which it was mysteriously united. For there is no power or authority but of God (Rom. xiii. 1). So will it be with the elect people of Christ in their glorified state. The wonderful powers, with which they will be invested, will truly reside in their wills, so far as powers can be supposed to belong to creatures; yet they will be derived through their union to Christ from the infinite fulness of God in Christ (John xvi. 23, xiv. 12, Matt. xvii. 20, xxi. 21).

The words of rebuke the Saviour addressed to the winds and the sea were interpretative of the act he performed, or intended merely as external evidence to the disciples of the power he exerted. In this light we are to regard his words to the leper (Matt. viii. 3), and whatever other external acts accompanied any of his miracles (see Matt. ix. 6).

Verse 27. "But the men marvelled, saying, what manner of man is this, that even the winds and the seas obey him?"

This exclamation may remind the reader of the words of David in 1 Chron. xvii. 17, 2 Sam. vii. 19 (see Dr. Kennicott's and Bishop Horsley's remarks on these verses). Lord Jesus, in his human nature, was a style of manhood of which they had no conception, although the Psalmist had in general terms described it (Ps. viii.). Adam was invested with much larger powers than any of his descendants ever possessed, but the world was not then what it became afterwards, when by transgression he lost those powers. It would be mere speculation to inquire whether Adam could, in his state of innocency, control at his will the physical energies of material nature; but from the dominion given him it is reasonable to infer that he had all the powers necessary to his condition as lord of the world (Gen. i. 26). However this may be, such powers as the disciples had just witnessed, exerted by a man at his will, were essentially a new thing, at which they might well marvel, even if they had fully understood the import of the title "Son of

The word (imaximum, obey, we need not say, is properly predicable only of intelligent beings, but in the sense intended by the disciples it was neither poetical nor figurative. For the Lord had addressed the winds and the waves as conscious of his presence and will. The conception was

new to them, and this word was suited (if not the only one

they could employ) to express it.

Matthew viii. 28-32. We regard the miracle related in these verses as belonging to the same class as the last. It was performed in the absence of the multitudes. keepers of the swine, the evangelist is careful to say, were (μαχεαν) a good way off (vs. 30), and the demoniacs were so fierce that no man could pass that way (vs. 26). Jesus and his disciples (who just before had witnessed the stilling of the tempest) only were present. Yet miracles of this kind were often publicly performed by our Lord, and he imparted to his disciples afterwards the power publicly to perform them (Matt. x. 8, Matt. vi. 7, Luke ix. 1). Still it was an exercise of the Lord's power as Son of Man. The miracles, which appropriately belonged to his office as Messiah, are those enumerated in his answer to the inquiry of John: "Art thou he that should come, or do we look for another?" (Matt. xi. 5). This form of inquiry plainly referred to the expected Messiah. The answer virtually referred John to what Moses and the prophets had written concerning the Messiah. As if he had said: "Go tell John those things ther argument or reason for assigning miracles of this kind to our Lord's Adamic office or character, which may be thus stated:—

As Son of Man, he was the Man of whom the first Adam was but a type (Rom. v. 14; 1 Cor. xv. 45-47), and in this character or relation he was the Lord of this world. conditional dominion given to the typical Adam was made sure and perpetual to him, and in this sense we are to understand the Psalm (viii.) already so often referred to. The power of Satan (who is often called the god or the prince of this world, John xii. 31, xiv. 30; Luke xxii. 53; Eph. ii. 2, vi. 12. See Matt. xii. 29; Luke x. 18), is therefore a usurpation of his rights as Son or Man; and though as ancient as the first Adam, it exists only by his sufferance as the rightful Lord and ruler. Bearing this in mind, we perceive that our Lord's incarnation, and assumption of this tifle, was the assumption of his rightful power as the Adam of promise or covenant, over all the power of the usurping enemy (Luke x. 19), to be exercised to a greater or less extent at that time, according to the Divine purposes (John xii. 31-33). Upon this fundamental idea the Lord answered the calumny of the Pharisees, when they ascribed his power over devils to the prince of the devils (Matt. xii. 24-29; Luke xi. 15-22). By the strong man armed, he denoted the usurping power of Satan over this world, permitted in consequence of the fall of Adam. By the stronger man (whose energies needed not to be enforced by arms) he denoted himself, as the rightful Lord and proprietor of the world, by Divine right in his character of Son of Man (Luke xi. 21, 22).

This miracle, then, taken in connexion with the one last mentioned, exemplifies the Saviour's power and authority, as Son of Man, in two distinct yet equally vast departments of his government, viz.—the physical or material world, and the world of spirits. The next miracle will furnish an example of his governmental power as Son of Man over the human race (Matt. ix. 2-6), thus making up the complement of evidence of his universal and absolute government over the world itself. The grouping or combining these miracles in such order* is an admirable illustration of the

^{*} It is important to notice that the evangelist introduces this miracle in

method of the evangelist, and confutes the notion of some, that the parts of this gospel have been disarranged.

We add an observation on the 29th verse :-

Verse 29. "And behold they cried out, saying; what have we to do with thee, Jesus, thou Son of God? Art thou come to torment us before the time (καίζου, the appointed time)?

Mark and Luke add "Most High," and they represent the demons as adjuring Jesus not to torment them. It is evident they knew his person and his name, and their absolute subjection to his power. Yet it cannot be inferred from their words, if interpreted according to the idiom of the language, that they understood his personality in the Godhead. Adam was a son of God, and Luke so calls him (Luke iii. 38, comp. with vs. 23). Dominion, glory, and bliss had been given him. In the possession of these he resembled God, and in this sense, as well as that of creation, he might be called a son of God. From the expression, "Art thou come to torment us before the time?" we infer that they took him to be that mysterious man, or seed promised at the fall, by whose power they had understood from the beginning, the dominion of Satan, their

ART. IV.—Dr. Sprague's Annals of the American Pulpit.

Annals of the American Pulpit; or, Commemorative Notices of Distinguished American Clergymen of various Denominations, from the early settlement of the country to the close of the year eighteen hundred and fifty-five. With Historical Introductions. By William B. Sprague, D.D. Presbyterian, vols. III. and IV. New York: Robert Carter & Brothers. 1858.

These volumes are written on the same plan as the first and second, and more than equal them in interest. body, the persons whose history they detail have had no superiors in gifts, professional culture, piety, or usefulness. They are selected with excellent judgment: no important individual being omitted, and none introduced who is not entitled to a place in the work; and the delineations are marked by admirable tact and skill. Instead of being formed of general terms and stereotyped phrases, exhibiting the whole line as of much the same character, each is drawn in its own proper colors, and presents, in a clear outline, the individual's peculiar and distinctive features. None but an artist of the finest powers could have produced such a gallery of portraits, each one of which is instantly recognised as true to nature, as fitting the history, and as unlike all others; and together they form a noble group of talented, laborious, and eminently serviceable men, in the sphere of religion, of learning, and of civil society.

The Presbyterian is now one of the most important of the Christian denominations in our country, in numbers, character, and influence; and is more likely, perhaps, than almost any other, to transmit its principles and spirit to another generation. How is it that it has attained this position? By whose agency has it been extended over so wide a surface and placed in so commanding an attitude? Who are the illustrious men, who, by the blessing of God, have been the instruments of imbuing it with its doctrinal faith, and its active and zealous and yet wise and conservative spirit? The answer to these questions is given in these volumes, and in a series of narratives of devoted labors, patient self-denials, zealous conflicts for the truth, and successes and triumphs

through the smiles of heaven, that are not surpassed in beauty and impressiveness in the history of the church. If the result is great and noble, the instruments have been eminent in power, wisdom, laboriousness, and fidelity.

The Presbyterian church dates back in this country but about one hundred and seventy years. In the last ten or twelve years of the seventeenth century, churches were formed in South Carolina, Virginia, Maryland, Delaware, Pennsylvania, and New Jersey; and in 1705 or 1706, a presbytery, under the title of the Presbytery of Philadelphia, was formed. Most of the first ministers being from Scotland, had received a thorough classical and theological education; and, with those who came from New England, at an early day, established schools and colleges for the preparation of young men for the sacred office, and by their fine powers and large cultivation, gave an elevated tone to the profession. Those who came from Europe were, without exception, evangelical, and several of them, especially the elder Tennent and his sons, distinguished as preachers. They were soon joined by others of birth or education here, of still greater eminence, as Dickinson, Blair, Burr, Finley, Davies, who proclaimed the great doctrines of the gospel with signal power, and were blessed in their ministry with outpourings of the Spirit, by which the churches, greatly enlarged and multiplied, became established in the belief and love of the truth. And they have been followed in each succeeding generation by a body of able and faithful men, through whose labors the church has been sustained and advanced in that character. Great care in the education of persons for the sacred office, men of distinguished ability as teachers, a succession of eminently eloquent preachers, a bold and faithful inculcation of the great doctrines of redemption, and an almost continuous series of effusions of the Spirit, have been the causes that the church has been marked at every period of its history for intelligence, piety, and order, and has risen to its present commanding We might exemplify this by ample proofs from these volumes. We shall point to a few individuals who were eminent for their gifts, and exerted a wide and salutary influence on their contemporaries, and in some instances on their successors.

Thus, the Rev. Jonathan Dickinson, who was settled in Elizabethtown, New Jersey, in 1709, and after laboring there forty years, became President of Nassau Hall, was one of the leading men of his day, and left the impress of his labors on the church for a long period after he had passed to his reward. His intellect was of a very highorder. "No one," Dr. Sprague says, "who reads half-adozen pages of anything that he has written, can fail to be impressed with his power;" and we can confirm his judgment, having repeatedly, in our early days, looked through his volume on the principal points of Christian Faith, and with a vivid feeling that "the vigor of thought and expression" which characterizes it, and the "accuracy of discrimination and ability to grapple with the most difficult problems, mark him as an extraordinary man." He possessed great energy, resoluteness, and tact in discussion and debate, and was a bold and able defender of the truth. "A considerable portion of his works are of a controversial character, and are designed to vindicate and sustain what he regarded the cardinal doctrines of Christianity. It may be doubted whether, with the single exception of the elder Edwards, Calvinism has ever found an abler and more efficient champion in this country. He was eminent also for the warmth and strength of his devotional feelings, the consistency and purity of his life, and his bland and courteous manners."

"He had great power in the pulpit, and enchained the attention of his audience by both his matter and his manner. His memory is still fragrant on the spot where he lived, and the children and children's children of those who knew and loved him, cherish an hereditary reverence for his name and his grave."

"His person was manly and of full size; his aspect grave, so that the wicked seemed to tremble in his presence; and his preaching powerful and moving."

"He had more to do," Dr. S. states, "with the public concerns of his denomination, than almost any other man; and especially in the great controversy by which the Synod of Philadelphia, then representing the whole Presbyterian Church, was so much agitated, and at length actually divided, he bore a prominent part. For this he was eminently qualified, not merely for his great familiarity with

ecclesiastical procedure, but by his uncommon sagacity, calm judgment, and unshrinking firmness, tempered by the spirit of Christian forbearance and moderation."

"In the conflict of opinion that prevailed in relation to the revival in which Whitefield had so prominent an agency, he was an unflinching asserter of the genuineness of the work; and few, if any, in the denomination to which he belonged, had more to do in sustaining it. Brainerd, the field of whose most important labors was at no great distance from Elizabethtown, was his intimate friend, and they were cordial co-adjutors in promoting the great interests of truth and godliness."

"He had been the acknowledged leader in the Old Synod of Philadelphia, when that constituted the entire Presbyterian body; and he was no less the leader of the Synod of New York, after the separation; and no doubt he had more to do in originating the college of New Jersey than any other man. His intellectual superiority and commanding influence, naturally directed the attention of the community to him, as the individual most suitable to preside in so important an undertaking; and a charter having been obtained, the institution, which in due time took the name of Nassau

ence on their generation. William Tennent, the elder, though commanding as a preacher, and noted for his activity and efficiency in revivals, rendered his chief service to the church as a teacher of the young. "Soon after his removal in 1726 to Neshaminy, being deeply impressed with the importance of a well educated as well as pious ministry, he resolved on establishing a school at which young men might acquire the requisite qualifications for the sacred office. He was admirably fitted for conducting such a school, being a fine general scholar, as well as a thoroughly read theologian; and with the Latin language he was so familiar that he could write and speak it not only with perfect ease but with remarkable elegance. His expectations in the enterprise were more than realized, for here, before many years had passed, had been educated a considerable number of the most distinguished Presbyterian ministers of their time; and it may be safely said that the establishment of the institution, known as the 'Log College,' marked an epoch in the history of clerical education in the Presbyterian

Gilbert Tennent, his oldest son, though not so thorough a scholar, was more able as a preacher, and exerted a wider influence, especially in the revival of 1740. "In that year he was prevailed on by Whitefield to accompany him on a preaching tour to Boston, and it constituted one of the great events of his life. He continued at that place several months, preaching almost every day with great power, and producing, of course, a divided public opinion corresponding to that which already existed in respect to the labors of Whitefield. The effect of his preaching is thus described by the Rev. Mr. Prince, minister of the Old South church:

""It was both terrible and searching. For matter it was justly terrible, as he, according to the inspired oracles, exhibited the dreadful holiness, justice, law-threatening, truth, power, and majesty of God, and his anger with impenitent and Christless sinners; the awful danger they were in every moment of being struck down to hell, with the amazing miseries of that place of torment. By his rousing and spiritual preaching deep and pungent convictions were wrought in the minds of many hundreds of persons in that town and in the neighboring congregations. And now was

such a time as we never knew. The Rev. Mr. Cooper was wont to say that more came to him in one week in deep concern than in the whole twenty-four years of his preceding ministry. I can also say the same as to the numbers who repaired to me."

Dr. Finley says of him, "As a preacher, few equalled

him in his vigorous days. His reasoning powers were strong; his thoughts nervous and often sublime; his style flowery and diffusive; his manner of address warm and pathetic, such as must convince his audience that he was in earnest; and his voice clear and commanding. In a word, all things conspired to make him a judicious, zealous, popular, and pungent preacher." His vigorous intellect, fervid affections, and eloquence as a speaker, thus gave him an extraordinary power over his audiences, and made him one of the most influential, after Whitefield, in the great religious movements of that period.

William Tennent, a younger brother of Gilbert, though less commanding as an orator, and less widely known, was distinguished for the fervor and effect with which he preached the great doctrines of the gospel, and the large and salutary influence he exerted. The following incidents self as a weak and despicable worm, and seemed to be overcome with astonishment that a creature so unworthy and insufficient had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a being. Over-staying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and after some time brought him to the church, and supported him to the pulpit. remained silent for a considerable time, earnestly supplicating God (as he told the writer) to hide himself from him, that he might be able to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayer was heard, and he became able to stand up by holding the desk. He now began the most pathetic and impressive address that the congregation had ever received from him. He gave a surprising account of the views he had of the infinite wisdom of God, and greatly deplored his incapacity to speak to them concerning a Being so infinitely glorious. He attempted to show something of what had been discovered to him of the astonishing wisdom of Jehovah, of which it is impossible for human nature to form adequate conceptions. He then broke out into so fervent an expression of prayer, as greatly to surprise the congregation, and draw tears from every eye. A sermon followed, that continued the solemn scene, and made very lasting impressions on all the hearers."

A person susceptible of such an elevation of mind, was not likely to be, on any occasion, less than an intelligent and animated preacher.

William Tennent, the son of the last mentioned, was also among the most distinguished preachers of his time. Dr. Finley says: "His natural genius was prodigiously strong and penetrating, and the unavoidable consciousness of his native power made him sanguine, bold, and enterprising." "Few preachers had a more majestic and venerable presence, or a more winning and oratorical address. Animated with a sacred regard for the honor of his Divine Master, and the salvation of immortal souls, he spoke the word with all boldness. Elegance of style, majesty of thought, and clearness of judgment appeared in his discourses, and con-

curred to render them both pleasing and instructive." After a few years' labor at Norwalk, Connecticut, he was called to Charleston, South Carolina, "where he was received with great favor, and both in the pulpit and out of it exerted a powerful influence. His glowing zeal and distinguished talents rendered him so great a favorite with the people, that they, with much unanimity, elected him a member of the provincial congress, and he was occasionally heard, both in the church and in the State House, addressing different audiences, with equal animation, on their spiritual and temporal interests." But after a brief and brilliant career he died, in his thirty-fourth year. These eminent men thus labored in their several stations with great energy and success, and contributed largely to the prosperity and high character of the church.

The Blairs also were of a high rank in talents, learning, and usefulness. Samuel Blair, of Fagg's Manor, Pennsylvania, was one of the most eminent men of his time, both as a preacher and a classical and theological teacher. Dr. Finley represents him as having had "a genius capable of the highest attainments, a penetrating judgment, a clear and regular way of conceiving things, and a retentive memory.

As he was diligent in the exercise of his ministerial office, to the utmost of his strength, not sparing himself, so did God very remarkably succeed his faithful ministrations to the conversion of many souls. He was the spiritual father of great numbers. I have had acquaintance with Christians in different places, where he only preached occasionally, who gave all hopeful evidences of a sound conversion, and acknowledged him to be the instrument of it. He has been eminently serviceable to the church, by assisting several promising youths in their studies for the ministry, who, becoming learned by the instruction, and formed by his example, are now wise, useful, and faithful ministers." President Davies regarded him as not surpassed as a preacher and orator by any of the great men in England and Scotland of his time.

John Blair, a younger brother of Samuel, an alumnus also of the Log College, and pupil of the elder William Tennent, and at length, for a time, a professor and vice-president of Nassau Hall, held a high rank likewise in genius, learning, and usefulness.

"He was a judicious and persuasive preacher, and through his exertions sinners were converted and the children of God edified. Fully convinced of the truth of the doctrines of grace, he addressed immortal souls with that warmth and power which left a witness in every bosom. Though he sometimes wrote his sermons in full, yet his common mode of preaching was by short notes comprising the general outlines." His labors were abundant, and he was regarded by competent judges as not inferior as a theologian to any man in the Presbyterian church in his day.

These noble men thus had a very important part in the agencies by which the interests of learning and piety were sustained and advanced during their period, and left a deep impress on the church of their genius and virtues.

But far more eminent than these in gifts and influence, was the Rev. Samuel Davies, educated in Mr. S. Blair's school. He was undoubtedly one of the most talented men of his age, and contributed more than any other, by his fervid genius, his great labors, and his commanding eloquence, to advance the interests of the church and give a high tone to its piety. He commenced his ministry as a

missionary in Virginia, and was received with great enthusiasm, and was listened to by multitudes with profound He at length established himself at Hanover, attention. and exercised a ministry of ten years unsurpassed in the high powers and great success with which it was marked. "By his glowing zeal, combined with exemplary prudence, and an eloquence more impressive and effective than had then perhaps ever graced the American pulpit, he made his way among all classes of people, and was alike acceptable to all, from the most polished gentleman to the most ignorant African slave. A manifest blessing from on high attended his labors, and within about three years from the time of his settlement, no less than three hundred had been gathered to the communion of the church." And on visiting Great Britain on behalf of the college of New Jersey, "he preached to not only universal acceptance, but to universal admiration." He discharged the duties also of the presidency of the college, during the short period that he filled that station, with equal ability. Dr. Finley says: "As to his natural genius, it was strong and masculine. His understanding was clear, his memory retentive, his in-

vation, and power of success in the pulpit, such as Burr, Finley, Allison, Bostwick, Rodgers, Duffield, M'Whorter, and Witherspoon. Thus Mr. Burr, president of Nassau Hall, is said "to have shone in the pulpit like a star of the first magnitude. When leisure would permit, his sermons were usually penned at large, yet if duty called, he would cheerfully enter the desk without notes; and so extraordinary was his talent for extempore preaching, that the most competent judges approved it, and heard him with pleasure. A rich fund of divine knowledge, command of thoughts, surpassing quickness of invention, and remarkable readiness of expression, together with a heart uncommonly warm in ·the cause of God, and engaged by desires of doing good to the souls of men, rendered him truly a master-workman in performances of this kind."

Mr. Bostwick is said to have "had those gifts which rendered him a very popular preacher. With a strong commanding voice, his pronunciation was clear, distinct, and deliberate, his speech and gesture natural, his language elegant and pure, but with studied plainness, never below the dignity of the pulpit, nor above the capacity of the meanest of his auditory. The strength of his memory and the flow of his elocution, enabled him to preach without notes, but seldom or never extempore. His style was copious and florid. He sometimes soared, when his subject would admit of it, with an elevated wing, and his imagination enabled him to paint his scene, whatever it was, in very strong and lively colors. Few men could describe the hideous deformity of sin, the misery of men's apostasy from God, the wonders of redeeming love, the glory and riches of divine grace, in stronger lines and more affecting strains than he."

Besides these, there were many who were eminent for particular gifts. Mr. Buell, of East Hampton, Long Island, though not of rank as a scholar, was unusually effective as a preacher. "His first efforts in the pulpit showed that his whole heart was in the work, and they promised nothing that was not realized in his whole subsequent life. Whatever may have been the defects of his sermons growing out of his want of mature preparation for the ministry, there was a deeply evangelical tone pervading them, and a fervor and impressiveness in the manner in which they were

delivered, that rendered him at once one of the most popular preachers of the day." His labors for a short period in Mr. Prince's congregation, Boston, are said to have been very effective. "There were many extraordinary effects of Mr. Buell's labors; the people were exceedingly moved, crying out in great numbers in the meeting-house, and great part of the congregation staying in the house of God for hours after the public service. Many also were exceedingly moved in private meetings where Mr. Buell was, and almost the whole town seemed to be in a great and continual commotion, day and night, and there was, indeed, a very great revival of religion."

He was accustomed to write his sermons, though he preached them without notes. "His sermons are represented as having often been of extraordinary length, insomuch, that not unfrequently he found it difficult to detain

his whole audience to the close of the service."

"The most striking characteristics of his preaching through his life were solemnity and fervor; and one great secret of his power lay in the fact, that he made his hearers feel that every word he uttered came from his inmost popular preachers of his day, though not probably a profound theologian. The celebrated blind preacher, Dr. Waddel, of whom Mr. Wirt drew so touching a picture, necessarily depended wholly on memory and invention in the utterance of his addresses, yet his discourses were unsurpassed in precision, neatness, and elegance of style, the greatness and truth of his thoughts, their suitableness to his theme, the naturalness of the emotions and passions they excited in him, and the completeness, the tastefulness, and the rhetorical perfection with which they were marked in their conception and utterance.

Here and there an individual was distinguished by extraordinary powers of voice. Thus Mr. Charles Cummings, "though of but middle stature, had a voice of such strength and compass, and so deliberate and distinct an articulation, that he could, without apparent effort, speak so as to be heard by ten thousand people."

In Mr. Lacy, of Hampden Sidney College, these two powers were united. His son says, "During the last fifteen years of his life, the period of his greatest ministerial success, he rarely if ever wrote his sermons, and but seldom prepared even short notes for the pulpit. His preparation was almost exclusively mental and spiritual. He thought intensely upon his subject, and arranged the matter carefully in his mind, and then trusted to the occasion to suggest the appropriate language. I have often, when a youth, been greatly impressed with the deep abstraction and solemnity depicted on his countenance, while engaged in meditation, as he was walking in his chamber or in the And when from these scenes of meditation and prayer he went into the pulpit, there was frequently in his preaching a solemnity and pathos, a freshness and vigor, a penetrating, burning, melting eloquence, which I have never known.surpassed."

Dr. Alexander also said of him: "His preaching was calculated to produce deep and solemn impressions. His voice was one of extraordinary power; the sound has been heard at more than a mile distance; it was not only loud, but clear and distinct; in the largest assemblies convened in the woods, he could always be heard with ease at the extremity of the congregation. On this account he was

always one of the prominent preachers at great meetings. His preaching was also with animation. His address to his hearers, whether saints or sinners, was always warm and affectionate. Indeed, according to his method of preaching, lively feeling in the speaker was an essential thing to render it either agreeable or impressive. Mr. Lacy was therefore a much more eloquent and impressive preacher on special occasions, when every circumstance combined to wind up the mind to a high tone of excitement, than in his common and every-day discourse, in which he was always evangelical, but sometimes flat and uninteresting."

The ministers generally of the Presbyterian church sympathized with their people in the struggle of the Revolution, and several of them took an active part in the political and military measures for the period. Those on the frontiers, who were exposed to the Savages, were accustomed to go armed to their places of worship on the Sabbath. Thus Mr. Cummings, whose name we have already mentioned, settled in the south-western part of Virginia during that period, "put on his shot-pouch, shouldered his rifle, and rode to church, where he met his gallant and intelligent congregation, each man with his rifle in his hand. When sented in their meet-

and retreat with their plunder. After the departure of the Indians she went by a blind path ten miles to the nearest station, where she met the next day with her husband.

"Preaching one Sabbath on the frontier, a panic was produced by a messenger riding hastily up and exclaiming 'Indians, Indians, Ragdale's family are murdered.' Mr. Doak stopped in his discourse, referred to the case of the Israelites in similar danger, offered a short prayer that the God of Israel would go with them against the Canaanitish heathen, called for the men to follow him, and taking his rifle, led his male hearers to the pursuit."

Others encountered similar dangers at an earlier day. Thus, the members of Mr. Elder's congregation, at Derry and Paxton, on the frontier of Pennsylvania, were generally trained as 'Rangers' in defence against the Indians. "Many a family mourned for its head shot down by a concealed foe or carried away captive. The men were accustomed to carry their rifles with them not only to their work in the field, but to their worship in the sanctuary, and their worthy minister kept his beside him in the pulpit. It was no uncommon occurrence for death to overtake them as they returned from the public services of the Sabbath to their scattered plantations. In 1756 the meeting-house was surrounded with Indians, while Mr. Elder was preaching; but the spies having noticed the large number of rifles that the hearers had brought for their defence, the party silently withdrew from their ambush without making an attack. In 1757 an attack was actually made, as the people were leaving the church, and two or three were killed."

Of those who flourished towards the close of the eighteenth century Samuel Stanhope Smith, long president of Nassau Hall, seems to have been the most highly gifted as an orator. He commenced his ministry in Virginia, in the scene where Davies had labored, and was thought by many to be scarcely inferior to him. "A man of cultivated mind, evangelical spirit, and captivating oratory, an intense and general interest was awakened by his ministrations. He soon became an almost universal favorite. Persons without distinction of sect or rank flocked to hear him, and those who had been entranced by the eloquence of Davies seemed to feel as if another Davies had arisen." Dr. Lindsley says

that on a visit to Virginia he met with several elderly persons who had heard him preach when a young man. They spoke of him as "an impassioned orator, like Whitefield, or their own Davies and Henry." Towards the close of his life, however, he lost much of his fervor. We heard him several times in 1809, 1810, and perhaps 1811. His discourses were marked by great tastefulness of thought and elegance of expression, and in here and there a passage he rose in his delivery to a degree of earnestness and power, but he was not an impassioned orator.

Of the eminent men of a later period, Green, Miller, Alexander, Mason, Griffin, Richards, Rice, J. P. Wilson, some of whom passed away but recently, Dr. J. M. Mason undoubtedly possessed the finest combination of gifts and held the highest rank as a thinker and speaker. We heard him often in 1809, 1810, and 1811, and occasionally in the four or five years that followed, and his discourses were generally marked by a greatness of thought, a force of argument, a richness of illustration, and not seldom a resistlessness of appeal, that were never equalled by any other preacher whom we have heard. His mode of contemplating

violent jerk drew out a large lock and threw it on the pulpit floor. Instantly he stepped forward erect, with a countenance serene and lighted with a consciousness of power, and stating his point with the greatest clearness, poured forth such a torrent of resplendent thought, striking proof, and softening and entrancing emotion, as we scarce ever heard from mortal lips. The contrast of expression in the two moments, the transition from the deep scowl with which he set his teeth at the moment he drew the lock, to the flash of serenity that instantly beamed from cheek and brow, was as striking as the change was from hesitation to the giant play of thought and feeling that followed.

Next to him, though differing greatly in cast of mind, cultivation, and style of oratory, was Dr. Griffin. Dr. Mason addressed the intellect chiefly. Dr. Griffin, in a far higher measure, the affections and imagination. Dr. Mason aimed to exhibit the subject on which he preached, in the attitude it assumed in his own mind; Dr. Griffin, to present it in the shape and relations in which he thought it most likely to effect the end at which he aimed, with his hearers. He adapted his sermons accordingly, far more to the necessities of his audience, and succeeded in a much higher degree in winning conviction, rousing conscience, and enkindling awe, love, joy, hope, and fear. The noblest strains of pulpit oratory that we ever heard, we think, were from him.

The memorials of Dr. Miller, Dr. Alexander, Dr. Richards, Dr. Rice, and Dr. Wilson, of the present century, give the characteristics of those eminent men in a very happy manner; but we have not space to notice them, and must refer our readers to the volumes in which they will find the charm throughout of simple and tasteful delineations of noble powers consecrated to the service of Christ, self-denying labors, and signal successes. The circle of human life presents no other office of so much significance, dignity, and beauty, as that of a minister of the gospel towards a people intrusted to his instruction; nor is there any other relation in which the respect, affection, and veneration of a cultivated community appear in so beautiful and lofty a form, as towards a talented and devoted pastor. And these volumes are made up of histories of those who

exercised that office with signal ability and success. There is scarce one in the long train who did not fill his sphere with credit to the profession, secure the confidence of his congregation, and command the respect of his contemporaries. There is scarce one who did not enjoy tokens of the Divine favor in blessings on his ministry: the labors of far the greater number were signalized by repeated outpourings of the Spirit. And there is scarce one but died in peace, and was borne to his grave amid the regrets and lamentations of an attached and grateful people. There is no other class who have had such a place in the hearts of the holy and wise. There is no other whose departure from the world has been wept by so many tears of grief and love.

ART. V .- THE RELIGIONS OF INDIA AND CHINA.

DARKNESS OF THE FLOWERY LAND, OF Religious Notions and Popular Superstitions in North China. By the Rev. M. Simpson Culbertson of the Shanghai Mission of the Board 1858.7

bellion is accordingly a direct contest with him; an endeavor to free themselves from his dominion, to set themselves up as a rival power, and to conquer from him his subjects, or seduce them to a co-operation in some form with them in There is no intimation in the sacred word, that they, since their apostasy, pay homage to any being as God. It were, indeed, a self-contradiction; as the very aim of their revolt is to extricate themselves from subjection to a superior, and maintain an independent existence. There are no representations that they render a worship of any sort, offer sacrifices to make expiation or gain reconciliation, or employ any means to secure the favor of any real or imaginary being who is held to be superior to themselves. The principle of their apostasy is a denial of allegiance to Jehovah, who they know is the only being who has a title to their homage, and an assertion of their independence of his Their great aim therefore is, to obstruct and defeat his government over his other subjects, and draw them to desert his service. This form of rebellion has a directness and audacity which it seldom assumes in our world, and shows that their hatred is Areconcilable and absolute.

Revolt in our world takes a different form. It is not simply a refusal of allegiance to Jehovah, but a transference of supreme homage from him to someother being, real or supposititious, as divine, and often of a most unspiritual nature: as the great objects of the material universe, ideal creatures, images, beasts, reptiles. This is as base and impious as that of the angels is daring and malignant; as it is a virtual denial either that Jehovah exists, or else that he has the perfections and rights that belong to him, and an ascription to the objects to which worship is paid, of attributes, relations, and rights, that are superior to his. great feature of revolt in our world thus is, not like that of the fallen angels—a renunciation of all religion, or homage to a deity—but a renunciation of homage to Jehovah, and a substitution of a false god or gods in his place, and offering a religious homage to them. This has been the religion of all nations from a short period after the deluge down to the present time, with the exception of the descendants of Abraham and their proselytes and Christianized Gentiles; and that portion of Abraham's descendants who were of the line of Jacob, reverted for several centuries to idol worship; and the Christian church, likewise, with the exception of a small number, worshipped idols from the fifth to the sixteenth century, and worships them still in a large part of Europe, and some portions of Asia, Africa, and America. No form that rebellion could assume, could indicate at once greater degradation of the intellect or a more total alienation of the heart from God.

The spectacle presented to the hosts of heaven by the fallen angels is indeed awful—a revolt from God on the pretext that his government is unfavorable to their well-being; that his claims are unjust; that he has not a right to their homage; and thence a relentless war on him for the purpose of overturning his throne, and plots against his holy subjects to draw them into rebellion and misery; which is the most bold, the most impious, and the most malignant aim that sin could assume in such intelligences.

But the exhibition made by men is equally startling and fearful; the rejection and disregard of Jehovah, the choice of stocks, of creatures, of reptiles, and of non-realities as their gods, ascription to them of his attributes, prerogatives, and 1858.7

their idolatries were systematized and national religions. The most ancient structures in the valley of the Nile, on the Euphrates and Tigris, and in India, were the product of their mythologies, and are filled with the symbols of their false gods and false worships. This apostasy appears ere the death of Noah to have become universal, with the exception of a few families of the line of Shem; and on the call of Abraham and his descendants to be the recipients of further revelations of God's will, and transmit the knowledge of him to the generations that were to follow; that knowledge was confined mainly to them, and the other nations were abandoned of God to their delusions; and apart from those who lived within the limits or on the borders of the Roman empire, have, with few exceptions, continued the vassals of their false gods till within a brief period, and in the main are still. The worship of false gods has reigned, we have reason to believe, without interruption, for near four thousand years through all the central and southern parts of Africa; all Asia east of the Indus, and its parallel to the north; all the islands of the Southern and Pacific seas; and among the aborigines of this continent, through all the ages of their history, till overrun by the whites; and in all these regions it has taken a most besotted and debasing form,-contradicting reason, perverting or extinguishing the best natural affections of the mind, sanctioning and exacerbating its worst passions, and sinking it at once to the lowest depths of depravity and misery of which our nature is capable. This is an amazing fact. Had it been the express purpose of God to frame his providence in such a manner, that a full experiment should be made of what man, when left to himself, will become, in blindness, senselessness, and impiety; to what degraded objects he will choose to pay his homage; what vile and horrible worship he will invent; and what a hopeless perdition he will draw on himself; a fuller trial in that relation could scarcely have taken place, or a more fearful exhibition of unmixed and hideous depravity. More false, vile, or monstrous gods cannot be conceived than they have framed and made the objects of their adoration; nor can more vain, demoralizing, and cruel religions be contrived than those which they have devised, maintained, and enforced.

Of the races on whom this experiment has been made in the most decisive form, and with the most striking results, the most numerous and important are the Hindoos and the Chinese. Their religions were invented by themselves, and were held by them severally alone, for a long series of ages. That of the Hindoos was modified near three thousand years ago, and the new element engrafted on it was sixteen or eighteen centuries since incorporated also in a measure in that of the Chinese, and it is now held probably by half the

population of the globe.

The religion of Brahma, which is the earliest form of Hindooism, is pantheistic. It holds that there is a supreme or absolute God, of whom the universe of worlds and living beings are emanations, out-births, or products, and that among those out-births or creations are deities of various powers and ranks, as well as intelligences, like men, and animals that are subject to their sway. It admits the distinction between good and evil, and teaches that every act of intelligent creatures is to meet a reward according to its good or evil deserts, and that those rewards take place in births into a higher or lower rank or order of creatures;

government. Next, it denies the possibility of forgiveness and redemption to the guilty. Sin, it teaches, is to meet its just reward in a birth into a lower form of existence. There is no escape from that doom by the direct act of God, by the intervention of a mediator, or by any other means. The only method of final extrication from suffering is by the merit of a virtuous life, which no one, however, can be sure he can attain. Love, mercy, grace, forgiveness, and redemption by a divine mediator, are attributes and acts wholly unknown to their deity; and love, adoration, trust, and hope, affections wholly unknown to his worshippers towards him. It is necessarily therefore a religion of dread, The only objects of its divine homage of fear, of despair. are a swarm of mere ideal gods and images, that are held only to have control over the allotments of this life, and that generally are regarded as arbitrary and malignant. Brahminists are, accordingly, polytheists, and of the lowest kind. Their chief idols are as hideous as Moloch, and their rites as senseless, debasing, and often barbarous. A stern asceticism, a voluntary submission to cruel penances and torturing inflictions are the chief means they prescribe of removing the stains or guarding against the pollutions of sin. this system of error had prevailed for a series of ages it was, about a thousand years before Christ, modified by the addition of Buddhism, or the doctrine that every intelligent creature, whatever may be the form in which he now exists, may come into possession of the godhead, and that that is to be reached by a fixed resolve to rise to it and a patient submission thereafter to the succession of births to which he is destined; -which is a form of the pantheistic dogma of the final absorption of the soul in the deity, and completes the impiety of the system.

This monstrous scheme, thus rejecting Jehovalı and the work of redemption, deifying man, and yet making him the hopeless vassal of a host of creature gods as base, as cruel, and as helpless as himself, and consigning him to an existence without limit, of the lowest degradation and wretchedness, has been held by the vast population of India, a hundred or a hundred and fifty millions, for probably three thousand five hundred years, or more, though unsupported by a particle of evidence, contradicted by rea-

son, and confuted by all the great facts of nature and of consciousness. For what can be more intuitively false than the pretext that we are emanations of God, and thence have in ourselves the principle of self-existence and the attributes of omnipotence, omniscience, and independence? Or what can offer a more palpable contradiction to our common sense and consciousness than the doctrine that all the orders and individuals of the animal world, beasts, birds, reptiles, insects, are in their perceptive nature of the same species as men, and were once the tenants of human bodies! What an amazing fact that these self-contradictions and impossibilities have been believed by such countless crowds through such a series of ages; and not by the ignorant and weak only, but the sharpest, the loftiest, and the most cultivated intellects! For no order of men ever transcended the priests of this religion in subtlety of genius, gorgeonsness of imagination, or skill in dialectics. though divided into many sects, and engaged in ceaseless speculation, not one of the long train appears ever to have renounced or assailed it, or questioned its fundamental elements! An astonishing fact, truly. Of those who live in

observed still in the services which are prescribed by the state for the emperor and the officers of government, in the public religious acts which they are required to perform. The emperor himself is the high priest of the nation, and presides in the religious observances in the temples of the capital. These at Pekin are spacious and magnificent. Mr. Culbertson says:—

"In and around the city there are altars to heaven and earth, to the gods of the land and grain, to the sun and moon, and to the north star. The altar to heaven is in an enclosure three miles in circumference, and is a large round mound of earth, thirty feet high, divided into three parts, or elevations, each ten feet high. The lower one is one hundred and twenty, the second ninety feet, and the third sixty feet in diameter. Near it is the palace of abstinence, in which the emperor prepares himself for the great sacrifice of heaven at the winter solstice, by fasting for three days.

"The services at the altar of the earth are performed at the vernal equinox, when the return of warmth causes the products of the soil to spring up. The altar to the gods of the land and grain is square, and only ten feet high, being divided into two stories of five feet each. Each side of the square measures fifty-eight feet. The emperor alone has the privilege of worshipping at this altar, and it is not lawful to erect a similar one in any part of the empire for the use of any of his subjects. No one but the emperor can presume to offer any of the great sacrifices.

"Those sacrifices are, strictly speaking, mere offerings. They are not burnt on the altars, and are not looked upon as making atonement for sin, but merely as expressions of reverence and gratitude. They consist of animals previously slain, wine, fruits, silks, and other articles, which are held up by the offerer while on his knees before the shrine, and then placed for a short time upon the altar.

"The sacrifices at which the emperor officiates, are divided into three grades. In the first grade but four objects of worship are admitted. These are Heaven and Earth, the Imperial ancestors, and the gods of the land and grain. The second grade of sacrifices are offered to the sun, the moon, the spirits of emperors of former dynasties, Confucius, the god of the passing year, of agriculture, of silk-weaving, the gods of heaven, and the gods of the earth. The third grade includes all the inferior objects of

142

worship-the spirits of ancient sages and heroes, the north-pole, clouds, rain, wind, thunder, seas, rivers, mountains, and many other objects."-Pp. 33-37.

As the emperor officiates at the great sacrifices, as the high priest of his subjects, and offers his prayers in their stead, so the magistrates, also, of all the provinces of the empire, are required to perform certain religious ceremonies in behalf of the people under their jurisdiction. In the second and eighth month of each year, religious rites are observed in honor of Confucius, there being in every district a temple appropriated to his worship. Some of them are large and expensive structures, and surrounded by spacious areas set with stately trees, and are occupied by images of the sage. In others, he and his disciples who are worshipped in them, are represented by "spirit tablets" or small pieces of varnished board, inscribed with the name of the person for whom it is substituted. The oblations presented to Confucius consist of animals, silk, wine, and vegetables, or articles of food, drink, and dress. These temples are very numerous, being estimated at upwards of fifteen hundred;

1858.]

no reference whatever. And this, which was the religion of the rulers and the people, probably fifteen or eighteen hundred years before the birth of Christ, is the state religion and the religion of the people generally, still. There are, strictly speaking, no dissentients from it. The only class who do not still hold it as their sole faith, are the Buddhists, who have not in fact rejected it, but only incorporated with it their doctrine of the transmigration of souls, their deification of Buddha, and the associated gods of the Hindoo mythology, and the idolatries of their worship; which only add to the hideousness and monstrosity of the system.

What a complication of senselessness and impiety! religion from which the creator, lawgiver, and judge of the race is wholly excluded; which contains no provision for deliverance from sin and its curse, and has no reference to a future existence! A religion whose deities are either non-existences, mere forms of matter, or guilty and helpless fellow-men, who have undergone the sentence of death because of their sins, and whose worship is an ascription of prerogatives that cannot belong to them, and acts of which they are neither capable nor have any cognizance! what greater depth can infatuation sink! Yet this horrid system, solving no difficulty, yielding no relief for the present, and shedding no light on the future, is the religion at this moment of four hundred millions of human beings, and has been the religion of their predecessors for near four thousand years! What an astonishing permission on the part of God! What a manifestation of the intellect and heart of man!

The experiment with these two branches of the human race, extending through such periods and embracing such numbers, shows decisively that man is such a being as he is represented in the work of redemption;—utterly alien from God, at war with his rights and service, and disposed to pay religious homage to the most senseless objects rather than to him. It shows also that, left to himself, there is no hope of his return to truth. The long experience of the Hindoos and Chinese of the worthlessness of their religions has not developed any tendency to improve them or reject them. Their vassalage to them, so far as the influence of the systems themselves is concerned, is as absolute now as in any

former age. If their power has been broken in any measure, it has been by causes external to themselves. Who can doubt that this awful exemplification is to answer ends in the divine administration as vast and momentous as itself is, and that will invest it at length with the light of rectitude and wisdom!

But though the Chinese would never extricate themselves from the thrall of idol worship, but would go through other ages as blind, as incorrigible, and as hopeless as they have through those that have passed, yet God can reveal his being to them whenever he pleases, pour on their darkened minds the light of his truth, and speak them out of the bondage of sin, into a renovated and holy life. Are there any indications then that the gospel may ere long be made known to that people generally, and supersede their false faiths and worships? There undoubtedly are decisive signals that that event is not remote.

A large body of missionaries have established themselves in the principal ports, and have in a great measure overcome the prejudices which they at first had to encounter, become to many welcome residents, and seem rapidly unfolding the way to unobstructed access to larger districts of regard to their inconsistencies or contradictions. To a certain extent all are Confucianists, all Tauists—who hold the doctrine of metempsychosis, and are gross idolaters,—all are Buddhists. The same persons may be seen now in a Buddhist, now in a Tauist, and now in a Confucian temple; and the same family mourning for the dead, may to-day call in the Buddhist priest to pray for the departed, and tomorrow the Tauist; or both may be invited at the same time to perform that service.

"The explanation of this is found, probably, in a consciousness of some defect in them all. There is in the minds of the mass of the people such a want of confidence in the truth of the doctrines taught, or in the power of the deities worshipped by these sects, that they adopt the whole, so that if they fail in one place they may save themselves in another. They are like drowning men who catch at every straw that comes within reach."—P. 124.

"There is in their hearts an abiding sense of something wanting to them—they know not what. There is an undefined dread of future judgment, and an apprehension of unknown evil in looking down into the dark and gloomy abyss of death."—P. 117.

Under this feeling they may be induced to listen more readily to the gospel, and when made acquainted with the life and immortality which it brings to light, be led to renounce their idol worship, and embrace the Christian faith.

Under the leaders of the revolution that is now in progress, great numbers have renounced idolatry and accepted the Christian faith.

"This movement is undoubtedly one of the most wonderful among the many wonderful events of the present age. It is a well-established fact, that it was at the beginning essentially a religious one, and it commenced, like the Reformation of the sixteenth century, in the breast of a single individual (who was convinced, by a series of tracts, of the truth of the Christian system, and led to preach against idolatry).

"Strange to say, many received his doctrines, and in a few years a large company was gathered, of persons who renounced idolatry. Some of them were seized and thrown into prison by the authorities, being accused of dealing in magical arts, and having the books of 'one Jesus.' This was the first collision

with the mandarins. Others soon followed; and in the end, Hung, the author of the movement, was declared emperor, and his followers avowed their purpose to overthrow the Tartar dynasty.

"Their standard was soon joined by large numbers of men, willing to submit to their discipline, but having no sympathy with their religion. In 1853 the city of Nanking was taken by an immense army of insurgents, and is still occupied as the capital of the new dynasty. From this point, as a base of operations, they have been gradually extending the limits of their authority, and now, according to recent accounts, they rule over a territory of fifty thousand square miles, and fifteen millions of inhabitants.

"Their success has not made them indifferent to their religion. They call themselves Christians, and there is reason to hope that some of them are such in reality. The leaders are doubtless influenced to a greater or less extent by selfish motives, but that they sincerely believe the doctrines of Christianity is the only view that will account for their conduct. It is altogether gratuitous to suppose that they are impostors, who while they at heart adhere to their Chinese views of religion, assume the profession of Christianity merely to promote their own political

before receiving office, we have still greater reason to hope for good from the movement.

"We cannot but recognise in this strange revolution the power of God. We see in it how easy it is for omnipotence to bring about as it were instantaneously the most stupendous results. A vast multitude of men, under the impetus communicated by a single mind, have been brought suddenly to embrace, in form at least, a new religion. Educated under the influence of gross idolatry and debasing superstition, they have been led, under the leadership of a chief having no greater advantages of education than themselves, to renounce their idolatry and superstition, to submit to a rigid religious as well as military discipline, and to set themselves against all that so lately they had held most sacred."—Pp. 227-233.

Should the revolutionists succeed in overturning the Tartar dynasty, the whole kingdom will probably at once be opened to the introduction of Christianity. But should they not, the commercial intercourse of the British and Americans especially is likely to be greatly increased, and the barriers removed to the entrance and labors of missionaries. We cannot but regard it as probable, therefore, that within a moderate period the gospel may be made known to that people generally, and the hoary fabric of their idolatry be made to totter to its fall.

We have referred to Mr. Culbertson's volume on only a few topics. Our readers will find it highly instructive and entertaining; treating of the extent and population of China, its religions—Confucianism, Tauistism, and Buddhism—the doctrines, priests, temples, and worship of the latter; the nature worship of the people; their homage of ancestors; and their ignorance, superstition, and wretchedness; and presenting the requisite means for a just judgment of their character and condition.

ABT. VI.—THE LAND OF PROMISE: NOTES OF A SPRING JOURNEY FROM BEERSHEBA TO SIDON. By Horatius Bonar, D.D. New York: R. Carter & Brothers. 1858.

This volume narrates the author's journey from the south-

ern part of Judea, skirting the desert, to Hebron, Jerusalem, the Dead Sea, the Sea of Galilee, the sources of the Jordan, and finally the cities on the Mediterranean coast from Sidon to Jaffa. The story is vivacious, the description of scenery graphic. Reference is made at every stage to the incidents recorded in the sacred history by which places have been signalized, and the sentiments the great personages and occurrences that have distinguished them naturally excite are more freely expressed than is usual in the narratives of The most impressive feature the Holy Land now presents to the eye of the spectator from foreign countries, and especially those of western Europe and the United States, is its desolation. The beholder sees on every hand impressive proofs of its ancient fertility, high culture, and populousness. The relics of cities and towns are thickly strewed over its surface. Its hills are everywhere still girdled with walls by which they were once terraced to their summits and made to vie in luxuriousness and beauty with the vales at their feet. But it is swept throughout with the besom of desolation. There are no forests. The trees are scanty. hills and slopes are almost without exception a naked waste. Tillage, except of the most slight and ineffective kind, is one thing,—Desolation; and the word means much—silence, wasteness, and astonishment all in one. . . . And it is quite a visible desolation. Paradise is now desolate, but where is it? Its blossom has gone up as dust. Sodom is desolate, but what eye has seen it? The bitter waters hide its hatefulness. But Israel's ruin is spread out before the eye, that all may look upon it. The green turf does not cover the dry bones that are heaped up everywhere in this open valley of the dead."—Pp. 15-17.

"The restoration, or if one may use the word, repatriation of Israel and the healing of their land, seem things which are necessary, not merely to verify certain ancient prophecies, but to account for much that is otherwise unaccountable in the past history.and present condition of that people. The desolation of this land might not of itself intimate much, or offer any serious puzzle. For Egypt, Chaldea, and many parts of Asia Minor lie as desolate as Palestine. But the peculiarity lies in this, that we have a people without a country, as well as a country without a people. The Egyptians have gone we know not whither -thrust out by their Saracenic or Turkish conquerors, who, in default of any legitimate claimants, have served themselves heirs to the lands of the Pharaohs. All that remain to represent ancient Mizraim are the few Copts of Middle and Upper Egypt, or perhaps the still fewer families of the gypsy race, if indeed these last be not rather Indians, who having found their way into Europe through Egypt, get the name of the country from which they last sailed. But the Jew remains scattered over the earth like the ashes of his own altar; or rather like the seeds of his own fields, which, sown among the nations, have sprung up everywhere into a wondrous harvest—a harvest which no one gathers, and about which no nation concerns itself. Always sowing itself, it springs up in silence; always on the increase, it is yet so scattered as to present no bulk in any one region. . .

"This is something unique in history; a new thing in the carth. Here is a land waiting for a people and a people waiting for a land. For just as they have never been able surely to root themselves in any kingdom, so their land has never allowed the nations to root themselves securely in its borders. Seized upon by all nations in different ages it has cast them out in succession, denying them even tenant-right, and telling them that the inheritance is not theirs.

"Is there no meaning in the fact, that there has been for ages no real security for landed property in Palestine? No proper title deeds can be given, or if given, there is no law to

enforce them. It is said that the only law in this matter is, use and wont; that when a man plants a tree, he can claim all the land on which that tree, when full-grown, casts its shadow at noon. But proper legal security there is none. The true heir is absent, and in his absence his land cannot be legally bought and sold. Had he been dead, the transfer might have gone on; but he is alive, and though absent, he refuses to give his consent to the alienation of his patrimonial acres. Till his signature can be obtained, all purchases must be a venture, and all deeds and dispositions mere empty scrolls."—Pp. 20, 21.

This non-ownership of the soil by its occupants is not peculiar, we presume, to Palestine, but common to at least the other parts of the Turkish empire in Asia and Africa. The tenure of property is everywhere much the same. Individuals most certainly are not owners of the soil in Syria, Mesopotamia, Egypt, or Asia Minor. The population throughout those regions is extremely sparse, and in a high degree migratory; and the desolation with which the soil is smitten, is, like that of Palestine, in punishment of the apostasy of the inhabitants from God, and was inflicted at the cases paried and by the same Samenic and

the ballat that covers the landscape. This last seems indigenous to the district. It is not probable, however, that it was allowed to reign thus in former ages. These terraces were covered with the vine and olive, especially with the former, for somewhere here was the great southern vineyard of Palestine, from which the spies gathered their ponderous cluster. But as soon as the region was dispeopled and agriculture ceased, the vine withered away. The terraces are broken; the soil is washed away, and the forest of the vintage has come down. The land, now left to itself and enjoying its sabbaths, has returned to its original condition, and has for ages been sending up its purely indigenous growths, nothing else being able to maintain itself without the help of man."—Pp. 56-58.

Hebron, the burial-place of Sarah, Abraham, Isaac, and Jacob, and the capital of David's kingdom during the first seven years of his reign, is still a city, though retaining few traces of its ancient power.

"The present city is not old. Its houses are not Jewish; its inhabitants are not sons of Abraham; nor do its nine minarets speak to us of Abraham, or David, or Christ, but of Mahomet alone. Yet underneath Moslem rubbish we can discern the relics of an earlier and holier day....

"The whole city is full in view; for the quarantine house which we occupy, is on the opposite ascent, so that while part of the town lies under our feet, a large part of it stretches up the hill which faces us. The chief attraction to our eye, however, is the Moslem Mosque that covers the Cave of Macpelah. makes but a poor tombstone for Abraham; yet beneath it his ashes really lie. For I see no ground for questioning the concurring testimony of all ages, and nations, and sects, as to this being really the spot which Abraham purchased from Ephron the Hittite, as a burying-place. It might be with truth said we have the same evidence for this spot being Ephron's cave, as we have for this town being Hebron. Of all places in the land this was the one which was surest of being known to the Jews. It is not likely they would be mistaken in regard to the tomb of Abraham; nor is there any chasm or interval in the history of the city, during which the original spot could be lost sight of, and another substituted in its room. Hebron has always been inhabited by Jews, and amid all the changes, Christian and Mahommedan, it has never ceased to be Jewish, and it is to

this day one of their four holy cities. Cast out of almost every other city in the land, they have still retained footing here. . . .

"When we add to this the appearance of the stones in the more ancient part of the mosque, the links in the Jewish chain are as complete as they are strong. These stones-some of them thirty-eight feet long-hewn and bevelled like the temple stones of Jerusalem, are manifestly Jewish, and most probably of the age of Solomon. They are vouchers for the authenticity of the spot, and show us how ancient and unfaltering has been the tradition of the Jews upon the matter. The tomb was no doubt known to David and Solomon, and here are to this day the unmoved stones of the marble monuments, erected, as Josephus says, by Abraham and his descendants-monuments still standing in the time of the historian-monuments which the Romans did not touch, against which the Christians placed their church, and which the Moslem has made use of as the wall of his mosque. Very few historical or topographical chains are so perfect and so tangible as this."-Pp. 72, 73.

No greater desecration of the Holy Land can be imagined than is involved in its subjugation to the Mahommedans—a race that hold a false, debasing, and persecuting religion; that exercise a cruel tyranny over those under their domieye toward itself, as kindred to the other. It is only Mahommedans that are buried here. The Jews' grave-yard is not in sight, and I know not where the Christians of other days were buried. A funeral procession has come and gone, and with nothing remarkable about it. But the frequent groups of mourners interest us, reminding us of John xi. 31. 'She goeth unto the grave to weep there.' They were mostly women, with the wellknown white shawl over their heads, though in one or two instances we saw men also. They sat round the tomb for perhaps half an hour, and then went away, to return again to-morrow. They wore their ordinary dresses, and had no outward badge of sorrow. They had a sort of wail, yet not loud nor distinct, and often exchanged for the generalities of conversation, as they were seated together on the tombstones or on the heaving ground. Few things can be imagined more picturesque and striking than those white-robed groups sitting round the broken turf of a new-made grave. The numerous tombstones, too, all of white stone, some smaller, some larger, sprinkled over the field, and dotting like snowdrops the surface of the half green, half grey mounds, added a dreamy softness to the repose of the Putting together the various parts of the view, the distant as well as the near, Macpelah as well as this Moslem graveyard, the shadows seemed to pass off, and we could feel as if it was not so much life that was linked with death, as death that was linked with life for ever."-Pp. 75, 76.

"Towards evening we wandered out a little way to breathe the fresh air of the hills. We moved in a northwesterly direction, passing a new, large, deep well, and a very old, deep well, not far from the cemetery, overshadowed with olives, cut out of the rock, roofed with several arches, all underground. The descent to it is by a flight of steps. It is the finest well that we have seen. Here we came to the ruins of the convent on a height, from which it is said there is a passage to the mosque, which must be a mile or more distant. A few minutes brought us to the Jewish burying-ground. Most of the tombstones are so large that they appear like masses of the rock laid bare, or the tombstones of giants, all lying flat. Probably this has been a burying ground from the days of Abraham. Thousands of his children are sleeping below. We saw a large ruin like a castle close at hand. In the distance, more than two miles off, we got a glimpse of Abraham's tree, which is planted in the only part of the district where there is a plain. Near us we were shown Abraham's well, carefully built over. Having thus

breathed the fine bracing air of these hillsides for half an hour, amid olives, and figs, and prickly pears, we wandered slowly back, as the shadows were falling. Every step we have taken seemed an illustration of some scene of Old Testament story."

—Pp. 77, 78.

The scene of Solomon's garden at Etham, near the modern Urtas, eight or ten miles south of Jerusalem, is in part occupied by Meshullam, a converted Jew, as a farm and garden.

"The soil is very fruitful, both as regards fruit-trees and vegetables, showing here as elsewhere how easy it would be to bring back the land to its former richness. Meshullam is very successful in his operations, and finds a good market for his produce in Jerusalem, in spite of the curses of some fanatical rabbis, who forbade their brethren to buy from him. He is planting olives, figs, and vines. And this serves a double purpose. It not merely enriches him with the fruit, but it makes the land inalienably his. For it is a law of the kingdom, that whoever plants a tree becomes permanent possessor of all the ground that, when grown to the full, is covered at noon by its shadow. We saw the almond tree in blossom, and some others, such as

and Greek enclosures. The evangelists speak of the garden as being beyond the Kedron, and as the Mount of Olives. So far the spot is definite; beyond this we need not go. Let us keep to what is certain. The Latins' garden seems decidedly too far down, too near the city gate and wall, too close by the thoroughfare across the Kedron, where the high and low roads to Bethany meet and diverge, too much within reach and sound of the bustle to be a place of retirement. Gethsemane must have been farther up. This is all that we shall say. Somewhere in this shady hollow he found a solitude away from the noise and mockery of the city. Somewhere here he cast himself on the ground, when his soul was exceeding sorrowful even unto death....

"These old olive trees, how venerable they seem. Rough in their trunks, dark green on the upper side of their leaves, but as the wind comes along the valley and tosses up the branches, how silvery and bright does the underside appear. Are they really the trees under which our Lord himself walked, and knelt, and prayed? Not just the same; for Titus cut down every tree around Jerusalem, till he stripped her suburbs bare. But the olive, like the palm, birch, laurel, and some other trees, is not killed by being cut down. It shoots up several stems in the place of one. Now look at these olives. There is hardly one of them that has a single trunk. Three, four, or five stems come up out of each root. The stem and branches, then, may not be the same as in the days of the Lord, but the roots probably are; so that thus far they are really the same trees; and as the olive is a very long-lived tree, there is nothing unlikely in this.

"From Gethsemane we turned up to the Bethany road, the low road to Bethany. There can be little doubt that it is the same path along which so often walked Christ and his disciples. In several places it is formed of steps cut out of the rock along the slope of the hill; and these identify it as the very way traversed by holy feet eighteen centuries ago! for roads in these countries do not change. That road to Bethany, what memories lie strewn along it! Not a stone, nor a turn but seems to speak of him who went up it in the quiet evening, and came down it in the cool of the morning as he went to his daily teaching. How often had he turned round to gaze as we did, upon the city spread beneath him."—Pp. 129-132.

Aceldama, or the Potter's Field, where Judas died and was buried, is immediately opposite Mount Zion, in the Valley of Hinnom. The following is Dr. B.'s description of it:—

"We then went to Aceldama, opposite Mount Zion. The caves here are very numerous, and have evidently been sepulchres; yet the modern Jew makes no use of these empty tombs of his fathers. They are carefully hewn out in the rock, with chambers inside, and sometimes a well-carved front, on one or two of which there are inscriptions. None of them go downwards. They are all cut horizontally into the face of the rock, so that there was no lifting down into the tomb, as with us, but rather a lifting up. The entrances were in general small, and could easily be filled up with rolling a stone to them, as in the tomb of Joseph of Arimathea. We explored one of them with candles, and found it large beyond any idea that we had formed. Its chambers were endless: some to the right, some to the left, some in front, extending one beyond the other in succession, and each of these chambers shelved or boxed round with receptacles for the coffins-cut all out of the rock. The coffins or sarcophagi were away, but their contents were there, and the amount of skulls, bones, and dust, is beyond description. The whole of this rocky slope is now called Aceldama; but whether all this was the field purchased by Judas' money may be doubted. Thirty pieces of silver would not buy very much land in the neighborhood of a city. Perhaps the spot called Aceldama was originally only a part of this great

"It seems only made for a serpent or a jackal, not for one of the family of Adam. Lying down on the ground, we inserted our feet and legs; then, gradually pushing our persons through, by means of our hands, we found that there was a sudden fall of some five feet to the level. To this upper shelf we dropped our bodies in succession, and commenced lighting candles, torches, and wax-lights. That part of the roof immediately above the entrance, was not very high; but it seemed to be solid rock. The five feet of perpendicular height down which we had dropped, holding by the hands, was the rough interior of the city-wall, built, as I have already said, across the mouth of the chamber laid open by the vertical cutting into the quarry. At the side of this chamber there seemed to be another; at least I observed the rock coming down, and forming a sort of division between the place on which we stood, and another immediately adjoining, in which I noticed a chink, through which the light was gleaming.

"The shelf of rock on which we were now standing is evidently much higher than the other parts of the quarry; for we see a sloping descent before us, down which we are to go. This recess, then, was the upper part of the excavated hill,-for hill it clearly was. Between this and Jeremiah's grotto had risen the highest part of the hill, which in all probability was scooped out subterraneously, in the same way as the present quarry, so that the levelling process of the Asmoneans was perhaps not so very laborious. The mass of rock forming the roof of the chamber where we were standing, has been left for some purpose; perhaps because, had they cut it down any lower, the whole depth of the quarry would have been laid open, requiring, in that case, either to be filled up or bridged over. It was easier to wall up a vertical section of a dozen of yards than to bridge over a horizontal one of four times that; and accordingly the levellings stopped here.

"The height of the hill between this and Jeremiah's grotto, we have no means of ascertaining. It may have been very considerable; and if so, it would overlook the whole city, and especially the temple, which was not far off, and directly below. This levelled hill, in its original state, must have formed the side of the valley which runs up from the Damascus gate.

"We now, torches in hand, went down the slope, which was apparently composed of hardened debris (the remains of the dressings of the stones), covered with fine dry dust. The width of this part is considerable, but its height not great; but one is afraid to guess at either; and it is not easy to measure them,

At the foot of this descent several immense chambers are visible in all directions. We visited them all, and then passed on to others beyond these. Between these different compartments, the rock came down to the ground; or rather, as in coal-mines, huge blocks, like vast but shapeless pillars, had been left to sustain the mass above. For upwards of two hours we groped about in these strange recesses, the chief inconvenience being the heat. Yet, hot as the air was, there was no unpleasant smell or dampness. All was fresh and dry.

"The excavations here are totally different from those at Aceldama or the tombs of the Judges. You see at once the object in view by the excavations. Large niches there are here no doubt; but their rough facings and edges tell you that it was the piece cut out that was the thing of value, not the recess left behind as in the case of the tombs. The size too of these horizontal cuttings is so great, as to show that they were not meant for tombs. The spaces left correspond so exactly to the measurements of the immense stones, which are seen in different parts of the south-eastern angle of the city wall, that the object of the quarrying is quite obvious. And it is the size of the stones that makes it so probable that they were used in the building of the temple, and not, as some have conjectured, in erecting the later town of Bezetha. It is said that these exca-

in all manner of shapes; here in small heaps, there in large mounds, there in the form of pavement; here in bars, there in blocks or square boulders, there in slices, there in nodules, there in crumbs. Every part of this great marble mine was different from the other. All was irregular,—size, shape, position, elevation. There was no apparent plan of excavation. Grooves, cuttings, hammer-marks, and chisel-marks, were visible on the various sides of the rocks, which looked remarkably fresh and white.

"In one part, a deep hollow or large pit, we saw a skull and some bones but, that was the only fragment of the kind that we noticed. So that the quarry would not seem to have been the haunt of wild beasts. Bones and other refuse would have been found in larger quantities. It would have been rather curious had this been ascertained to be the resort of the neighboring wolves and jackals; for this is Benjamin's hill; and it would have given to this great cavern the character of the den of the wolf of Benjamin (the 'evening wolf,' Zeph. iii. 3), here tearing his prey and gnawing his bones, preserving to the last the character of 'wolf of Benjamin,' the 'wolf of the evenings' (Jer. v. 6). But we found no relies of the kind alluded to.

"It seems to be to this place that the frequent references in Josephus are made, in his narration of the siege of the city. When the lower city was taken, many of the Jews, with their leaders, betook themselves to caverns under the city. 'Their last hope was in the underground places, betaking themselves to which they expected not to be searched out.' Again, he mentions their confidence in these subterraneous retreats, from which they issued forth to burn, and pillage, and slay. Again, he mentions that, as for the seditious, some of them 'went up from the wall to the citadel, others of them descended into the underground places.' Again, he writes that those who were driven out of the towers of the inner wall, 'fled to the valley which is under Siloam;' there rallying, they renewed their attack upon the Romans; but being repulsed they dispersed, and 'descended into the underground places.' Subsequently he desribes the Romans as 'making a search for Jews underground,' and finding a great deal of treasure in these subterraneous parts. A little farther on, he mentions that at last John, with his companions, was forced, by want of food in these parts, to surrender himself to the Romans. But the most striking notice of these cavities is in a subsequent book, when going back upon some parts of the narrative, he describes Simon, who occupied the upper city, when the Romans had forced the wall and had entered the streets, as letting himself down into these caverns, with a great number of associates and workmen carrying iron tools, in order to dig a way out for himself beyond the city and the Roman lines. He found the work too great, and, as provisions began to fail, he bethought himself of a stratagem to save himself and to alarm the Romans. Robing himself in white, and throwing over his shoulders a purple mantle, he suddenly rose above ground amid the ruins of the temple. His device threw the enemy into momentary astonishment; but mustering courage to salute the spectre, they seized Simon and carried him to Terentius Rufus, and finally to Rome. But his appearance led to the discovery of the entrance to the caverns, and his companions were immediately searched for and brought up.

"Comparing these narratives with present appearances, we learn that these quarries must have extended from Jeremiah's grotto to the temple, a distance of about 2300 feet, or less than half a mile,—thus undermining the whole extent of Akra, and part of Moriah. As yet no one has penetrated more than six hundred feet southward or south-eastward; and the distance between the grotto and the wall (about 500 feet) added to this, makes only 1100 feet, leaving 1200 feet, or nearly the half, unexplored. The narrative of Josephus shows us that Simon knew the great extent of the excavations; for he evidently calculated

the vocation of Christianity, in these times, in so far as Palestine and its holy places were concerned.

"We retraced our steps through the different avenues and chambers of this vast quarry without difficulty, as our guide was with us. But we felt that without a guide we should not have liked to traverse these intricacies. No doubt, the passages and cavities are, in general, wider and higher than those in the cave of Khureitun, so that one can see and be seen farther off; yet the number of the compartments, and their general resemblance to each other, would make the thread of Ariadne neither superfluous nor undesirable.

"It has struck us since that there may have always existed here some natural cavity or cavities, and that of these the builders of the city or temple took advantage. The limestone rocks in this country abound with such caverns, and these natural excavations form an easy commencement of a quarry. It seemed to me, also, that, under ground, the stone was softer, and, of course, more easily worked. I observed this apparent softness, not only here, but also in the Khureitun cave, and even in some parts of the substructures of the mosque, to which air and light have not free access. Exposure to sun and air seems to indurate the surface of the rock, and make it susceptible of a finer polish than I should have thought it capable of, judging from the soft brittleness exhibited at the edges, and in all the fresh fractures."—Pp. 313-324.

He visited the Dead Sea and the Jordan. The following is his description of the scene, through which he passed on leaving the river:—

"Here there is a shelving shore for about sixty yards, but everywhere else there are steep banks, overgrown with trees of every various kind, planes, willows, tamarisks, nubks, acacias; but the palm and olive are awanting. The river is turbid, as if the rains or melting snows were still pouring themselves into it. It is not red nor brown, like so many of our northern rivers in flood, but of a dull grey or dark leaden hue. It rolls rapidly, and is here perhaps a hundred feet across. We bathe, and find the refreshment great, after the salt of the Dead Sea, and the heat of the day's sun. The bottom of the stream is here soft with a dull colored mud, in which we alternately slip, or sink up to the ankles. It is a deposit from the grey hills which line its eastern bank up to the Sea of Galilee. About twelve or four-

teen feet from the bank, it is above our middle, and a few feet more would compel us to swim, and bring us into the rush of the stream. We would fain swim across that we might set foot on Reuben's territory, but the river is rapid, and we are not willing to run needless risks. Yet here lay the territories of Jacob's eldest and his youngest son, adjoining each other,-that of Benjamin in which we are, and that of Reuben on which we are looking. The pastures beyond these eastern hills were the fit resting-place for a cattle-feeding people, and formed a spot of quiet security for a tribe that excelled in nothing, and has no name of renown in all its generations, save 'Bohan the son of Reuben.' And here, close beside Reuben's flocks, with only Jordan between, roamed the wolf of Benjamin, sometimes prowling in these thickets, sometimes scouring these plains, sometimes climbing in you western mountains of Bethel, whose summits, rising above the Jericho hills, we can barely recognise. Here it was that in the morning he devoured the prey, and here it shall yet be that in the evening he shall divide the spoil.

"But we must now quit El-Meshra, and bid farewell to Jordan, till we meet it again nearer its source, less turbid in its flow. We have not moved ten yards when the river is hidden from our sight by its high banks and overshadowing inngle.

Behold! He shall come up, Like a lion from the swelling of Jordan, Against the habitation of the strong.

(Jer. xlix. 19; l. 44.)

"As we advance, we feel that we are rising, and yet we seem to be crossing a level plain which our two Sheikhs are scouring in all directions, brandishing their spears, and rushing in mock battle against each other. But the rise is a peculiar one. succession of steppes or shelves from the Jordan almost to Jericho, raises us. These form so many banks and channels; and, as the river swells, in time of snow-melting, it first overflows the one, then if the flood be a heavy one, it rises to the second or third bank, thus literally overflowing or 'filling up' all its banks (Josh. iii. 15). The whole plain through which we have been passing since we left the lake, seems to have been at times submerged. Yet as to the present overflow of the river there is some uncertainty, as no travellers seem to have visited it later than March or the beginning of April. The greater flood may be after that; though it is quite possible that the actual 'filling up' may be less extensive now, not because the snows of Anti-Libanus or the Hauran mountains have diminished, but because the stream itself, flowing over a muddy channel, has gradually dredged its bed, carrying down its mud and silt to the Dead Sea, and leaving a deeper bottom than in former ages.

"But where is Gilgal? It must be somewhere on our present route, for it is in the east border of Jericho (Josh. iv. 19). It has passed away, and not one of the twelve stones remain either here or in the river. And the city of Adam too has perished (Josh. iii. 16); no trace of it is to be seen. And where is Zaretan, which was beside Adam (Josh. iii. 16); and was this soil 'the clay-ground, in the plain of Jordan, between Succoth and Zarthan,' where Solomon cast the vessels of the sanctuary? (1 Kings vii. 46.) . And where is 'the stone of Bohân the son of Reuben' (Josh. xv. 6), the Ehrenbreitstein of the Ghor; the stone which marks the prowess of the son of Jacob's eldest born? Old travellers speak of it, De Saulcy thinks he has found it; yet we look in vain for it. But we need not ask these questions. Every relic is gone of all these ancient places. Not a name nor a ruin bears witness to their former existence.

"The sun is fast declining, and its western radiance is adding softness to the scene. The air is clear and bracing, for the day's heavy heat has passed away, and a light breeze is wandering at will over the plain. The sensation of freshness and buoyancy forms a joyous contrast to the lassitude produced by the fierce

heat to which we have been exposed for hours. We are still far below the level of the Mediterranean, but the evening, as it falls around us, seems to bring with it the exhilaration of mountain air. And see these brakes of tall reeds, which we are passing! How gracefully do they wave to the wind, and how brightly do their large bushy heads of yellow down gleam in the sinking sunshine! They are the reeds of the wilderness 'shaken with the wind' (Matt. xi. 7). At no time could we have seen them to greater perfection, or realised from them more fully the meaning of these words of the Lord. The whole scene is exquisitely enjoyable, though perhaps no part of it can be called The eastern hills of the El-Belka (which embrace beautiful. the mountains of old Ammon and Moab), the dark line that marks the Jordan, the broad plain of glittering sand, the gleam of the Dead Sea, with the mountain shadows darkening it, all these, as we stood still and looked around us, formed a picture of mingled solemnity and sweetness, peace and gloom, which imprints itself not on the eye, but on the soul for ever.

"But now we approach a patch of jungle, trees and shrubs of various kinds covering the bottom and sides of a small hollow. We see a path close by these reeds which are shaking in the sun. We follow it down through the entangling branches, and in a few minutes find ourselves at the side of one of the clearest and though the sky is clear, yet the dusky twilight narrows the landscape, and hides even its near features. The valley of the Jordan is now shut out, and the Dead Sea has ceased to gleam in the distance. I know not whether on this spot, and in the stillness of the 'gloaming,' we may hear the notes of St. Saba's vesper-bell. I suppose not. We are too far north, and there are many intervening heights. And even though we had, it could not have fallen on our ears with the awe and the mystery which it is said to bring with it, as at midnight it passes over that solemn sea behind us, and dies upon the hills of Moab.

."There is no moon in the sky; but the air is clear, and the stars are brightening, and the twilight has not yet passed wholly We are at Jericho; but the house of Zaccheus, of into night. which pilgrims speak, is invisible, or only recognised as a dark mass of building, which may be anything or nothing. We enter Jericho, or at least Riha, for old Jericho is not. The poor mudhuts of an Arab village, out of which the lights are twinkling as we pass, are all the memorials of the goodly city. We are, perhaps, moving over the walls that fell at Israel's summons, or over Rahab's house where the scarlet ribbon fluttered, or by the gate at which the blind men sat, at which our Lord so often entered. . It may be so; we know not. All has crumbled down. Nay, more. Is this really the site of Jericho, or is it farther westward, nearer the hills? We do not know; and so must pass on content to say that this was part at least of the great plain where the city stood, and that the city itself could not be

"Just as we have gone through the village, we hear voices and see lights and tents. We conclude that they are ours, and that we may dismount and tarry at Jericho for a night. But we soon find that they belong to another party, just arrived from Jerusalem, who are reversing our route, and taking Jericho first and Marsaba last. They are at dinner, so we do not intrude, but move on in the darkness. The land is evidently more fertile, trees and bushes on every side. Our road seems to lie through gardens and vineyards; and these trees are possibly figs, or other such fruit-trees. One thing we know about them, they are not palms. With its feathers spread out against the blue sky, the palm makes itself known at night as well as at noon. But it is not here. Riha is not the city of the palm-We shall see on the morrow if these are to be found anywhere around. We hear now the low murmur of waters, and know that we are on the banks of the rivulet that pours itself from the fountain of Elisha. A hoarse noise now comes up from the low ground at our side. The frogs of Riha are all awake, and the croaking of myriads salutes us. We should have preferred the voice of the 'night-warbling bird,' tuning its 'love labored song;' but we must be content. Yet the hoarseness is not pleasant, and grates sorely on the ear, especially in such a place, and at such an hour, when stillness would have been a peculiar boon to those who had so many memories to gather up; from the days of Joshua, down through those of Hiel

and Elisha, to the time of Zaccheus, and the Lord himself.

"After riding nearly half an hour further, by a winding and intricate road, still apparently through orchards in some parts, we reach our tents, a little after seven. They are pitched amid a vast grove of trees, hard by the Ain-Sultan, the royal fountain, or as Christians have named it, the fountain of Elisha. The day has been a memorable one, and the contrast between the different scenes more marked than during any day of all our previous route. We began with the wild ravines of Marsaba, the haunts of doubtful saints, and we have ended with the pleasant grove and murmuring waters of Jericho,—the resort of one of the mightiest of Israel's unambiguous prophets. We have traversed the grassy knolls of Judah; descended to the sullen sea, on which the marks of the old judgment still lie; passed over as dreary a waste of sand as Debbet Ramlah or Wady

people have been literally executed, so ere long the promises of their restoration and re-occupation of it under the reign of the Messiah are to have a literal fulfilment. The way for this change seems gradually preparing; and when the time arrives, the Christian nations of the West will probably be found ready to acquiesce in it, and yield it their countenance and co-operation.

ART. VII.—LITERARY AND CRITICAL NOTICES.

 A BIOGRAPHICAL SKETCH OF SIR HENRY HAVELOCK, K.C.B. By the Rev. William Brock. New York: R. Carter and Brothers, 1858.

This brief memoir of the religious and military life of General Havelock will be read with interest. He was undoubtedly a man of a very high order of talent, and had the distinguishing gift, as important as any other to constitute a great man, of knowing how to use his powers to effect, in the several spheres in which he was called to act. He discerned at a glance what was to be accomplished in order to the ends he had in view, and the means by which he was to reach them; and every measure he adopted was suited to his aim; every step he took carried him towards his object.

He entered the army in 1823, as lieutenant, and immediately sailed with his Company for India; and it was during the voyage that he became settled in his religious views, and prepared for the decided Christian course that marked his subsequent life. He was soon called into active service in Burmah, and occupied in a variety of important spheres for the next twenty years, but with little advancement in rank, till the war with Persia, in 1857, when he received command of one of the divisions of the army. On his return to India he was intrusted with the troops that were sent to relieve Cawnpore and Lucknow, and gained a series of victories that give him a place among the great warriors of the age.

This volume is brief, but presents a pleasing picture of the purity and dignity of his domestic and social life, his zealous and successful endeavors, while in subordinate stations, to foster

morality and promote religion among the soldiers under his charge, and the lofty traits of genius, courage, and modesty that shone in the fearful conflicts which occupied the last few months of his career.

 THE LITERARY ATTRACTIONS OF THE BIBLE; or, a Plea for the Word of God considered as a Classic. By Leroy J. Halsey, D.D. New York: Charles Scribner, 1858.

In much of the literature of late years, the Bible is slighted, or openly assailed as of little authority or merit as a writing; and as deserving rather of neglect than a high appreciation by the gifted and cultivated. It is grateful to meet a volume, like the present, in which its literary character is vindicated, and its unrivalled excellences are set forth with tastefulness and effect. The subject demands high powers and large cultivation, and Dr. Halsey, though not always equally successful, has, on the whole, treated it with much discrimination and taste, and in large portions reached an excellence that entitles his work to a high and permanent place among our sacred classics. The topics he discussed are all of interest, and admit a graceful and writed

"The first is the element of superior knowledge and intellectual power in the orator—the eloquence of pure reason and argument. Its chief characteristic is strong, clear, original thought, forcibly expressed. We may denominate it the eloquence of the intellect, as distinguished from each of the other orders.

"The second is that element of power in the orator which springs from a refined taste, a vivid imagination, and great command of language. It deals much in analogies and illustrations. It has a high appreciation of the sublime and beautiful. It is characterized by classic diction and brilliant imagery. It may be called the eloquence of taste and imagination.

"The third element is that of carnestness, enthusiasm, and deep emotion in the speaker. All its utterances come fresh from the fountains of feeling in the soul. All its words are oracles and commands. The orator appears like one inspired—one born to command by the very energy of his will and intensity of his convictions. This may be called the eloquence of sympathy and the passions.

"The fourth is the element of graceful delivery, including everything that pertains to the person, manners, tone, look, and gesture of the speaker. It is that power which can supply the place of the other three; and often, as on the stage, makes

things that are not, appear as though they were. This may be

called the eloquence of action and the voice."

3. Memoir of Captain M. M. Hammond, Rifle Brigade. New York: R. Carter and Brothers. 1858.

The profession of arms seems peculiarly unfavorable to a Christian life; yet there are many instances of men distinguished in that calling, who have been equally conspicuous as soldiers of Jesus Christ; and the young man whom this volume commemorates was one. Frank, generous, brave, enthusiastic, after a brief career, in which he seems to have gained the respect and confidence of his superior officers and associates, he fell in his first battle in the memorable assault on the Redan, Schastopol. The slight portraiture which he gives of war, exhibits it as a horrid trade. The picture his letters present of a life of faith in the promises, and communion with and submission to God, is instructive and refreshing.

 English Hearts and English Hands; or, the Railway and the Trenches. By the Author of the Memorials of Captain Hedley Vicars. New York: R. Carter and Brothers. 1858.

This volume is a record of the endeavors of a lady to give religious instruction, by books, conversation, and Scripture readings, to a body of workmen employed in the erection of the Crystal Palace at Sydenham, and of the happy effects of her labors. It abounds with interesting incidents and pleasing pictures of the impressions the simple truths of the gospel make on the hearts of those in the humble walks of life, when addressed to them in a spirit of earnestness and love.

THE GREAT CONTROVERSY BETWEEN GOD AND MAN; its Origin, Progress, and End. By H. L. Hastings Rochester, H. L. Hastings; New York, J. Young; Philadelphia, Smith, English & Co.; Boston, M. Grant. 1858.

THE author's aim is to show that a controversy has subsisted between God and Man from the beginning, and is to continue to the coming of Christ; and to indicate the forms which the revolt of men has assumed, and the indements with which God has smitjects, and marked generally by taste, while many of the pieces are of the highest cast of excellence. It will form a grateful companion at the fireside and in the closet.

 SERMONS FOR THE NEW LIFE. By Horace Bushnell. New York: Charles Scribner. 1858.

DR. BUSHNELL'S attempt, several years since, to introduce into the churches of New England the pantheistic system that prevails among German and French speculatists, met with little success. For so open a slight of the Scriptures as he avowed as indeterminable in their meaning, and inadequate to be a guide to faith; for so undisguised a representation that the material universe and creatures are but emanations from God, and expressions of his nature and will; and, for so bold and passionate a rejection of redemption by the sacrifice of the Saviour and justification by grace, through faith in his blood, the public was not prepared; and the discreditable ignorance which he betrayed on some of the subjects on which he declaimed most oracularly, the fatal contradictions in which he involved himself, and the superficiality that marked his discussions generally damaged his reputation as a speculatist, and rendered it apparent that he has not the gifts nor attainments that are requisite to the exertion of a large and moulding influence on the beliefs of the age. Whether this fact is as apparent to him as to others, and has led to the different method he has now chosen to propagate his peculiar views, we know not. In his publications at the period to which we refer, he directly advanced his pantheistic and infidel dogmas, and assailed the scriptural doctrines to which they are opposed. He now presents them indirectly, and attempts by disguising them under orthodox names, and associating them with indubitable truths, to pass them off as the doctrines of the Bible. Some seem to have imagined, from this change of his style, that his sentiments have undergone an essential modification. No fancy could be more groundless. Had Dr. B. abandoned the system he then advocated, and embraced the doctrines of the Bible respecting God, man, the Redeemer, and the work of redemption, how could he withhold himself from a frank and full avowal of the He then deified man as an emanation from God, and maintained that he is an expression of him; which is a virtual exhibition of him as equal to God in excellence, and a denial, therefore, that he is a sinner. He then openly and passionately

rejected redemption by the expiatory sacrifice of Christ, and denounced the doctrine of salvation by the death of an innocent person in the place of the guilty, as an impeachment of God's justice and goodness. He rejected salvation also by grace, and declared even, such was his scorn of Christ's redemptive work, that he would not accept a justification by grace through the atoning death of an innocent being in his stead. If Dr. Bushnell has been led to see the error of this impious scheme, and renouncing it has come to an intelligent and hearty acceptance of the doctrine of the cross, can any one suppose that he would attempt to conceal the fact, or hesitate to make the most open and earnest manifestation of it? It were to suppose him to be as ill-judging, as self-contradictious, and as disobedient to the truth as he was before. No hint, however, appears in this volume that any change has taken place in his opinions. So far from it, his dedication of it to his "flock," who have "adhered to him in days of accusation," implies that he and they still hold the doctrines that were the grounds of those accusations. those doctrines, in fact, lie at the basis of the chief views presented in these sermons, and run through the whole web of the theories and sentiments that are advanced in them. he represents it as the object of Christ's incarnation and death to express God's love, simply in distinction from making expitalented and popular preachers of the church of Scotland. Dr. Guthrie excels in tasteful illustration and vivid painting, and invests the themes he handles with a freshness, significance, and dignity that are very pleasing.

9. Biblical Commentary on the New Testament. By Dr. Herman Olshausen; continued by Dr. J. H. A. Ebrard and Lic. A. Wiesinger; revised after the latest German Edition by A. C. Kendrick, D.D. Vol. V. New York: Sheldon, Blakeman & Co. 1858.

This volume contains Ephesians, Colossians, Thessalonians, Philippians, and Titus; all from the pen of Olshausen, except the last, which is the work of his continuator, Wiesinger, and, if not equal to the other parts of the Commentary, is able, and sustains the high reputation of the work.

10. Notes Critical and Practical on the Book of Numbers. Designed as a General Help to Biblical Reading and Instruction. By George Bush, late Professor of Hebrew and Oriental Literature in New York City University. New York: Ivison & Phinney; Chicago: S. C. Griggs & Co. 1858.

Professor Bush's works on the Old Testament have long ranked among the best in our language, and have gained a very wide circulation. This volume completes his commentary on the Pentateuch, except Deuteronomy, and is marked by the characteristics of those that preceded it; being written on the ground of the orthodox Protestant church, that the grammatical sense of the Scriptures is the sense that is to be received and unfolded; and presenting all the critical learning and copiousness of comment that are requisite, not only for ordinary but for cultivated readers. It might be thought, perhaps, by the uncritical, that Numbers offers far fewer themes for explanation than the other books of the Pentateuch. It in fact, however, presents a wide circle of important subjects, and they are handled by Professor B. with impartiality, learning, and taste. We wish he may go on in these labors. To what other object can he so usefully appropriate the evening of life, as the exposition, on the plan of this volume, of the last book of the Peutateuch, Ruth, Samuel, Chronicles, or other historical portions of the Old Testament.

BIBLICAL COMMENTARY ON THE NEW TESTAMENT. By Dr. H. Olshausen. Continued after his death by Dr. J. H. A. Ebrard and Lic. A. Wiesinger. Revised by A. C. Kendrick, D.D. Vol. VI. New York: Sheldon, Blakeman & Co. 1858.

WE have only space to announce this volume, which contains the comment on Timothy, Philemon, and Hebrews. We may perhaps revert to it on a future occasion. A volume on James, Peter, Jude, and the Revelation is still to appear.

12. THE BRITISH PERIODICALS. Republished by L. Scott & Co.

The Quarterlies of the Spring are marked by more than an ordinary share of talent. The Westminster is much the least attractive. It opens with an article on the religion of Positivism, in which the writer points out the mode in which Comte and his school, notwithstanding their utter denial of a supreme Being, attempt to beguile their disciples into the belief that their system still admits a religion, make humanity its object, veneration and love the homage that is to be paid to it, and each one's relatives and intimate associates the persons to whom

homage of a god, however, that has no jurisdiction over the worshipper, and no power of conferring gifts or deliverances, that are needed. It can bestow no blessings, yield no reliefs, and inspire no hopes. It can only present itself as, like its besotted adorer, vile, helpless, and dying; the victim of numberless and irremediable evils while in life, and soon to be driven by the stroke of death, for aught it can tell, into a more dreary and miserable existence, in a scene of endless retribution.

This form of pantheism is far more debased and debasing than the ancient nature and polytheistic worships. They recognised the distinction between good and evil, and left some room for the exercise of justice, truth, kindness, and nobleness between man and man: this places truth and falsehood, justice and cruelty, good and evil on the same level, and makes one the object of veneration and homage as much as the other. That man in this late age, trained to speculation, enjoying every advantage of culture and every aid from the experience of predecessors, should end his inquiries into truth on this great theme in such a gulf of senselessness and impiety, forms a higher proof, perhaps, than the universe has before seen, of his hopeless alienation—left to himself—from God.

The article on China, past and present, presents much useful information respecting the moral and political notions of the Chinese, and the part they play in the change, from time to time, of rulers and dynasties, while they perpetuate, from age to age, essentially the same governments. It disturbs the writer greatly, that the missionaries from Great Britain and this country persuade themselves that it would be of service to the Chinese to lead them to exchange their Confucianism and Buddhism for Christianity.

The essay in the London Quarterly on the Early Life of Johnson is highly entertaining. We wish the writer had uttered a more emphatic reprobation of the base vices of Boswell. The great aim of his life seems to have been to gratify inordinate appetites and insatiable vanity, and he had no natural modesty or acquired principle to restrain him in the indulgence of either. The article on Italian Tours and Tourists is instructive and amusing. That on Michael Angelo noble. The closing article on the late Ministry is a violent impeachment of the Palmerston administration, and exultation at the transition of power to Lord Derby and his party.

The Edinburgh, in the article on the Eastern Church, treats with much learning and judgment of the events that caused the

position and history of the Greek church to differ, as they have and do, from those of the Latin hierarchy. In the criticism of the works of the late Edgar A. Poe, justice is done to his mental defects and moral delinquencies, as well as to his gifts, and the better class of his writings. The article on Lord Brougham as an orator, gives his characteristics with great spirit, and exemplifies them by many fine passages from his speeches. The critique on the second Derby Ministry is a scathing exposure of the superficialities and self-contradictions of D'Israeli, the present leader of the House of Commons.

The North British has a fine group of themes, and they are treated with spirit. Among the most attractive are the Geography of the Sea, the Works of Professor Owen, the Works of

Dugald Stewart, and Patristic Theology.

THE

THEOLOGICAL AND LITERARY

JOURNAL.

VOLUME XI.

OCTOBER, 1858.

NUMBER II.

ART. I.—CHRIST THE SAVIOUR ONLY OF MANKIND.

In endeavoring to defend Christianity from assaults that are made on it by its enemies, writers sometimes resort to assumptions and hypotheses that are not only groundless, but that contradict some of the great facts and principles on which the work of redemption proceeds, and therefore instead of confuting, subserve the cause which it is their aim to overthrow. Such is the supposition not infrequently met in speculations in regard to the condition of the universe and the nature of God's government over it, that the Saviour of our race is the Saviour also of innumerable other races; that his vicarious death here, avails to the expiation of other orders of intelligences, or else that he has made a like atonement for them by a submission to death or some other penal infliction in their nature. This notion, however, is not only without any authority from the divine word, but irreconcilable with its teachings, and contradictory to the principles on which the work of redemption is conducted.

It is, in the first place, founded on the unauthorized assumption, or inference from analogy, that either the whole moral universe, or a large share of its ranks and races, have

12

revolted like ours, and need a Redeemer to restore them from the thraldom of sin. The postulate from which this inference is sometimes drawn, is seen in the following passage in Sir D. Brewster's volume on the Plurality of Worlds—a work, in the main, of just views, sound judgment, and unanswerable reasoning.

"The doctrine of a plurality of worlds—of the occupation of the planets and stars by animal and intellectual life, has been stated as a 'popular' argument against Christianity, not much dwelt upon in books, but it is believed a good deal insinuated in conversation, and having no small influence on the amateurs of

a superficial philosophy.

"'Is it likely,' as Dr. Chalmers puts it, 'says the infidel, that God would send his eternal Son to die for the puny occupiers of so insignificant a province in the mighty field of his creation? Are we the befitting objects of so great and so signal an interposition? Does not the largeness of that field which astronomy lays open to the view of modern science, throw a suspicion over the truth of gospel history? And how shall we reconcile the greatness of that wonderful movement which was made in heaven for the redemption of fallen man, with the comparative

1858.7

a Saviour, the inhabitants of Jupiter must also have sinned, and required a Saviour? To maintain the contrary opinion, is not only against analogy, but it is a hazardous position for a divine to take when he maintains it to be probable that there are intellectual creatures occupying a world of matter, and subject to material laws, and yet exempt from sin, and consequently from suffering and death. A proposition so extraordinary we cannot venture to affirm. If it be true, the difficulty of the sceptic and the Christian is at once removed, because there can be no need of a Saviour; and we are driven to the extravagant conclusion, that the inhabitants of all the planets but our own are sinless and immortal beings that never broke the divine law, and are enjoying that perfect felicity which is reserved only for a few of the less favored occupants of the earth. Thus chained to a planet the lowest and most unfortunate in the universe, the philosopher, with all his analogies broken down, may justly renounce his faith in a plurality of worlds, and rejoice in the more limited but safer creed of the antipluralist who makes the earth the only world in the universe and the special object of God's care.

"We must not, however, permit our readers to come to such a painful conclusion. Men of lofty minds and of undoubted piety have regarded the existence of moral evil as a part—a necessary part we think-of the general scheme of the universe, and consequently as affecting all its rational inhabitants—the race of Adam on our globe, and the races, perchance, more glorious than our own in the planets around us, and in the remotest system in space. When on the eve of learning the truth of this opinion [by passing into the other world], the illustrious Huyghens did not hesitate to affirm that it would be absurd to suppose that all things were made otherwise than God willed, and knew would happen; and that if we had lived in continual peace, and with an abundant supply of all the good things of this life, there would have been neither art nor science, and the human race would soon have lived like the brutes that perish; and with these views he comes to the conclusion that the inhabitants of the other planets must be endowed with the same vices and virtues as man, because without such vices and virtues they would be far more degraded than the inhabitants of the earth."-Sir D. Brewster's More Worlds than One, pp. 134-138.

It is truly surprising that with the Bible before them, men . of genius and learning could have reached such portentous

conclusions; for the latter implies not only that all orders of intelligences have fallen, but that they must for ever continue under the dominion of sin and its penal consequences, or else sink to a level with "the brutes that perish." If to live in peace instead of war, and have a rich supply of the good things that are requisite to a happy life, will preclude science, art, and civilization, why will they not preclude them as much in a race that is redeemed from the thrall of sin, as in one that does not fall under its sway? A singular notion surely, that the pollution, ferocity, and misery of sin, are indispensable conditions to individuals and races, of culture, refinement, and bliss. But each of these views is erroneous.

The ground on which Sir D. Brewster infers that the inhabitants of all planetary worlds have fallen, and need a Saviour, is mistaken. He confounds analogy, which is only a resemblance in great and leading features, with an exact and universal coincidence or likeness; and his argument confutes itself by involving conclusions which are in contradiction to known and palpable facts. If, as he maintains, the principle on which we infer that Jupiter is inhabited like approach by intelligeness because it is a planet.

the strength of his virtuous principles, and of the motives that prompt him to resist evil and choose good. It is absurd also to suppose that a general analogy of nature must carry with it an exact and universal resemblance of agency; for that would imply that the history of the inhabitants of Jupiter is exactly like that of man; and import therefore that one of the first two sons of that race was killed by the other; that after a few hundred years all the inhabitants of the orb except eight were destroyed by a deluge; that soon after, the survivors and their posterity were by a miracle made to speak different languages, driven into different parts of the planet, and led to organize as separate nations, and erect different national governments; and so through all the stages of their history. For unless their agency is thus exactly like that of the human race, there can be no ground for the inference that their moral character is the If the particular acts they exert are not identically the same, it is plain that they may differ in moral character as well as forms and relations. But the supposition that the individual actions and general history of the population of Jupiter are exactly like those of men, is absurd. plies that that race has consisted of the same number of individuals, of precisely the same peculiarities of constitution and temperament, have been placed under precisely the same moral and providential government, surrounded by similar individuals and circumstances, affected by exactly similar influences, had the same wants, felt the same impressions from without, had the same trains of thought and emotion, and thence exercised the same series of volitions; which is immeasurably improbable and absurd.

The principle on which Sir David Brewster reasons, also involves other absurdities. If the fact that our planet is the residence of fallen intelligences is a proof that the planet Jupiter is also the abode of similar fallen beings, then why will not the fact that such a planet as ours in bulk, form, distance from the sun, motion, and other particulars, is occupied by fallen beings, prove that every other planet that is inhabited by such beings must also be of exactly the same bulk, form, distance from the sun, motion, and all other peculiarities? If analogy involves, as he assumes, an exact likeness, it must in regard to the planet as well as to

its population. His theory is therefore confuted by the fact that Jupiter is twelve hundred times greater than the earth, and differs from it widely in its whole constitution, its distance from the sun, and its diurnal and annual revolutions.

But analogy, instead of involving, as he assumes, an exact likeness of the objects between which it subsists, only implies a resemblance in leading points of nature and condition; while there are innumerable diversities in other particulars. Thus the analogy that subsists between the planets of our system, lies merely in their resemblance to each other in their material nature, their form, the forces and laws by which they are governed, their motions on their axes and round the sun, their illumination by that orb, and other light-giving or reflecting bodies, and other common characteristics, and their adaptation to be the abode of vegetable, sentient, and rational life. But their resemblance to each other in these great features is no obstacle to their differing most essentially in other particulars; such as their bulk, their density, their distance from the sun, the rapidity of their revolution on their axes, the period occupied in their course round the sun, the degree of heat and light they rethat make up their intellectual and moral life. that one race of beings of a peculiar nature, and placed under special trials, falls, is no more ground for the inference that all other races and orders of intelligences must also fall—than the fact that one of the planets of our system is of a specific size, is stationed at a certain distance from the sun, and revolves with a certain rapidity on its axis, is a proof that all the other planets are of the same bulk, at the same distance from the sun, and turn with the same celerity on their axes—no more than the fact that a certain family of animals, as the mastodon, had a certain form, a large size, and a special habit of life, is a proof that all other animals must have the same form, size, and habit; or than the fact that that order of animals has disappeared from the earth, is a proof that all other races of animals have become extinct.

The question whether moral beings fall or not, does not depend on the mere fact that they are intelligent, and that they are placed under law, nor simply that they are subjected to trial; but on the strength of the trial which they encounter proportioned to their virtuous principles and the influences by which they are excited to continue in allegiance to God: and as the severity of their trial is determined—not by their intellectual nature—but by God's sovereign appointment, the mere fact that they are intelligences cannot determine the issue of their trial, and furnishes no ground for the inference that it must result in a fall.

Nor is the fact that God has permitted the inhabitants of our planet to fall, any ground for the inference that he has permitted, or will permit the races of other planets also to sin. As the reason that he left our race to fall was—not that he was not able to prevent it, but that it was better to leave them to fall than to prevent it, and to allow the exhibition, to which it would lead, of the evil of sin to take place on the one hand; and on the other, to show forth his rights, display his justice in punishing, and manifest his wisdom, love, and power in redeeming. But as the revolt of man unfolds a theatre for the manifestation of those great truths and perfections on a scale commensurate with the ends God is pursuing; in place of presenting any ground for the assumption that he allows other similar races to fall, it is a legitimate

and powerful reason for the conclusion that he does not and will not permit other worlds of creatures to revolt; for if, on the one side, all the ends that can be gained by allowing a race to sin, and exemplify in their life the pollution, ferocity, and misery to which transgressors naturally sink, are gained by permitting the revolt of our race through such a series of generations and ages; and if, on the other, all the ends that are to be gained by the punishment of sinners and their redemption, are realized in the punishment and salvation of men; no motive can exist for a further permission of sin. As it cannot be overruled for any good that is not already gained, it would only be a positive evil, and wisdom and goodness, therefore, must preclude its occurrence.

The fancy of Huyghens that the wants and miseries of a fallen state, are needed as a stimulus to industry and cultivation; that beings that were holy and blessed would have no adequate motive to unfold their powers, and rise to activity, refinement, and wisdom, is still more mistaken and absurd. It implies that to bear the image of God, to be conformed to him in principle, in wisdom, and in action, is unfavorable to one's happiness; that the law of God there-

that any other beings are in rebellion, but their teachings are irreconcilable with the supposition that any other portion of the great empire of intelligences has fallen from its allegiance.

The supposition by Sir D. Brewster, that Christ is the Saviour of many other fallen races besides ours, is a still more serious error, as it contradicts the express teachings of the divine word, and the principles on which the work of redemption proceeds. He says:—

"If we reject, then, the idea that the inhabitants of the planets do not require a Saviour, and maintain the more rational opinion, that they stand in the same moral relation to their Maker as the inhabitants of the earth, we must seek for another solution of the difficulty which has embarrassed both the infidel and the Christian. How can we believe, says the timid Christian, that there can be inhabitants in the planets, when God has but one Son whom he could send to save them? If we can give a satisfactory answer to this question, it may destroy the objections of the infidel, whilst it relieves the Christian from his anxieties.

"When at the commencement of our era, the great sacrifice was made at Jerusalem, it was by the crucifixion of a man, or an angel, or a god. If our faith be that of the Arian or Socinian, the sceptical or the religious difficulty is at once removed;—a man or an angel may be again provided as a ransom for the inhabitants of the planets. But if we believe with the Christian church, that the Son of God was required for the expiation of sin, the difficulty presents itself in the most formidable shape.

"When our Saviour died, the influence of his death extended backwards, in the past, to millions who never heard his name, and forwards, in the future, to millions who will never hear it. Though it radiated but from the Holy City, it reached to the remotest lands, and affected every living race in the old and the new world. Distance in time, and distance in place, did not diminish its healing virtue.

'Though curious to compute, Archangels failed to cast the mighty sum.'

"'Ungrasped by minds create,' it was a force that did not vary with any function of the distance. All powerful over the thief on the cross, in contact with its divine source, it was in succeeding ages equally powerful over the Red Indian of the

west, and the wild Arab of the east. Their heavenly Father, by some process of mercy which we understand not, communicated to them its saving power. Emanating from the middle planet of the system, why may it not have extended to them all—to the planetary races in the past, when 'the day of their redemption had drawn nigh;' and to the planetary races in the future, when 'their fulness of time shall come.'

'When stars and suns are dust beneath his throne, A thousand worlds so bought, were bought too dear.'

"But to bring our argument more within the reach of an ordinary understanding, let us suppose that our globe, at the beginning of the Christian era, had been broken in two, as the comet of Biela is supposed to have been in 1846, and that its two halves, the old world and the new, travelled together like a double star, or diverged into widely separated orbits. Would not both its fragments have shared in the beneficence of the cross—the old world as literally as the new—the penitent on the shores of the Mississippi, as richly as the pilgrim on the banks of the Jordan. If the rays then of the Sun of righteousness, with healing on his wings, could have shot across the void between our European and American worlds thus physically

our expistion was accomplished, and contradictory to the doctrine of the Scriptures in respect to the beings for whom Christ died.

The supposition that Christ's death here, availed to the redemption of other orders of beings, is contradictory to the principle on which, according to the voice of revelation, expiation for a fallen race must be accomplished. whatever the Scriptures teach was essential in order to the redemption of our race, must be regarded as equally essential to the redemption of any other. But they represent in the most explicit manner, that the assumption of our nature by the Son of God, was necessary in order to his achieving "But Jesus, who was made (in respect to our redemption. his human nature) a little lower than the angels, in order that by the grace of God he might taste death for every man, we see for the suffering of death crowned with glory and honor. For it became" the Father, "in bringing many sons unto glory, to make the leader of their salvation perfect through sufferings. For both he that sanctifies, and they who are sanctified, are all of one race." Heb. ii. 9-11. Suffering and death in our nature, were thus necessary in order to the redemption of our race; and for that reason the Son of God assumed our nature, that he might suffer in the forms we do, and die the death which we die, and which is the penalty of our transgression. "Forasmuch then as the children (whom he came to redeem) are partakers of flesh and blood, he also himself took part of the same; that through death, he might defeat him that had the power of death—that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he did not lay hold of angels—(that is, to obtain a nature for his work as Redeemer)-but he laid hold of the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 14-17. He assumed our nature, we are thus clearly taught, because suffering and death in our nature were necessary in order to our redemption; and what is true of us, must thence be held to be equally true of any other race that might fall and need a Saviour. It is to contradict the very reason for which he assumed our nature and suffered and died in it, to suppose that his dying in our nature can avail to the expiation of any other order of fallen intelligences; and the reason is, that sufferings and death, in order to be expiatory, must be such as are proper and peculiar to the nature for which the expiation is to be made. The sufferings must be such as the race for whom they are borne are subject to, and the death, the death which is the legal penalty of their sin, and the death they die. The Saviour must, as their substitute and representative, be placed under the same law as they are, and must obey it; he must meet the same difficulties in obeying it, and in their severest form, which they must; and he must bear the penalty of their disobedience by dying the same death. Otherwise his obedience and death as they would have no relation to their law and its penalty, could have no suitableness to be accepted as a satisfaction for them, and a ground of release from the curse of their law. The righteousness of Christ by which men are justified, is the righteousness comprised in the obedience he rendered in our nature to the divine law over us -not his inherent righteousness as the eternal Word, nor righteoneness he had before or has

any other race of fallen beings that he should have assumed their nature, and obeyed their law, and borne its penalty. The supposition, therefore, that his death in our nature can avail to the expiation of any other race or order of intelligences, is wholly at war with the principle on which our salvation is accomplished, and implies that the incarnation of the Son of God, and his obedience and death in our nature, were not essential conditions of our redemption; that he might have wrought it as well in any other nature as in ours, and by obeying the law, imposed on any other order of beings, however they might differ from us, and enduring the penalty assigned their transgression of it; which is in the greatest possible contradiction to the most essential principles of the divine government.

It is equally at war also with the representations of the Scriptures. They everywhere exhibit Christ as dying for our race, but utter no hint that he died for any other. "God so loved the world—the human race—that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "He is the propitiation for our sins, and not for ours only, but for the whole world." For verily he laid not hold of angels (in order to obtain a nature in which he could make expiation), but he laid hold of the seed of Abraham. Wherefore it behoved him to be made like his brethren in all thingsthat is in subjection to law, in trial, and in death—that he might be a merciful and faithful high priest to make "reconciliation for the sins of the people" whose nature he assumed—not the sins of any other order of creatures. The notion that his death was for other races, or ranks of intelligences, as well as ours, must be rejected, therefore, as wholly irreconcilable with the Scriptures, and at war with the fundamental principles of the Divine government.

The suggestion made by Sir D. Brewster that if Christ's death in our world did not avail to the expiation of other races besides ours, he may have assumed the natures of other races, and died in them in order to their redemption, is still more contradictory to fact and possibility, and at war with the Divine word. The supposition is solecistical and self-destructive, that the eternal Word should at the same time enter into union with several individuals of the same

Oct.

or different orders of intelligences, so as to form by his union with each, as he does by his incarnation in the man Jesus, one single person: for that would imply that the Word was, at the same time, several distinct and different

persons; which is impossible.

It is disproved likewise by the consideration, that if he were incarnate in several diverse natures, a worship of him in his complex nature, would be a worship of him as united to the several natures he had assumed; which is wholly unknown to the Scriptures, and abhorrent to the homage which they enjoin and exhibit as paid him by all the holy intelligences of the universe. It is Jesus Christ only, who, being in the form of God, took upon himself the form of a servant, was made in the likeness of man, and became obedient unto death, whom God has highly exalted, that at his name, throughout the vast circuit of worlds, every knee should bow, and every tongue confess that he is Lord to the glory of God the Father. The eternal Word is not to be worshipped as incarnate in any other nature.

It is confuted, also, by the exaltation of the Word in our nature to the throne of the universe, and subjection to him of all other orders of beings. It is expressly stated that the

expiation of other orders of beings besides men, is thus wholly false, and injurious to God, and instead of any adaptation to relieve his administration over his kingdom from objection, and silence the cavils of infidels, perplexes the subject by the assumption that there are innumerable worlds of fallen beings that do not exist, and that God takes measures for their salvation that are contradictious and impossible; and thereby furnishes the infidel with grounds of objection to the Scriptures, and of assault on God, that, were the scheme admitted to be true, it would be impossible to evade.

Writers are betrayed into imaginations and speculations of this kind, in order to reconcile the permission of evil with the divine wisdom and goodness, by overlooking or disregarding the absoluteness of God's dominion over his creatures, and some of the great features of his present and future administration over this world and the universe, as he has revealed his purposes in the Scriptures.

- 1. They often overlook the consideration that the mere possession by a race of creatures of an intelligent and moral nature, presents no ground whatever for a certain or probable inference that they will fall into sin. As their nature fits them for obedience, at least as adequately as it does for sin; contemplated simply by itself, irrespectively of the influences under which they are placed, it forms no more ground for the assumption that they will fall, than it does that they will yield a spotless obedience. The question whether they sin or not, will be determined by the nature of the trial of their allegiance to which they are subjected. If the temptations with which they are assailed, however severe they may be, are never permitted to rise to a strength that overbears the influences and motives that incite them to resist evil and continue in obedience to God, they will not fall. The mere fact, therefore, that the infinite circuit of worlds that wheel through the realms of space, are peopled by intelligent natures, is no ground whatever for the conclusion that any of them are fallen except our own race and a portion of the angels, the knowledge of whose fall is not obtained by a process of reason from our and their moral nature, but from consciousness and the word of God.
 - 2. They overlook the consideration, that as no order of

beings can fall except by God's permission-as he is able, if he pleases, to sustain them in allegiance-it is clear from his power, wisdom, and goodness, that he will not allow any order or race to fall, unless it be that he can overrule their fall for his glory and the good of the universe: And as the way in which the fall of beings is overruled so as to be productive of good, is by the assertion to which it leads of God's rights, the display of his truth, his justice, his holiness, and other perfections toward the revolting; the exhibition to the universe of the nature of sin, the awful forms it assumes, the degradation of nature to which it leads, and the misery it draws in its train; and finally the display of his power and love, if he pleases, in the restoration of the lost to holiness and happiness; -it is certain, from his perfections, that he will not allow the fall of beings any further in order to these manifestations, than these manifestations themselves are subservient and needful to the greatest good of his kingdom.

3. They overlook the consideration, that it is conceivable and probable that the exemplification of the nature and consequences of sin, will at length be carried to a point that will render a manifestation of them in any greater number of beings unnecessary, and make it the part of wisdom to conunnecessary; and a point at which the display of the Divine justice in the punishment of sin in a greater number of individuals will be unnecessary, and would detract from the wisdom and benevolence of God;—there is no conceivable point beyond which the redemption of a race—on the supposition that they continue to come into existence,—would cease to be glorious to God, and contribute to the happiness of his unfallen creatures. The longer the work of redemption is continued, the greater the number who are raised from the thraldom of sin to holiness and happiness, the greater the display of God's power and wisdom and grace, and the higher the comprehension by his creatures and adoration of his perfections.

6. They do not sufficiently consider that as full and vast an exemplification of the evil of sin and its consequences takes place, and is to take place, in our race and the fallen angels, as can be requisite to the ends of the divine adminis-The exhibition made by the angels in their revolt from God, establishment of an empire in opposition to his, and attempt to seduce all his subjects into revolt and misery, is the most impious and malignant that can be conceived; the great leader is a being undoubtedly of the loftiest created powers; the hosts leagued with him are unquestionably immense; the evil at which they aim is the greatest that can be conceived, the ruin of the whole universe of creatures; the period through which they have carried on their war on God and his subjects is vast; and the multitudes of our race whom they have drawn to destruction Who can suppose that the unfallen universe immense. can need any larger displays than they thus give of what the gigantic wickedness is to which angelic orders of intelligences will sink, if they fall from their allegiance to God?

A vast and dreadful exhibition has also taken place in our world of the condition to which a race of bodied beings sinks by revolt, the forms which sin assumes in them, and the miseries which it generates. There is not a conceivable shape of selfishness, baseness, treachery, malice, impiety, that has not been exemplified in thousands and millions of instances from generation to generation; there is not a form of want, suffering, sorrow, despair, and death, that has not followed in the train of sin in millions of instances, in every

great family of the race and in every age. Who can suppose that any fuller exhibitions than our race furnishes, can be necessary in order that the universe of intelligences may know what the sin and ruin are to which such an order of bodied beings sinks by revolt?

Exemplifications in other forms are to be continued of what the sin and misery of such beings are in the lost of our race and of the angels through their immortal existence. Who can believe that they will not be as vast, as can be needful to show the unfallen what the intrinsic evil of sin is, and what the ruin is which it draws in its train?

7. It has scarcely attracted the notice of speculatists on the subject, that a Redeemer is exalted in our nature to the throne of the universe for the very purpose of revealing himself to all orders of intelligences; making known to them his work as our Saviour leading them to see the wisdom, righteousness, and grace that mark it; calling them to recognise and obey him, and glorify their Father for the sway he exerts. (Philip. ii. 9-11; Eph. iii. 10, 11.) And the knowledge of this work of redemption embracing such numbers, and extending through so many ages, will doubtvast and numberless, and form a spectacle of beauty and glory which other orders of intelligences will contemplate with wonder, and feel to be worthy the grandeur of the divine attributes.

10. And finally, they neglect to consider, that as in order to the redemption of a rank of beings, it is requisite that the Son of God should assume their nature, obey their law, and suffer the penalty of their transgression, it is possible and probable that there are orders of beings, the penalty of whose transgression, should they sin, is, from the peculiarity of their nature, such, that he could not suffer it and thereby make an And that is very probably the fact with expiation for them. the fallen angels, and is perhaps one reason that no redemption was made for them. As they are not corporeal beings, and thence cannot undergo anything like our death as a penalty of their sin, it is probable that their penalty for transgression, instead of a change of their physical nature, is a mere loss of the favor of God, banishment from his presence, and deprivation of the blessings they had before enjoyed; and a penalty therefore that is not consummated like death in a single moment, but extends through eternal And if so, it is manifest that the eternal Word could not endure their penalty in their behalf, and thereby redeem them from its power; inasmuch as it would be incompatible with his deity and innocence, that he should be for ever subjected to such a penalty; and it would debar him from consummating the redemption he aimed to accomplish; for in order to his delivering those whose salvation he aimed to achieve, it would be necessary that he should first restore himself from the penalty to which he had submitted. As Christ's resurrection from the dead was necessary for his own vindication, and in order to his redeeming men from the dominion and penalty of sin; so, had the eternal Word assumed the nature of angels, and suffered the penalty annexed to their fall, it would have been necessary that he should release himself from that penalty, whatever it is, in order to his vindicating himself, and delivering them from the power and curse of their sin. If therefore that penalty is from its nature an eternal loss of God's favor, exclusion from his kingdom, and subjection to his wrath, as from its eternity the Word could not have released himself from it, it is clear that he could not have accomplished their redemption. The fact, therefore, that no provision is made for the salvation of the fallen angels, is no proof of a defect in the divine goodness. The reason that they are left to perish is —not that God is not infinitely good and gracious,—but that from their peculiar nature and the inexcusableness and enormity of their sin, justice has assigned them a penalty which, from its very nature, wisdom and love cannot set aside by the intervention of a mediator.

Were these great features of the administration God is exercising duly considered, it would be seen that he needs no vindication by the supposition of other fallen races, other incarnations, and other redemptions, but that the scheme he is pursuing, as it is depicted in the Scriptures, is marked by infinite wisdom and goodness, and will for ever command the awe, the confidence, and the adoration of all his holy subjects.

APT II THOUGHTS ON THE POTTER OF FIGHTERN HEN

mountain and plain through vast regions, descending on the churches throughout the land; and in those periods a very large share, there is reason to believe, of those whom God has sanctified, have been brought into the kingdom, and they have given, in a considerable degree, the high tone that has characterized the piety of the churches here, beyond those of Europe.

Of these general awakenings, the most important, antecedent to the present, were those of 1740, 1799-1800, 1828-1831, and each of them was attended by diversities of opinion, errors, or extravagances that were productive of great evil. In the revival of 1740, in connexion in a measure with Whitefield's preaching, sharp differences and contentions arose in regard to the doctrines of the gospel, and the nature of experimental religion; fanatical teachers led many into delusions, and divisions and separations were generated, that struck many churches with a blight from which they have never recovered.

The revival at the close of the last and beginning of the present century was marked at the West and South by fallings, convulsions, swoonings, and other effects of sympathy and fanaticism, that greatly marred the work.

The excitement of 1828-1831 was marked in a far higher degree than those that preceded it by false doctrines and wild and mischievous measures, and proved to many of the regions over which it swept, little else than a destructive tornado.

The revival of 1858 has been eminently free from such disastrous intermixtures, and is distinguished by several other noticeable peculiarities.

It commenced unexpectedly. Instead of being anticipated and watched for, as the outpourings of the Spirit often are, its advent was so sudden and unheralded, that ministers were in many cases taken by surprise, and scarcely able to realize that awakening and new-creating influences were breathing on the hearts of their congregations. Like the rushing mighty wind of the day of Pentecost, it was unpreceded by prognostics. Nothing foretokened its coming till it was present.

It commenced unconnected with any unusual or special efforts of ministers to awaken the sensibilities of their peo-

ple, and lead them to invoke the outpouring of the Spirit, or excite the impenitent to consideration. It was undoubtedly preceded by much faithful and earnest preaching, and much fervent and believing supplication; they, however, had not marked the latter part of 1857 more, probably, than many other periods. Instead of precursors and preparatives, the preaching and praying by which it has been distinguished, were most conspicuously consequences of the presence of the Spirit. In this respect it differs widely from the revivals under Edwards and Whitefield; and in a still greater degree from the excitement of 1828–31, in which false doctrines and delusive notions reached such a pitch, that fanatics persuaded themselves that they were the essential agents in the work, and could get up a revival whenever they wished.

The preaching, so far as it has fallen within our hearing or knowledge, has been evangelical. It has been a direct, simple, and earnest presentation of the great truths of the gospel, especially of the ruin of men, redemption by the blood of Christ, renovation by the Spirit, the characteristics of the new life, the claims of God to the whole heart,

tions, rouse fear, and excite to a resolution to be religious, which was treated as a change of heart. No such artifices, nor the false doctrines from which they sprang, have disfigured the present revival.

The principal peculiarity of the public religious services beyond those of ordinary times, is that they have been devoted mainly to prayer. Preaching has been confined chiefly to the Sabbath and the stated lectures of the The addresses in the prayer meetings have usually been short. The prayers, if sometimes too near the level of ordinary occasions, have generally been appropriate and earnest, and in some instances have risen to great elevation of thought and fervor of emotion, and seemed indited by the Spirit of God. A more imposing spectacle is seldom witnessed than has at times been presented by the Union Prayer Meetings of the chief Presbyterian churches in this The awed silence of the vast assembly, the deep attention with which the Scriptures that were read were listened to, the fervor with which the hymns were sung, and the earnestness with which all hearts seemed to unite in the offerings of adoration, of acknowledgments of God's goodness, and prayer for the Spirit's presence, were so far above the tone of ordinary occasions as to beget the feeling that the power of the Spirit was present, and breathing his awakening and life-giving influence into all hearts. And what more awe-inspiring, what more joy-giving sight are we ever permitted to see here! The invisibleness of the power, its resistlessness, its sovereignty, its graciousness, the infinite condescension in which it is vouchsafed, the grandeur of the results that spring from it when it transforms the heart. unite to make it a scene of higher interest than almost any other our world presents.

The forms of awakening, conviction, and conversion, and the light, faith, love, peace, and joy that follow, have varied, as they usually do. Some have been suddenly roused from insensibility, led to give their whole attention to the call of the gospel, and passed rapidly through a discovery of their ruin, piercing realization of their guilt, and despair of themselves, to acceptance of Christ, and joy and peace in him. In others the progress has been more slow, and the views and affections at its several stages less intense. In some

the change has been of the most marked and emphatic character. The transition has been instantaneous from deep darkness to the brightest light. The moment in which God interposed was the moment in which hope of itself had left the soul; and he revealed himself to it in the resplendence of his glory, and filled it with submission, adoration, and love.

It has extended throughout the country among the denominations that hold the great doctrines of redemption. This is a striking feature of the work. It began about the same time in different places, wholly disconnected with each other, and then revealed itself in others independently of human instrumentality, until it reached a greater share of the churches, and probably a far greater number of individuals, than any former awakening. The impression in the cities especially, which are generally thoughtless and gay, has been very conspicuous, though the proportion of those who have been savingly affected, is probably smaller than in many places in the country. It presents, accordingly, a very impressive exhibition of the power of the Holy Spirit. He breathed his awakening and convicting influences at the same moment into myriads and millions of

The grounds of his pouring forth these mighty influences lay wholly in his own bosom; not in any preceding agency of man, or special preparation for the reception of such a gift.

It is an affecting consideration, that though the number who give evidence of renovation is large, it is but slight compared to the crowds who were touched by the Spirit's influence, and roused to a measure of sensibility, but who resisted his strivings and remain unreconciled, and perhaps have relapsed into their former thoughtlessness. The renovated are reckoned by thousands; those who remain in alienation by millions. What a fearful fact! Though many of them may yet be saved, the issue with multitudes may be death instead of life! What an exhibition of the human heart that of those whom the Spirit has directly summoned to accept Christ, so vast a portion have rejected him, and multitudes of them probably been deserted by the power that alone can renew them! What an influence it is to spread over their endless existence! What an exemplification their being left by the Spirit forms of the divine sovereignty! If the salvation of those who have been renewed is a ground of great joy, the continuance of such multitudes under the power of sin, strikes the heart with awe and dismay.

What defects or errors have intermixed themselves in the human side of this work? Many have thought, and doubtless with a measure of reason, that the general tone of the preaching, even of the most able and earnest ministers, fell below that of the great laborers in former revivals, and short of the occasion; and that a true appreciation of the time, a fitting zeal, a due realization that God makes his word efficacious in a degree proportional to the clearness and fervor and skill with which it is set forth, would have prompted to higher exhibitions of the great truths of redemption, more urgent reasonings, and more impassioned appeals. It is certainly true that former seasons of revival have been specially distinguished by the power with which the great doctrines of the gospel were proclaimed. The sermons of Edwards, Bellamy, Tennent, Blair, Davies, Dwight, Griffin, Nettleton, and other eminent men in the revivals connected with their ministry, were as much above the ordinary level of their discourses, as the excitements under

which they wrote and spoke were higher and their hearers' susceptibility greater of impression, than on common occa-That there has been a marked elevation also in the tone of the preaching during this revival, a more emphatic exhibition of the truths that were specially suited to the time, and more stirring appeals to the conscience and the heart, no one can have failed to see and feel. Still, that it has fallen far below the beau-ideal of preaching in a season of the Spirit's awakening and new-creating presence, is undoubtedly equally true. It was addressed, there is reason to think, in too great a degree to believers, instead of the impenitent. In seasons of the Spirit's outpouring, the guilt and ruin of the sinner should be shown to him in the most demonstrative and emphatic manner, the work of Christ unfolded in its greatness and glory, and the most moving persuasions to accept him, urged on the conscience and heart.

Some persons have thought that this outpouring of the Spirit, instead of declining and at length ceasing like those that have preceded it, is likely to continue and extend over the whole world, and prove the commencement of the millennium. But that notion bespeaks a great misconception

the enemies who have waged war on it for so many ages, but is to be made successful through the power of the Spirit throughout the earth.

Though, however, the anti-Christian powers are yet for a considerable time to remain in the ascendant, yet we believe there are to be large outpourings of the Spirit on the evangelical churches, and a great increase of believers before Christ comes and subdues the world to his sceptre. The proclamation of the gospel to every nation and kindred and tongue and people, that is to take place under the seventh trumpet, after the slaughter and resurrection of the witnesses, as it will require many thousands of ministers, implies that a vast change is to take place in the views of the Protestant church; that believers are generally to become aware that Christ's advent and judgment of the nations are nigh, and indicates that their numbers and their faith and love will be increased proportionally to the greater exertions they are to make in communicating the gospel to the world, and the greater zeal and courage they are to display. There will be hundreds and thousands probably to take a part in missions to the nations where there is now one, and an augmentation in an equal ratio of those who will unite in sustaining them. It will require a co-operation of numbers, an appropriation of property, and an elevation of intelligence, faith, and devotedness, compared to which all missionary undertakings hitherto have been slight; and how are those crowds to be renewed and fitted for their work, except by extraordinary outpourings of the Spirit? There are undoubtedly therefore to be greater revivals than the church has yet seen, and a vast train of conversions, before the coming of Christ, by which the church will be prepared for the important agencies to which it is to be called; and this awakening is not improbably one in the Of the great numbers of the young who are its subjects, many, there is reason to hope, will devote themselves to the work of missions, and aid at least in preparing the way for the crowds that are to follow, and perhaps share in the warning to the nations which they are to utter, to turn from their idols and worship Him that made the heavens and the earth, and the fountains of waters.

· The effusions of the Spirit, however, that are to take

place after Christ comes, are to be of a very different character from the present. They are to be poured out upon all nations and all individuals; the subjects of them are to be raised to eminent holiness, and they are to be attended with prophetic gifts. "And it shall come to pass afterwards,"-the punishment of Israel having been finished,—that "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the hand-maids in those days will I pour out my Spirit, and I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered; for in Mount Zion and in Jerusalems hall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel ii. 28-32.) That this is to take place at Christ's coming, is shown from the denomination of the time as the great and terrible day of the Lord; from the darkening of the sun and moon, which is to be the signal of his advent and leave his glory to pour its splendors on the eye, undimmed by light from those orbs; and from the judgment on the hostile nations, and the everlasting redemption of Israel that are to follow, chap. iii. It may be thought, perhaps, that this prediction has an exclusive reference to the Israelites. Paul, however, Rom. x. 12-13, exhibits it as extending equally to the Gentiles. "For there is no difference between the Jew and the Greek. For the same Lord over all is rich unto all that call upon him. whosoever shall call upon the name of the Lord shall be saved." And he shows also, Rom. xi. 25-32, that at the time when all Israel is to be saved, the fulness of the Gentiles is to come in, and God is to have mercy upon all. It is foreshown in other prophecies, likewise, that then all nations shall be subject to Christ's sceptre. (Dan. vii. 18, 14, 27; Rev. xv. 4; xxi. 3-5.) There are other predictions of mighty effusions of the Spirit on the Israelites, filling them with piercing convictions of sin, anguish, and penitence; and leading them to the acknowledgment of Christ. as their Messiah; as Zech. xii. 10-14; Ezek. xxxix. 25-29. And these also may be taken like that of Joel, as foreshowing what is to be felt equally by the Gentiles.

It is to extend thus to all the nations and all individuals, and is to have a greatness, therefore, to which no other outpouring of the Spirit presents any parallel.

The bitter convictions of sin and lamentations on account of it, are to issue universally in conversion. To the house of David, and the inhabitants of Jerusalem—on whom the spirit of grace and supplication is to be poured, and who are to look upon the Saviour whom they have pierced, and mourn for him as one mourneth for an only son, and be in bitterness for him as one is in bitterness for a first born—a fountain is to be opened for the cleansing of their sin, Zech. xii. 10-14; xiii. 1.

All will also be raised to eminent knowledge, righteousness, and blessedness. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come nigh thee," Isaiah liv. 13, 14; "For the earth shall be full of the knowledge of the Lord as the waters cover the sea," Is. xi. 9; Habak. ii. 14.

The knowledge of divine things, and the obedience to which they will be exalted, will be the gift of the Holy Spirit, independently of human instrumentality. "But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and will remember their sin no more," Jer. xxxi. 33, 34. This universal illumination by the Spirit will signalize it, in an eminent manner, above all other periods of divine influence.

The prophetic gifts with which all classes are to be endowed, will distinguish it widely from all revivals since the first promulgation of the gospel, and will doubtless contribute greatly to their knowledge, their faith, and their

love. Disclosures will be made to them of the past, fuller unfoldings of the work of redemption, far larger predictions of the future, and discoveries of the vastness and grandeur of God's empire, and the effect on it of the great events of which our world is the scene, that will greatly exalt their views of God, kindle them with awe, adoration, and love, and bind them in a fervid and rapturous submission to his sway.

And finally, that effusion of the Spirit is to continue from generation to generation, with the exception of a short period at the close of the thousand years, for ever. He is never to abandon them to the assaults of Satan. He is never to withdraw and leave them to the inferior influences of conscience and law; but he will dwell in and sustain them in wisdom, in righteousness, and in blessedness for ever. "Then shall they know that I am the Lord their God; neither will I hide my face from them any more; for I have poured out my Spirit upon the house of Israel, saith the Lord God," Ezek. xxxix. 28, 29. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall converged the saints of the Most High,

faith of the sympathizing friends who brought him. It was not kis faith, but theirs, which is alleged as the ground of the miracle. The forgiveness of his sins involved, as we may infer, the cure of his infirmity. Whether the cure was effected simultaneously with the uttering of these words, is not expressly affirmed. We suppose so: yet the evidence of it was not immediately apparent, and this gave occasion, (v. 3) "to certain of the Scribes" who were present to say "within themselves. This man blasphemeth." "Who can forgive sins but God only?" (Mark ii. 7; Luke v. 21, vii. 49.)

Heinous as the offence of blasphemy was, by the Jewish law, and in their own apprehension, the sublimity of our Lord's character and deportment repressed the audible utterance of the accusation; and this gave occasion for the exhibition of another superhuman attribute, which our Lord always exercised and often manifested to others. (John ii. 24, 25, vi. 64, xvi. 30; Mark ii. 8; Acts i. 24; Rev. ii. 23; See 1 Sam. xvi. 7; 1 Chron. xxviii. 9.)

Vs. 4: "And Jesus knowing their thoughts said: Wherefore think ye evil (of me) in your hearts: For is it easier to say, Thy sins are forgiven thee, or to say, arise and walk?"

By this question, the Saviour assumed, that to him it was indifferent what words he used, or whether he used any. They were not the means by which he accomplished his purposes, but only the external evidence of them. Hence, he added, vs. 6: "But, that ye may know that the Son of Man hath power (iquiracian) viis viis viis quagrias, Mark ii. 10) to forgive sins on earth," "I said these words"—that is, he used them for their sakes merely; that they might know, what he intended to prove by the miracle, namely, his power and authority as Son of Man to forgive the sins of men.

The prerogative, which the Saviour here claims as Son of Man, rightly considered, involves the absolute government of men in all their relations. Sins are offences against the law of God, which is paramount to all other laws, and the remission of sins includes the remission of all the penalties due to them. (See Gen. ii. 17; John xi. 26; Matt. xi. 28.) On another occasion (Matt. xii. 8) he claimed authority over the Sabbath day, the earliest and the most sacred of the Divine ordinances. But what is particularly to be noticed, he annexes these prerogatives to his human, not to his Di-

vine nature—a distinction which, if observed, is not sufficiently considered. In his Divine nature as the Eternal Word he is the Creator and governor of all worlds, but as Son of Man he is the absolute Lord and proprietor of this world; and in this character, he claims the allegiance of the human race, angels good and bad (Heb. i. 6)—the world to come, or the earth in all its futurity, physical nature, irrational creatures; in short, the world and all its apparatus of powers, of rational and irrational, animate and inanimate, corporeal and incorporeal, material and spiritual natures, and whatever else there may be of things terrestrial—all are made subject to him as the Son of Man* by the Father, with whom, in his Divine nature, he is one. (Matt. xi. 27; Ps. viii. 6.)

In perfect harmony with (or rather, perhaps, we should say, as a future demonstration of) these attributes, he declared, that as Son of Man he would come in his kingdom, in the glory of the Father with his angels, and sit upon the throne of his glory, and gather all nations before him, and reward every man according to his works. (Matt. xiii. 41; xvi. 27; xix. 28. See also Matt. xxiv. 27; Mark xiii. 26;

our blessed Lord, was assumed chiefly, if not merely, to set forth the reality of his human nature and its identity with the nature of other men (Heb. ii. 14; iv. 15), and there can be no doubt it does unequivocally teach us that truth. Indeed, he identifies himself with our manhood in his reply to the first temptation of the tempter (Matt. iv. 4): "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There would be no appositeness in this reply, had he not been truly a man made under the law (Gal. iv. 4) and bound by its requirements. But in assuming it, our Lord had especial reference (as has been suggested, see note on Matt. viii. 23, 27) to the eighth Psalm, where "the manner of the man," especially the exalted and holy nature of his humanity, and the Divine attributes of power and government with which it is invested, are briefly portrayed. What David's conceptions were of the man he had there described by the inspiration of the Holy Spirit, may be conjectured from his address to God, after he had heard the message delivered to him by Nathan (see 2 Sam. vii. 18-29; 1 Chron. xvii. 16-27), and it is apposite in this place briefly to consider them.

Dr. Kennicott remarks of this address, that it is "just such as one might naturally expect from a person, overwhelmed with the greatness of the promised blessing, It is abrupt, full of wonder and fraught with repetitions." The words in 2 Sam. vii. 19, rendered, "And is this the manner of the Man, O Lord God," are not (according to the same learned author) sufficiently, or even accurately translated. Their meaning, as he expresses it, is: "And this is (or must be) the law of the man or of the Adam;"—that is, this promise must relate to the law or the ordinance made by God to Adam concerning the Seed of the woman; the Man or the Second Adam, as the Messiah is expressly called by St. Paul in 1 Cor. xv. 45-47. (See Rom. v. 14.)

Bishop Horsley adopts the leading idea of Dr. Kennicott, but departs a little from his translation. He renders the passage thus: "And this is the arrangement about the Man, O Lord Jehovah!" The words he says, are exactly parallel with 1 Chron. xvii. 17, which he translates thus: "And thou hast regarded me in the arrangement about the Man that is to be from above, O Lord Jeho-

vah."*—that is, in forming the scheme of incarnation, regard was had to the honor of David and his family as a secondary object, by making it a part of the plan that the Messiah should be born in his family." (See Barrett's Synopis of Criticisms. Vol. ii. part ii. pp. 545, 546.)

If we carefully consider and compare this address of David, with the Psalm, which it is probable he had previously composed, we shall perceive that the purpose of redeeming the world and such a race as mankind are, by such an expedient as the incarnation, was a matter of inex-

^{*} Sebastian Schmidt translates the words (1 Chron. xvii. 17) ברארתנר משקם משקם "et respexisti me juxta rationem hominis illius celsissimi," which is defective in this, that it does not give the full sense of אוֹרָל which, according to Dr. Kennicott, very remarkably signifies hereafter us to time, and from above as to place; both of which senses are combined by St. Paul in 1 Cor. xv. 47.

Ernst Bertheau, Professor at Gottingen, not perceiving the allusion to the Second Adam, and finding a difficulty in extracting any intelligible meaning from the Hebrew text as it stands, proposes to change קול Kal into Hiphil, and render the words thus: "And thou hast caused me, as it were, to see the succession of men from this time unwards"—in other words.

pressible wonder to him;* but his wonder passes into amazement when he is informed that this Son of Man the Second Adam, the heir and the Lord of the world, should condescend to become the heir of his throne.

If John the Baptist had equally just conceptions of the Lord Jesus, as the Son of Man (and who can doubt it, John i. 15), no wonder that he recoiled from the service of baptizing him with water (Matt. iii. 14), but the tempter surely had not, or he could not have thought of alluring him by the gift of what was already his own. (Matt. iv. 8, 9. Luke iv. 5-7, and Bengel on Matt. xvi. 13.)

Matt. ix. 9.—"And as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom, and he saith unto him: Follow me. And he arose and followed him."

It is worthy of being remarked, that the call of the Saviour was always effective. We have no instance in which the least delay or hesitation was manifested. Like the winds and the waves, diseases and unclean spirits; they yielded

[·] Anticipating the restitution of all things under the Son of Man, and in prophetic vision seeing it accomplished, the Psalmist exclaims with holy admiration and awe, "O Jehovah (Adonem) Our Lord how excellent (great, illustrious) is thy name in all the earth." Reverting then to its fallen and disordered condition, he summarily sets forth the redemptive work of Christ by which this great change was wrought: and Satan and his hosts, the mighty enemies, which had so long held it in subjection, overcome and expelled (stilled). This wonderful work was accomplished by strength constructed and raised up out of the weakness of babes and sucklings. The next thought that strikes him, is the wonderful condescension of God, whose power is so mighty, whose wisdom so incomprehensible, whose works are so vast:—that HE should be mindful and care for, poor, miserable, mortal man, and especially that HE should visit such creatures in the way of an alliance with them in their nature, and for ever so little a time submit to be lower (in that nature) than his angels, and not only to suffer want, but to have his wants supplied by his own creatures (Matt. iv. 11. Luke xxii. 43).—The condescension is so great that he has no words to express his conception of it. He therefore passes immediately to the exaltation of the (Ben Adam) Son of man, thus taken into union with the Divine nature, and exultingly adds: "Thou hast crowned him with glory and honour (the honour of the Father) Thou hast invested him with (absolute) dominion over these (terrestrial) works of thy hands; Thou hast put all things (pertaining to the earth; all its natures, powers, and creatures in absolute subjection to him) under his feet," &c. The Psalmist can say no more; and for want of other words, ends this inspired effusion as he began it. "O Jehovah, our Lord, how excellent is thy name in all the earth."

instantly to the power of his word, thus recognising in the most impressive manner his authority to command them. Matthew, otherwise called Levi the son of Alpheus (Mark ii. 14. Luke v. 27), was, at the moment of his call, actually engaged in the peformance of his public duties. Luke adds, "he left all." Simon and Andrew, James and John, were called under similar circumstances (Matt. iv. 18, 22. See John i. 35-51). We have no particular account of the calling of Thomas, of James the son of Alpheus, of Lebbeus, surnamed Thaddeus, of Simon the Canaanite [\$\infty\) have. Luke vi. 15: Acts i. 13, the zealous or the zealot], nor of Judas Iscariot; yet as they were the appointed instruments of the Saviour's work, we have no reason to suppose that they did not yield instantly and implicitly to the power of his word. (See Matt. xix. 27.)

Matthew, it is probable, was the only one of the twelve apostles who was called from a thriving worldly condition. His employment was lucrative, and honorable among the Romans, but highly disreputable among the Jews. (Luke v. 29.) The account which he gives of himself is characterized by great modesty and even humility; an evidence that poither his appleament non worldly wealth by

ation, further illustrates and enforces, by various instances, the power of faith. (See Luke viii. 50; Mark v. 46.)

The miracles mentioned in these verses suggest many instructive thoughts, and we may return to them hereafter. They have been thus briefly alluded to in this place for the purpose of pointing out to the reader, the plan, in one particular, upon which this gospel was composed, and vindicating it from the suspicion that its contents have been disarranged.

Matt. ix. 35.—" And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people."

This tour, which must have occupied a considerable time, in which many discourses must have been delivered, and a great many miracles performed,—is described in the most general terms. A particular narrative of it, we may easily believe, would have filled more pages than the whole gospel as we have it. The brevity is characteristic, and proves that this gospel was not intended as a biography of our Lord, or as a journal or connected record of his public ministry, but rather as excerpts or selections from large materials. (See note on John xx. 19.) The evangelist's motive for alluding to this tour is suggested by the next verse.

Verse 36. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd."

The Lord was attended on this tour by his disciples. It disclosed to them the condition of the people, although they were not sensible of their extreme destitution. He called their attention to it, as a subject in which they ought to feel a deep concern, and employ the means best suited to remove it.

Verses 37,38. "Then saith he unto his disciples, the harvest," as you see, "truly is plenteous, but the labourers few, pray ye therefore the Lord of the harvest that he will (would) send labourers into his harvest."

A congeries of subline ideas, if interpreted (as the verse should be) according to the parable of the tares of the field (Matt. xiii. 24, 38, 39, 41). The harvest-field is the world; the harvest the countless myriads of the human race; the time of the harvest is the end of the world, and the Lord

of the harvest is the Son of Man. The idea contained in the word (ferrous) harvest includes the whole work of preparation for it,—all the means which enter into the Divine plan for producing the grand result,—the sowing of the seed, the culture of the plants, and finally the gathering of the products. The Saviour, on a later occasion (John xii. 24), represented even his own body under the emblem of a corn of wheat, which must fall into the ground and die, in order that it might be quickened into fructifying life.

Portions of this vast field were to be occupied in succession by successive laborers. The first portion in order, was that upon which the Saviour himself had entered. It was a little angle in the vast demesnes of the Lord of the harvest. The multitudes, among whom he moved, which excited his compassion, were comparatively but a handful. On an earlier occasion, he applied a similar remark to the Samaritans (John iv. 35), showing, that his views in this remark, embraced other interests than those of Israel (see John

x 16)

We understand these words, then, in the large sense in which the Saviour interpreted the parable of the tares of

the apostles on the day of Pentecost, and thus qualified them as laborers for him (John xvi. 7; Acts ii. 33), and constrained them to enter zealously on their work (1 Cor. ix. 16).

In a subordinate sense, however, the mission of the Twelve apostles to the cities of Israel, recorded in the tenth chapter, and the mission of the Seventy disciples soon after (Luke x.), may be regarded as the sending forth of labourers into the harvest. It was a field of labor, though not of success.

Matt. x. 1. "And when he had called unto him his twelve disciples he gave them power over unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease."

Mark (iii. 13, 14) and Luke (vi. 12, 13) relate the call and ordination of the twelve apostles, which Matthew omits. These acts belonged to the Lord's function or office of a preacher of the kingdom; the design of them being to spread more widely the proclamation of the kingdom, which John the Baptist first began to preach. The conferring of such powers upon the apostles, preparatory to their mission, for the confirmation of it, was itself a miracle of the highest order, which, for reasons already suggested (see notes on Matt. viii. 28–32; ix. 2), we assign to his Adamic character or relations. The power conferred was limited to two kinds of miracles (see note Matt. iv. 23, 24), healing diseases and casting out unclean spirits or devils;* and even in respect to these it is not necessary to suppose he gave them power equal to his own (see Matt. viii. 29, note, and xvii. 16).

The gift appears to have been annexed to their office as preachers of the kingdom, and in the case of Judas, if not of the others, to have been bestowed irrespectively of personal holiness. They were not required to impose the con-

^{*} By the 8th verse it would seem, power was also given them to raise the dead. But these words (respors exclusive) raise the dead are not contained in some ancient MSS., and are thought by some commentators to be an addition to the genuine text (see Mill and Beza). Only three miracles of restoring the dead to life were wrought by the Saviour himself, viz. the raising of the widow's son (Luke vii. 11-16), of Jairus' daughter (Matt. ix; Mark v; Luke viii), and of Lazarus (John xi.); at least none others are recorded.

dition of faith upon those who sought relief at their hands, nor are we told that they did so (Mark vi. 13; Luke ix. 6). How they exercised their power we are not particularly informed. Mark (vi. 13) says they cast out many devils, and anointed with oil many that were sick, and healed them. Luke says (ix. 6), they went through the towns preaching the gospel and healing everywhere. It is probable they cast out devils in the name of Jesus (Luke x. 17; see Mark ix. 39; Matt. vii. 22). This was necessary in order to connect him with the kingdom which they preached; and it is probable our Lord refers in his question to the Pharisees to the invocation of his name by his disciples over the demoniacs they relieved (Matt. xii. 27; see Acts xix. 13-15). The power of his name produced these wonderful effects, while they were unconscious of any power transmitted to, or proceeding from them.

It is worthy of observation that not a miracle they performed during our Lord's personal ministry is circumstantially recorded, nor a sermon or an address which they made to the people. We are not told that they were followed by multitudes, nor that they were sought for by individuals for healing arount in the case in which they

clamation by miracles. We have no reason to suppose that even Judas, the traitor, did not share equally with the others in the commission, the due execution of which did not require the gift of inspiration. Yet, according to Mark (vi. 12), they did preach that men should repent, which they would naturally and might properly do, in imitation of John the Baptist and the Saviour. The point of the observation is, that they were not authorized expounders of the law, nor were they at that time capable of exercising that function, which proves their inferiority to John the Baptist, in spiritual gifts. (See Matt. xxiii. 2, 3, and note on iii. 1, 2.)

Matt. x. 9, 10. "Provide neither gold nor silver nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes nor yet staves."

The Saviour, during his personal ministry, exercised a special care over the apostles. It was not until his public ministry was ended, and he was about to surrender himself to his enemies, that he revoked the order contained in these verses (Luke xxii. 35, 36). In this sense, as well as in that of spiritual guardianship, we understand John xvii. 12, "While I was with them in the world, I kept them in thy name." Even at the moment of their greatest peril, he exercised his power signally for their protection. "If ye seek me, let these go their way." These were words of power, spoken "that the saying might be fulfilled; of them that thou gavest me have I lost none" (John xviii. 8, We observe, again, that the Saviour's providence extended to the smallest and most necessary things. appears, by the particulars, enumerated in these verses; and yet more clearly by his assurance (vs. 30) "that the very hairs of their heads were all numbered."

Accordingly, the gospels contain no account of any injuries done to them. Their lives, their health were spared. We read of no sickness, or hurtful accident, or persecution happening to any of them. Peter was safe, notwithstanding his fears and want of faith, when sinking in the midst of the sea (Matt. xiv. 24, 30). The power, if not the hand of Jesus (the king of the kingdom the apostles were sent forth to preach) was ever present, to ward off the most threatening dangers. The shepherd must be smitten

before the sheep could be harmed or scattered (Matt. xxvi. 31; Mark xiv. 27; Zech. xiii. 7).

Matt. x. 12, 13. "And when ye come into an house, salute it, and if the house be worthy, let your peace come upon it."

Some ancient MSS. add to the twelfth verse a form of salutation (λίγοντις, ἰιρίνη ἰν τῷ ἄκιᾳ τόυτᾳ), "Saying: Peace be in this house" (Beza). This formula accords well with the Jewish custom; but the emphasis of the precept lies on the word your—Let your peace come upon it. The peace of the apostles, as we have just seen (vs. 9 and 10), consisted in the covenanted care and providence of the Saviour. It was an assured and special protection against all enemies, and all harm. No Jew or Jewish household, besides, had any share in it. Hence, the Saviour added, "If it be not worthy, let your peace return to you," that is, let that house be like others which have no part in the protection I have especially promised to you, and to those who shall receive you.

Verse 14. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."

In order to understand some of the directions contained

such, when the kingdom shall be brought nigh again, and the Son of Man shall appear therein.

Verse 15. "Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

This verse confirms the view taken of the last. The Lord pronounces this doom against the cities who would not receive his messengers, nor hear their words as communities; and he likens it to the judgments which were so inflicted upon those cities of the plain of Jordan. They suffered as social and political organizations, and so did the Jewish nation, in consequence of their rejection of Christ and the kingdom he preached. Under the present dispensation the gospel is preached to men as individuals. It was appointed to take out of all nations, and the cities and smaller communities composing them, an elect people (Acts xv. 14; Matt. xxviii. 19); and the apostles, after the ascension of Christ, were not authorized to enforce their preaching, in any of the places to which they were sent, by the denunciation of national judgments. The distinction is important, as it results from the essential difference between the economy of law established over Israel as a nation, and the economy of grace which is extended to all nations—between the gospel as preached to the Jews under the economy of law, and the gospel of grace preached to all nations.

Verse 18. "And ye shall be brought before governors and kings, for my sake, for a testimony against them and the Gentiles."

The apostles received only one commission from the Saviour, but under it they received two missions. (See note on vs. 5-7.) The first was restricted to the cities of Israel, and it fell within the period of our Lord's personal ministry (vs. 6). The second was to all nations (Matt. xxviii. 19); to the uttermost part of the earth (Acts i. 8); to every creature (Mark xvi. 15). At the time of their first mission, they had no idea of a second, so different in point of extent from the first. They had no conception of the new dispensation about to be established, nor of the events which were to precede and introduce it. Nor was it our Lord's purpose to instruct them at that time, on these subjects. Previously to this time, he had not even spoken of his rejection

Had any by the nation, nor of his death and resurrection. of these particulars been mentioned, or plainly alluded to, they would not have understood what he intended (Luke xix. 31-34; Matt. xvi. 21, 23; xvii. 9). But as the whole of the approaching dispensation was vividly present to his mind, as well as the events which were to introduce it, our Lord expressed himself in general terms, some of which were exclusively applicable to their first, others to their second mission, and some to both, which they would afterwards be taught to apply, according to his meaning, by the Holy Spirit. passage under consideration seems to have respect primarily, if not exclusively, to their second mission. Gentiles and their governors and kings are expressly mentioned, among whom the apostles at first were forbidden In the preceding (17th) verse councils and synagogues are mentioned, and that verse forewarns them of the treatment they should receive from the Jewish people. Yet it does not appear that even that prediction was fulfilled during our Lord's personal ministry, although it was in the case of some of them, soon after his resurrection (Act iv. 3-7). And when he commands them not to meditate how or what they shall speak (vs. 19, 20) assuring them, at the same time, that it shall be given them what they shall speak; so that it shall not be they who speak, but the Spirit of the Father, he plainly refers to the inspiration they should receive on the day of Pentecost, and consequently to the time of their second mission. The apostles, however, would very naturally apply all that he then said, to the service upon which they were about to enter, as they were ignorant of the extent to which their service would ultimately be required. But the instruction was sufficient for both, and the events which the Saviour foresaw would attend their service, would, under the teaching of the Holy Spirit, show them its application.

It is worthy of being noticed that our Lord, on this occasion, first promised the apostles the indwelling of the Holy Spirit to guide and instruct them, though it was only by implication (vs. 20). Afterwards, when about to leave them, he repeated the promise in the most explicit terms (John xvi. 7, 13, 14; xv. 26; xiv. 16, 26; Luke xxiv. 49).

Verse 23: "But when they persecute you in this city, for

ye to another; for verily I say unto you ye shall not have gone over the cities of Israel till the Son of Man be come."

This precept is very plain, but the motive by which it is enforced, has been the subject of much discussion. We may paraphrase the verse thus: "When you are persecuted (as you will be) in one city, (stay not to endure it, but) flee from it to another, and if persecuted there also, flee to a third, and so on; for proceeding thus from city to city, you will not have gone over all the cities of Israel until the Son of Man () may come and supersede your service." The difficulty is to determine what we are to understand by the coming of the Son of Man (i'ms 2 i'den i vides rou espira). If we understand these words of his coming to put an end to the dispensation for which he had commissioned them, and to establish his kingdom in outward glory over the whole earth; the meaning is that the apostles might never fully accomplish the service for which he had commissioned them, even if they should live to the end of time. Lightfoot understands the expression to mean "till the Son of Man rise from the dead." To this interpretation Whitby objects, for several reasons, but chiefly because in their first mission (from which they presently returned), they met with no persecution, and because the phrase, "the coming of the Son of Man," never signifies our Lord's coming at his resurrection, but only his coming to destroy the Jewish nation, or to the final judgment. Hence he adds that "seeing the apostles were none of them to live till the day of judgment, it seems necessary to understand this of his coming to avenge his quarrel on the Jewish nation." Dr. Whithy's objections to Lightfoot's interpretation seem to be unanswerable. The objections to Dr. Whitby's interpretation are, that the sense he puts upon these words is not supported by the texts which he cites (viz. Matt. xxiv. 27, 30, 37, 44; xxv. 13; Mark xiii. 26; Luke xviii. 8; xxi. 27); all of which refer to our Lord's coming to judgment. His interpretation is equivalent to the sense just before expressed that the apostles might never be able to accomplish fully even in the method which he prescribed, the service upon which he sent them, because the cities of Israel would be destroyed and their population

be dispersed by the Romans, before they could go over There is no necessity, therefore, for the figurative sense of a providential coming for the destruction of Jerusalem, even if it were established by those texts. the coming of the Son of Man is everywhere represented as absolutely uncertain in respect to the time of it. "Of that day and that hour, knoweth no one; not even the angels in heaven, nor the Son, but the Father only" (Mark xiii. 32). And this uncertainty is expressed in the passage under consideration, by the form of the verb (ins ar inter) although not clearly in our version. If we understand the words in this sense, they present a motive for the punctual observance of the precept; inasmuch as by so doing, the Son of Man might come, before they should be able to fulfil the service for which he had commissioned them. It is not an objection to this interpretation that the word (********) shall have gone over is in the indicative form. For our Lord really referred to his second coming, which could not occur until some time after his ascension, although in this sense the apostles could not, with the knowledge of the future they then had, have comprehended his meaning. believed, no doubt correctly, that they would have some certain or defined space of time for doing the work upon which they were sent, but how long they knew not. By the cities of Israel, it is probable they understood the cities of Judea, Perea, and Galilee. Their views were afterwards corrected and enlarged by the teachings of the Holy Spirit, both as to the geographical extent of their ultimate mission, and the event which was to determine it. There were cities of Israel in other lands. The dispersion had their cities, or the cities in which the dispersion dwelt, were, perhaps, included in the precept (Acts xi. 19). But wherever they went, this was the rule by which they were to regulate their conduct, and by analogy, it is a rule for all Christian missions.

The correctness of this conclusion, however, depends upon the question whether the instructions or charge, contained in this chapter, were intended for the first mission of the apostles only, or to extend also to their subsequent mission to all nations (Matt. xxviii. 19; Mark xvi. 15; Acts i. 8); and whether they were so understood by them after-

wards (see Acts xiii. 50, 51; xiv. 19, 20; xvi. 39, 40; xvii. 10, 14; xviii. 10; xx. 1).

Matt. xi. 1. "And it came to pass that when Jesus had made an end of commanding his twelve disciples (and had sent them forth by two and two, Mark vi. 7), he (also) departed thence to teach and to preach in their cities."

Until this time, the apostles had followed the Lord Jesus as learners, witnessing the miracles he performed, but without possessing any miraculous powers themselves. Now they were to be more or less separated from him, at least for a time.* They were to preach or proclaim the presence of the kingdom. This was the great fact—the great event of the times—the greatest event which has occurred in this world since the fall of man. Their mission, then, was of the most important nature, even with the restriction before mentioned, that they were not commissioned to expound the law or call the nation to repentance, as John the Baptist did (Luke iii. 7–14). The powers they were invested with, and which they exercised in the name of Jesus, sufficiently authenticated their proclamation.

Matt. xi. 2-15. "But John (the Baptist) having heard in prison of the (miraculous) works of Christ, sending two of his disciples, said to him, Art thou he that should come (i ignorates) or should we look for another," &c.†

John had been in prison, according to Dr. Lightfoot, about seven or eight months (see note on Luke iii. 20, 21, pp. 92, 93), when he sent this question to Jesus, and various are the motives which commentators have ascribed to him in sending it (see Whitby's note, for some of them, also Scott and Henry on this verse). With Dr. Whitby, we cannot believe that the Baptist could make this inquiry on his own behalf, or doubt whether Jesus were the Messiah or not; for he was sent to bear witness of him, and received from heaven a sign by which he should certainly know him

[•] There are reasons for supposing that after the death of John the Baptist, they did not separate from him for the purpose of preaching the kingdom, as will appear hereafter.

[†] The first verse of this chapter should have been included in the last chapter. It is probable the true reading is "when John heard of the works of Jesus," &c. See Mill. Naebe Harwood. But as the word is used historically, the question is not important to our purpose.

(John i. 6-8, 33; iii. 28-30). Nor can we believe that John sent his disciples for their own satisfaction in the matter, but as suggested in the note just referred to, pp. 20, 21, was moved to do so by the Holy Spirit, for a most important end. If we consider what transpired at our Lord's baptism (Matt. iii. 14; John i. 33, 34), the question seems a very remarkable one for John to put. It was sent publicly, and put to Jesus when he was surrounded by multitudes. The people knew by this act that Jesus was that mighty one of whom John had previously testified in general terms. It was an official and public act, the last and most explicit testimony of John to the Messiahship of the Lord Jesus. The chief intention of the transaction was, however, as we apprehend, that the Lord might publicly testify in the most unqualified and strongest terms to the character and office of John, and formally tender him to the people for their acceptance, as the divinely appointed Elias of the economy of law under which they were placed (see note on Luke iii. 20, 21, p. 93). His testimony was not only of the strongest kind, but most explicit. He declared that John was a prophet and more than a prophet—a prophet whose mission had been foretold; having authority to preach a new dis-

The Lord knew full well what the result would be, yet it seemed to the Divine wisdom not the less proper that the test should be applied; for the Jews were then the subjects of law, and the law assumed that they were capable of performing its requirements (Exodus xix. 5, 6). Yet, had they been really holy, and, therefore, really capable of fulfilling the law, Elijah would have been sent to them at that time (as we may believe), and not John. But because salvation by law was not possible, and because a dispensation of grace could not be introduced except through the failure of the law, and the rejection and death of Christ (Rom. viii. 3; Acts xiii. 39; Rom. iii. 20; Heb. vii. 18, 19), John was raised up and sent to them in the place of Elias, with the spirit and power of Elias, to perform the office of Elias under the law, in order that it might be possible for God, consistently with his own holiness, through the rejection and sufferings of Christ, to give them the grace to receive the true Elias when he should be sent to them; and so become prepared to receive their Messiah at his second coming. dealing with Israel, God regarded them as the subjects of law, and accountable for every breach of it. At the same time he regarded them, as they truly were, the subjects of a hopeless depravity, and as utterly helpless in themselves. According to this double aspect he formed the scheme of redemption, involving, as necessary expedients, two advents of Messiah, and two forerunners; yet so, that the purposes and requirements of his law should not be annulled or interfered with by his purposes of grace. Wonderful scheme! Wonderful in the developments of the past! and in the yet greater wonders of the future!

From these considerations we may get some proper apprehension of John's character. He was no mediocral person liable to be swayed, or swerved from the purpose for which he was raised up, by the disturbing influences of fleshly or human appetites and passions, as a reed is shaken by the wind (vs. 7 and 8). He was great before the Lord (Luke i. 15). Everything touching him told of the deep mysteries of the kingdom, and for that reason imparted a mystery to his person and office, which none of his contemporaries could comprehend. (See notes on Matt. iii. 1, 3, 6, 11, 12, 14, 17; Luke i. 17; John i. 22, 23, 25; x. 41; Luke iii. 20, vol. xi.—No. II.

21; Matt. iv. 12, Journal, pp. 70-94.) We add a few obser-

vations upon some of the clauses of this passage.

Verse 3: "Art thou he that should come?" (Σὸ α ὁ έρχόμενος.) Dr. Whitby remarks, that these words were in those days the common style for the Messias. He refers to Matt. iii. 11; John i. 15, 27; Matt. xxi. 9; xxiii. 39; Luke xix. 38; Hab. ii. 3, cited Heb. x. 37; Dan. vii. 13; Matt. xxiv. 30; xxvi. 64. Yet our Lord came also as the Son of Man (Matt. xviii. 19; Luke xix. 10; Matt. xx. 28; Mark x. 45; Luke ix. 56), and that character he openly and publicly assumed. In that character he repeatedly declared that he would yet come again (Matt. xvi. 27; xxiv. 27, 30; Mark xiii. 26; Luke xxi. 27; Matt. xxiv. 37, 39, 44; xxv. 13, 31). The words under consideration in themselves are applicable to a coming in either character. the characters are not identical, though united in his person. We have seen how they came to be united, and how David was affected by the revelation of God's purpose to blend them in the heir of his throne. (See note on Matt. ix. 2-6.) This twofold character or relation in which he was to come, may be one reason for the form of the question, which nointed nevertheless to his Messiahshin ?

by any merely human or natural testimony or proof. So far from it, the assertion of a claim to it upon such grounds confutes itself, and so in effect our Lord declared (John v. 43; Matt. xxiv. 5). Hence the Divine wisdom appointed as the necessary proof of our Lord's Messiahship a dispensation of miraculous evidence, from which the people were to determine whether he were the Christ or not. This explains our Lord's saying to his disciples after the close of his public ministry—"If I had not done among them the works which none other man did, they had not had sin" (John xv. 24)—and also his saying to the people: "If I do not the works of my Father, believe me not, but if I do, though ye believe not me, believe the works" (John x. 37, 38), thus appealing, if we may so say, from his own word to his works. These considerations explain also the form of John's question. He did not fall into the error of the Jews (John x. 24), nor of the High Priest (Luke xxii. 67), who had no adequate or proper conception of the mystery of the throne of David, or of the Messiah, but being filled with the Holy Ghost, and moved by him to send the question, he put it in the only form consistent with the Divine plan.

Matt. xi. 10. "For this is he of whom it is written, Behold I send my messenger before thy face which shall prepare the way before thee."

This quotation was made from Mal. iii. 1. If the prophecy of the same prophet (Mal. iv. 5, 6) concerning Elijah, were applicable to John the Baptist, and was fulfilled by his mission, we cannot account for our Lord's omission to quote it. His object was to set forth in the most impressive manner, the dignity and excellence of John's character and ministry, as is evident by the next (the 11th) verse. was the prophet whom the nation expected, as the forerunner of Messiah (Matt. xvii. 10, Mark ix. 11). It was the common doctrine of the Scribes. Our Lord, however, did not say, "For this is he of whom it is written, Behold I will send Elijah the prophet," &c., although the quotation of this prophecy, falling in with the preconceived opinion and expectation of the nation, and by its explicitness, would have been more impressive, and for that reason would have been quoted if it were applicable to John. To make up, however, for any difference there may be in the two prophecies in this respect, our Lord adds (vs. 11) in effect that John the Baptist was equal to Elijah, and if any had been born of woman who were greater than Elijah, then John was also greater than Elijah; thus in the most expressive and unqualified manner, by a sweeping comparison, declaring that John was at least the equal if not the superior of Elijah the prophet, whom the nation expected. The design of the Saviour appears to have been, on the one hand, to avoid affirming that John was Elijah, or that the prophecy concerning Elijah was fulfilled in him; and on the other hand, to affirm that John was at least equal to Elijah, and that his ministry among them should have the effect of Elijah; if they would receive him with their hearts, in the spirit of his mission (vs. 14). How this could be, was a mystery to the nation which our Lord intimated by the words (vs. 15), "He that hath ears to hear, let him hear."

words (vs. 15), "He that hath ears to hear, let him hear."
Matt. xi. 12, 13. "And from the days of John the Baptist
until now the kingdom of heaven (βιαζεται) suffereth violence, and the violent take it by force: For all the prophets

and the law prophesied until John."

This passage is regarded by commentators as difficult,

The word (singeral), which occurs in both places, is translated in Matthew suffereth violence, but in Luke presseth, i.e. in the former it is taken in reality in the passive sense, but in the latter as in the active or middle voice. But this is not necessary. On the contrary, if we interpret the word in the middle voice in both places, a clear and consistent sense is elicited. In this voice, the word signifies, in this connexion, "to press, to urge itself upon or against."* Substituting this sense for "suffereth violence," the verse will read, "And from the days of John the Baptist until now, the kingdom of heaven urgeth [presseth] itself upon" i e. upon this generation, for their acceptance, which in plain language signifies, is earnestly preached to them (coarrant care) and this is the expression of Luke, which we may regard as an interpretation of the figure.

The remaining clause or phrase should be interpreted in s sense consistent with the historical facts; for we do not regard it as a precept or evangelical maxim, as most commentators do, but as a declaration of the manner in which the preaching of the kingdom was received by the Jews during the ministries of John the Baptist and our Lord. They did not press into the kingdom with a holy urgency. On the contrary, as Luke says (xãs sis auth) Biaζεται), every man (meaning the generality of the people) (presseth) pressed against it -- resisted it (for so we interpret the preposition (see Luke xii. 10; Matt. xviii. 21; Rom. iv. 20; Acts xxv. 40); or, in the more figurative language of Matthew (ἀρπάζουσιο), treated it with ruthless violence. This interpretation agrees with the fact (John i. 11; xii. 37; Rom. xi. 3, 11, 12; Matt. xxiii. 13). Adopting this view, we interpret the word (Biarrai) translated violent, by Luke's expres-

^{*} The word is used in this sense in Exod. xix. 24, Septuagint, though it is rendered break through. "Let them not press (or break through) to ascend," be. See also Gen. xxxiii. 11, where it is used (ιβιασατο) to signify the wrgency which Jacob used with Esau to accept his gifts. Gen. xix. 3, where it is said Lot (κατιβιασατο) pressed the angels greatly. Judges xix. 7, And when the man rose up his father-in-law (ιβιασατο) urged him. 2 Kings v. 16, Nasman (παριβιασατο) urged Elisha to take a gift. Exod. xii. 33, The Eygptians were urgent (κατιβιασαντο) upon the people to send them away in haste.

[†] See translations of Montanus and Erasmus; also the Vulgate Etomnis in Wad vim facit.

sion (παι βιαζιται),* every one presseth. It is descriptive or denominative of those to whom the kingdom had been preached, or upon whom the kingdom pressed itself; and if taken in the active sense, it may be regarded perhaps as an example of antiphrasis. (See Exod. xix. 24.) "Pressers into the kingdom," they thought themselves to be, and such they ought to have been. In truth, however, they were rejecters of the kingdom, and violent opposers of those who

preached it.

The sense of the passage, then, according to the foregoing exposition, may be thus expressed: "The law and the prophets extended downwards from Moses to the time of John the Baptist. They announced the coming of the kingdom of heaven as a future event. But from the beginning of the ministry of John the Baptist until the present moment, a new order of things has supervened. The kingdom of heaven has come nigh and presseth (urgeth) itself upon this people for their acceptance. But this people, who regard themselves and profess to be [pressers into] eager expectants of the kingdom [snatch it away, Matt. xiii. 19—lock it up, as it were, with a key, Matt. xxiii. 13], not only resist and reject it, but treat it with contumely and ruthless vio-

In this ejaculation our Saviour tacitly alluded to the Divine constitution of which David speaks in the 8th Psalm, a part of which he formally quoted on another occasion (Matt. xxi. 16. See note on Matt. ix. 2-6). The power, by which the enemy was to be stilled, the Father saw fit to raise and construct out of the mouths of babes (ix στόματος and the Saviour rejoiced to see the beginning of the glorious work in the Father's revelation of the mysteries of the kingdom to the little circle of humble followers around ple-minded yet made ready by Divine influence to receive, upon his assurance, what the wise and prudent of the nation contumeliously rejected as unworthy of their regard. (See note on Matt. xi. 12, 13.) But what we desire particularly to notice is the first clause of the 27th verse. "All things are (have been) delivered unto me of my Father" (John xvii. 2; xiii. 3; 1 Cor. xv. 25-27)—that is, all things and all men had been delivered unto him as the Son of Man, and with them the sole power and authority to reveal the Father and his purposes and to execute his judgments. (John v. 27.) This is what the Psalmist teaches (Ps. viii. 7). As Son of Man he was constituted the absolute Lord of this lower world, including all its natures, creatures, powers, energies, and things. Everything pertaining to it, as before observed, was put under his feet, i. e. made subject absolutely to his will and control. And more than this, not a ray of knowledge of the Father, or of his purposes, could beam upon the world, except through him, as Son of

We may regard this passage as exegetical of the Psalm, or as a development of what is implied in the dominion there ascribed to him as Son of Man. Paul excepts from the "all things delivered to him"—nothing whatever—nor any being but God. (1 Cor. xv. 27, 28.) We find it difficult to conceive that such dominion can be vested in, or be pos-

sessed by him as Man, but this is what Paul expressly teaches. For only as man is he subject to God, as the man Christ Jesus he is the mediator between God and man (1 Tim. ii. 5). In his Divine nature he is one with the Father. Consider then how great this man is! How rich he was and how poor he became (Matt. viii. 20) that we through his poverty might become rich (2 Cor. viii. 9)—his brethren, (Rom. viii. 29) and sharers in his dominion and his throne (Rev. iii. 21; 2 Tim. ii. 12).

Matt. xii. 8. "For the Son of Man is Lord of the Sabbath

day."

Our Lord exculpated his disciples from the charge of Sabbath-breaking on four distinct grounds. (1.) The example of David, which their accusers would have been inclined in any other case to respect. (2.) By the law of Moses, relating to the temple service, which imposed bodily labor on the priests on the Sabbath day. This was a higher authority than the example of David. (3.) By the word of God himself, when he declared by the prophet Hosea (vi. 6. See Micah vi. 6–8) that he preferred mercy to sacrifice, even to his own appointed sacrifices of the temple. This argument enhanced upon the last. Finally (4), by his own

our Lord* claims absolute authority over the Sabbath as the Son of Man—that is as THE ADAM of whom the Adam of the garden of Eden was but a figure, a shadow or type (Rom. v. 14; 1 Cor. xv. 47). It is probable that some readers of the New Testament do not consider the distinction between the different relations our Lord sustained as very important to be observed, inasmuch as they were all mysteriously blended in his person; and some perhaps habitually regard them as synonymous designations of his person, rather than as the appropriate designations of his different offices or relations. None of the distinctions, however, which the Saviour made in respect to his person, offices, or authority, can be considered unimportant; and it is conceived that the due observance and consideration of him will shed great light upon some parts of his discourses which are confessedly difficult Illustrations of this remark will occur as we to explain. proceed.

Matt. xii. 9-13. "And having departed thence"—from the temple—"he went into their synagogue. And behold a man having a withered hand was there. And they asked him, saying: Is it lawful to heal on Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other."

Luke assigns this miracle to another Sabbath (vi. 6), and he adds, that the Saviour also taught. Matthew omits both these circumstances; his chief object being to establish, by the miracle, the claim of Jesus to be the Lord of the Sabbath (vs. 8 and note). Observe: the question was addressed to him as a religious teacher. He resolved it in the affirmative, and to prove his authority (in the character in which he claimed it) to expound the law of the Sabbath, he healed the man by simply bidding him to use it; for that

^{*}The word "Lord" in this place includes the sense of the Heb. מַכל, (ownership), proprietas, as (property) dominion.

in effect was the meaning of his command. The circumstances show that the cure was to be ascribed exclusively to the power of his will as Son of Man and Lord of the Sabbath day (vs. 8).

The argument derived from the allowed course of their own conduct (vs. 11 and 12) in showing mercy to beasts, serves to connect these verses with the quotation in the 7th verse from Hosea, which shows the logical connexion of the passage and the evangelist's reason for disregarding the minor circumstances mentioned by Luke.

Vs. 14. "Then the Pharisees went out" of the synagogue, "and held a council against him how they might destroy him."

The question was insidiously put, though with outward respect. The argument derived from their own conduct was unanswerable, and the proof he had given of his authority of the most convincing kind, yet neither the argument nor the proof averted or softened the malice of the Pharisees. On the contrary, they then for the first time formally conspired against his life. See John xi. 47, 48.

Verse 15. "But Jesus, knowing it, departed thence, and great multitudes followed him and he healed them all."

It may be inferred from this verse, that there were other diseased persons in the synagogue at that time, who had come on the Sabbath day to be healed. This may have given occasion to the question (vs. 10. See Luke xiii. 14). If such were the fact, the Saviour did not stay for the purpose of healing them, owing to the impending danger. According to Mark (iii. 7) he went to the sea-side beyond the confines of Judea. It is pertinent to remark in this place as before (see Matt. ii. 12, 13) that the Saviour seldom employed miraculous power for his personal protection, but in his ordinary intercourse with the people, always observed the rules of human prudence to avoid impending dangers. (See Matt. iv. 7.)

Again, we observe a characteristic difference between the evangelists Mark and Matthew. Mark enters into particulars. He mentions the place to which the Saviour retired,—that his disciples went with him, and that the multitudes which followed in his train were partly Galileans and partly from Judea, where he then was. Matthew, con

the other hand, discerns in this conduct of the Saviour the fulfilment of an important prophecy, and a prophetical note or sign of his true character. For he not only retired from the threatening danger to a great distance, but he charged the multitudes who followed him that they should not make him known, that it might be fulfilled which was spoken by Esaias the prophet, saying:

Matt. xii. 18. "Behold my servant whom I have chosen, my beloved in whom my soul is well pleased, I will put my Spirit upon him and he shall show judgment to the Gentiles."

This passage is cited by the evangelist from Isaiah xlii. 1-4, and it has respect to our Saviour, as the Son of Man. Only in that character could he be called a servant or receive the Divine Spirit. In his Divine nature he was equal to and one with the Father. But as man, though the Divinely constituted absolute Lord of the world, he could be subject, as a servant, to God the Father (John xiv. 28; 1 Cor. xv. 28). But this prophecy had respect to him also as the Messiah of Israel. This is evident from the reference to the Gentiles in contradistinction to Israel. We have seen (note in Matt. ix. 2-6) that God's covenant with David contemplated the incarnation of the second Adam (or as an old writer describes him the Glory-man), in his family so that the heir of the world should be the heir of his throne; and we have also seen how this amazing purpose affected In the passage under consideration one object of the inspired prophet was to describe the public demeanor of this great being, in his subject condition and servant-form, as a note or mark by which he might be known.

Verse 19. "He shall not strive nor cry, neither shall any in the streets hear his voice"—as a voice of terror (Heb. xii. 19; Exod. xx. 19; Deut. v. 5-25) during his merciful visitation. And then again the gentleness with which he will carry on his work.

"A bruised reed shall he not break, and the dimly burning flax shall he not extinguish" till the time for the consummation of his work in the restitution of all things shall come. (See Isaiah xlii. 13-15.)* The same contrast

^{*} The first eight verses of the 42d chapter of Isaiah relate to the first ad-

between meekness and majesty, power and weakness, is stated by the Saviour, in the context of a passage already remarked upon (Matt. xi. 27-30). "All things are delivered unto me of my Father, and no one knoweth the Son but the Father.".... "Come unto me all ye that labour, for I am meek and lowly of heart, and ye shall find rest."

Verse 20. "Till he send forth judgment unto victory." See a note on this clause in Jour., Vol. VII. 563-569.

Matt. xii. 22-24. "Then they brought to him (a demoniac) one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb (man) both spake and saw. And all the people were amazed (itimate) and said, Is not this the Son [rather, is this the Son] of David (Messiah)? But when the Pharisees saw it—(this surmise of the people)—they said: This fellow (say man) doth not cast out devils, but by Beelzebub, the prince of devils."

The preceding verses from the 14th are digressive. At these verses the evangelist resumes the subject of our Lord's miracles. He had already mentioned several, which were performed, as we have seen, for particular purposes. His object now is, to show the effect of our Lord's miracles

with a view to record our Lord's reply to the injurious thoughts of the Pharisees. On the former occasion (just referred to) he says the multitudes (confessed that the like had never been seen in Israel; while the Pharisees affected to believe that the Lord Jesus was an underling of the prince of devils, and that he derived his wonderful powers from him. But on seeing the miracle we are now considering, the conclusions of the common people assumed a more definite form; they seemed to regard it as a legitimate proof of his Messiahship. The Pharisees, provoked by this turn of the popular mind, and apprehensive of the final result, contemptuously ascribed the miracle to the power of Beelzebub.

It is important to observe, that none doubted the fact of the miracle. So manifestly clear was it, beyond the possibility of any deception or delusion, that the most virulent and determined opposers of the Saviour were obliged to admit it as a fact, and avoid its effect by accounting for it in a manner most injurious to him. The miracle, therefore, fulfilled its chief design (see note on John x. 41, p. 91). Those who saw it were the proper judges of the fact. They had direct and the highest evidence possible of the reality and truth of the miracle, and the Jews of succeeding generations are in reason bound by their judgment (see note on John xx. 29). The only argument, therefore, which is fairly open to the Jews and infidels of the present day is, whether the Gospel is fabricated and false, or a true record or history. This is a question to be resolved by historical evidence, like all others of the same nature. Admit the record to be true, and the whole question is decided; for those who were eye-witnesses were more competent judges of the reality of the miracle than any others can be.

Verse 25. "But Jesus knowing their thoughts said to them: Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

It is evident from this verse, that the Pharisees did not give audible utterance to their calumny, in the hearing of Jesus. As before remarked, his demeanor imposed upon them, on most occasions, a powerful restraint (see note on Mat. ix. 2-6). It is not improbable, however, that they

uttered this calumny among the people, when they sup-

posed they would not be heard by him.

The Saviour's answer was founded upon earthly analogies, the justness and force of which were obvious. Assuming that Satan, the prince of devils, whom they called Beelzebub, had a kingdom in this world,—(a truth which on other occasions he expressly affirmed, John xiv. 30; xii. 31. See Matt. xxv. 41; Coloss. ii. 15; Eph. ii. 2)—which he desired to preserve and maintain, it was absurd to suppose he would make war upon himself, or permit malignant spirits, subject to him, to make war on each other; for this would weaken or destroy the dominion he had acquired in this world, by the fall of man. This was his first answer, and it was a complete answer to the whole accusation. For

Verse 26. "If Satan cast out Satan, he is divided against

himself. How then shall his kingdom stand?"

Bengel's remark is, "Satan or the devil is one. I, says our Lord, cast out Satan. In the kingdom of darkness there is none greater than Satan. If therefore your words are true, it must be Satan who casts out Satan. But this is clearly absurd. One kingdom, one city, one house is not divided against itself, neither is one spirit divided against himself."

by Satan's power, the confession would be false, or it would prove that Satan himself was demented, and was no longer acting as a reasonable being. If they confessed they acted in the name and by the power of Jesus, they would be witnesses for him. Having shown to the Pharisees in the presence of the people the absurdity of ascribing to the power of Satan his miracles of power over Satan, he gives the true explanation, and draws the only conclusion which this miracle warranted.

Verse 28. "But if I, by the Spirit (by the finger, Luke xi. 20) of God cast out devils, then the kingdom of God has come upon* you."

This conclusion is in support of his authority as a preacher of the kingdom (Matt. iv. 17; ix. 35), and maintains that his miracles of power over Satan were of themselves sufficient evidence of the truth of his proclamation of it, without taking into account his other miraculous works. This could not be, if Satan were an imaginary being, and his kingdom in this world consequently unreal. Both the accusation of the Pharisees and the response of the Saviour assumed that there is such a being as Satan,—that he has a kingdom in this world which he desires and endeavors to maintain with all his intelligence and power; that he has evil spirits under him, to execute his purposes, who act in harmony with his policy and purposes, and that he conducts his government as an intelligent ruler of a kingdom or city or household would, so as to produce harmony of action, and avoid a division of his forces and strength, to the destruction or detriment of his grand design.

thus interpreted, to the matter in hand, if such were the allusion. We have no reason to believe that any person during the personal ministry of our Lord cast out devils in any other name, or by any other power than his. Indeed his power over evil spirits and the unvarying rigor with which he exercised it, compelling them to flee from his presence, was one of the decisive marks of his Messiahship (note on Matt. viii. 28–32, p. 115). From the time the devil departed from the Saviour $(a\chi\rho_i \quad \kappa\dot{a}(\rho\rho\nu))$ until the evening of the last supper and the giving of the sop to Judas, we suppose that neither Satan, nor any unclean spirit subject to him, voluntarily sought the presence of Jesus. See note on John xiii. 27; Journ. vol. VII., pp. 303, 305.

* Εφθασεν ἐφ' ὑμᾶς not merely ηγγικε has drawn nigh, but is actually come to you, and (εντος ὑμων εστε, Luke xvii. 21) is actually in the midst of you as a nation. The words are expressive of the actual (παρουσια) presence of the kingdom, which the Lord's presence proved. (See note on John x. 41, p. 90.)

Verse 29: "How can one enter into the house of a strong man and spoil (despoil him of) his goods, unless he first bind the strong man? Then, indeed, he will (may) spoil

(make spoil of) his house."

This verse contains another distinct answer to the Pharisees, founded upon the effect produced by the miraculous powers of the Saviour. The world is the house of Satan. It is the seat of his dominion. (Bengel in loco.) He is never called, however, the king of the world, says Bengel, because he is a usurper. But he is called the prince of this world, from the greatness of the control he has in it, restrained though it be, by the power and the providence of God. Yet by reason of the power permitted to him, Satan is called by the Saviour, a strong man, or (as Luke xi. 21 has it) a strong man armed. Into this house of Satan he, as the Son of Man and rightful Lord of it, had entered. Satan and his hosts cower before him, for they know him. His very word proves his lordship over the world, for it binds Satan, the usurping prince of it, and all his hosts of unclean and malignant spirits, and delivers their captives (Luke xiii. 16). The strength of the allegory we cannot realize, owing to our inadequate conceptions of the world

men as Son of Man, and entitled to their allegiance and love, the sins of men against him in that character, i.e. as Son of Man, might be forgiven, because they were within the scope and purposes of his advent at that time. knew from the beginning that he would be contumeliously rejected, and the sacrifice he was about to make of his body was ample to atone for all the sins they could possibly commit against him in that character. Hence he prayed to the Father from his cross that he would forgive the last and most atrocious of their sins against him as the Son of Man. But the Holy Spirit who dwelt in him, and acted through him and by him, came not for such a purpose. The demonstrations of his presence and power, through the Lord Jesus, were designed to authenticate and prove beyond all reasonable doubt, his divine mission as Son of Man. They challenged obedience and submission to him as God's messenger, and the hearty reception and belief of all that he To ascribe these demonstrations of the Holy Spirit's presence and power, therefore, to the power and presence of Satan, was to do what they could to frustrate the divine purposes, and prevent for ever the world's redemption. was in effect calling the Holy Spirit, who dwelt in Jesus, an unclean spirit (Mark iii. 30), and therefore a blasphemy against God. It was taking part with Satan in God's controversy with him; it was complicity in Satan's sin, which, in its very nature, is unpardonable.

In this consideration lies the force of the verse preceding these: "He that is not with me"—on my side in this controversy, "is against me, and he that gathereth not with me scattereth abroad" with Satan, and shall have part in his irreversible doom.

Verse 33. "Either make the tree good, and his (its) fruit good; or else make the tree corrupt, and his (its) fruit corrupt; for the tree is known by its fruit."

A sort of proverbial expression. By the tree, he means himself, and by the fruits of the tree, his miraculous works; which were undeniably good and beneficent in their nature and effects. The same, as we conceive, is expressed in the following paraphrase:

Instead of calumniating me inconsistently as you do, either confess that I am a good man, and that I perform

these miracles of mercy by the power and according to the will of God, or if you persist in saying that I am a wicked man, and do these miracles by the power and according to the will of Satan, deny that the works I do are beneficent and good, and such as become the power and the goodness of God to perform. Nay, more: to be consistent, you should affirm that my works are evil, and such as it becomes Satan, the father of lies and the author of misery, to accomplish: For in God's kingdom of nature, the tree is known, and infallibly judged of, by the fruit it produces.

Verse 38. "Then certain of the Scribes and of the Pharisees answered, saying: Master, we would see a sign from

thee."

A similar passage occurs in Matthew xvi. 1-4. We may take them together, as the proper exposition of both is the same. This question was put after our Lord had publicly performed many miracles, the reality of which could not be denied. But they were such miracles as he enumerated in his answer to John the Baptist (Matt. xi. 5). He had restored to life the son of the widow at Nain, healed many persons of their diseases and infirmities, and cast out many devils. These miracles did not satisfy the Scribes and Pha-

presence of you all, you have the divinely appointed signs of the coming kingdom. Yet not content with these, you demand signs of another nature, and such signs as the Scriptures do not authorize you to expect; which, if given, would not be so sure grounds of belief as these signs which you already have."*

Therefore God will not give you the signs you demand, nor other than such as you now have, except one, which will come too late to prevent your guilty rejection of me and the kingdom I preach, namely, the sign of Jonas the prophet, whose history typically sets forth my burial and my resurrection.

This answer proceeds upon the assumption, that the Jewish people were the subjects of law, and bound by its requirements,—that in dealing with them, God had given them sufficient evidence of his will, and the very evidence which he had told them beforehand, he would give them, and that he would hold them responsible and guilty if they rejected it. The Saviour exhibited to his disciples in private, it is true, evidence of his Divine character which he withheld from the nation at large (see note on Matt. viii. 23–27, pp. 108–110). But this evidence, so to speak, was outside of the Messianic prophecies, and therefore not the kind of evidence upon which the nation at large was to be tried. Had he been transfigured in the temple before the multitudes, or cast himself unharmed from its pinnacle: or had he walked upon the waters in a tempest,

A popular commentator remarks, on Matt. viii. 88: "That the purpose of the Saviour's miracles was to confirm his Divine mission." Upon this we have nothing to say; but he goes on to remark, "that it might as well have been done by splitting rocks or removing mountains, or causing water to run up steep hills, as by any other display of Divine power." Upon this remark, we observe that if the Scriptures had predicted that Messiah should perform such works as these, then they would have been the appropriate marks or signs of his character. But such manifestations of power would not have been in accordance with the Scriptures as we have them, and therefore if the Saviour had made them, they would not have proven that he was the Messiah whom Moses and the prophets did say should come. (See note of Matt. xi. 8-5.) The force of the evidence which our Lord's miracles furnished consisted in this, that while it fully and accurately corresponded with the prophecies of the Messiah, his works were such as no other man ever did, and therefore left no room for a reasonable doubt, that he was the Messiah whose mission was foretold (John v. 89; xv. 24).

or hushed the whirlwinds by his word in the presence of the Pharisees, the rulers and the people, no doubt the minds of his fiercest enemies and revilers would have been overpowered and awed into submission; but their hearts would have remained selfish and corrupt, and themselves as unfit subjects of the kingdom as before (see notes on Luke xxiii. 35; Matt. xxvii. 39-43; Mark xv. 29-32).

Matt. xii. 43-45. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest and findeth none. Then he saith I will return to my house, whence I came out. And when he is come he findeth it empty, swept, and garnished. Then he goeth and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

A prophetical allegory, especially applicable to the Jews, which shadows forth their future character and moral condition, as the last clause shows. During our Lord's personal ministry among that people a new order of things existed. The kingdom of heaven had come nigh. The Son of Man, the rightful Lord of the world, had come to take possession

represented in the allegory, of his walking through dry places in search of rest, but not finding it.

At the close of our Lord's ministry this condition was changed. The kingdom was withdrawn, and the Son of Man ascended up where he was before. The hour (or season) of the power of darkness returned. Satan, the prince of darkness, resumed his possessions, and reinstated himself in his former sway, with intenser energies than ever before. He found his house prepared to receive him. The fulfilment of this allegorical prophecy may be read (in its beginning) in the history of the crucifixion, and (in its sequel) in the history of the Jewish war by Josephus. According to his description of the enormities of sin and cruelty practised by the leaders of the factions and their adherents, the nation, during the remaining short period of its existence, may be regarded as the impersonation of Satan,-a demoniac of gigantic proportions and energies, saved from selfdestruction only by the destroying sword of Rome.*

The allegory thus interpreted, is in part parallel with the Saviour's explicit prophecy of the destruction of Jerusalem, as recorded in Matt. xxiv., Mark xiii., and Luke xxi., but with this difference that the prophecy foretells the outward facts which were to be developed in Providence and recorded in history, whereas the stress of the allegory lies upon the Satanic influence working underneath the surface of things—in fact, in the very heart of the nation, which resulted in its destruction. It should be observed, however, that the mercy of God restrained their madness, and postponed their calamity until the gospel had been univer-

^{*} Josephus (Pref. 4) says, "It appears to me that the misfortunes of all men, from the beginning of the world, if they be compared to those of the Jews, are not so considerable as they were; while the authors of them were not foreigners neither (vai risray ātrioς σύδεις ἀλλάφ·λος). This agreea with the Saviour's prediction, Matt. xxiv. 31; Mark xiii. 19; Luke xxi. 23, 24. In Book Vy chap. xiii. § 6, he says: "And here I cannot but speak my mind, and what the concern I am under dictates to me, and it is this: I suppose that had the Romans made any longer delay in coming against these villains (ἀλιτηρίνες) that the city would either have been swallowed up by the ground opening upon them, or been overflowed by water, or else been destroyed by such thunder as the country of Sodom perished by; for it had brought forth a generation of men much more atheistical than were those that suffered such punishments; for by their madness it was, that all the people came to be destroyed." (See Matt. xi. 20-24.)

sally preached to the nation, under the administration of the Holy Spirit (see note on Acts iii. 19-21).

Matt. xii. 46-50. "While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of myFather which is in heaven, the same is my brother, and sister, and mother."

The force of this remark of the Saviour lies in the contrast tacitly drawn by him, between mankind as fallen and man as redeemed; between the Adam of Eden and himself as the second Adam, and their respective races. Augustine strikingly represents the whole human race as (in a certain sense) only two men-the first and the second Adam, the race of each being summed up and represented in their respective Head.* In the passage under consideration, our Lord spoke as the Adam or Head of his redeemed race. which he was to gather out of the race of the fallen Adam. and transfer to, and as it were, to ingraft into himself as a new stock, so that they should become a new and distinct family or kindred of human nature—a new world of man-In that new world, the distinctions of mother, sister, and brother, the Saviour taught, would all be absorbed in a higher, holier, closer, more endearing, and more enduring relation,—that of perfect union between all his redeemed to each other and to him, and through him to the Father, by one and the same tie—the Holy Spirit. (See note on John xvii.; Journ. vol. viii, 95-100.)

Anticipating the consummation of the glorious work (upon which he had entered), he points to his disciples, as the representatives of the whole family of his redeemed, and

^{* &}quot;Primus homo, Adam sic olim defunctus est, ut tamen post illum seeundus homo sit Christus; cum tot hominum millia inter illum et hune orta sint. Et ideo manifestum est, pertinere ad illum, omnem qui ex illa successione prepagatus nascitur; sicut ad istum pertinet omnis qui gratiae largitate in macitur. Unde fit ut totum genus humanum quodam modo siut homines desprimus et secundus."

says: "Behold my true and lasting kindred. These and such as these, who do the will of my Father, are in the divine scheme and purpose more closely allied to me than any can possibly be by ties of blood and earthly kindred, which are frail and soon broken, and when once broken can never be renewed in their blessed influences, except through the covenant of redemption." We should mistake the meaning greatly were we to suppose the Saviour intended to speak lightly of his kinsfolk, or disparagingly of them, except as being, like all others, even his disciples, to whom he pointed, of the race of the fallen Adam, and needing alike to be redeemed by his death and glorified by his Spirit, by being created anew in his image as the Then all will stand in equal nearness to second Adam. him, whether mother, brother, sister, or unallied by kindred or any earthly affinity, otherwise than through the common Father of the race, whose nature he took. (See note on John xix. 25, 26; also note on Eph. iii. 15, Journ., vol. vii., pp. 382, 383.)

Matthew xiii. The parables or similitudes of the kingdom contained in this chapter, belong in part to the category of public and in part to the category of private instruction. (See note on Matt. iv. 17.) To the former we assign the parables of the sower, of the tares, of the mustard seed, of the leaven (vs. 34). To the latter category we assign the parables of the hid treasure, of the merchant seeking goodly pearls, and of the net cast into the sea. The explanation of the parables of the sower (vs. 18-23), and of the tares of the field (vs. 37-43), we also assign to the category of private instruction.

Our Lord's public similitudes of the kingdom are expository of his proclamation of the kingdom (iv. 17, ix. 35, x. 7), and therefore belong to his functions, as preacher of the kingdom. Most of them very clearly intimate, that there would be some delay in its outward manifestation and establishment. Thus, by the parable of the tares of the field, the people were taught that the kingdom would not appear until the time represented by the harvest should come, which implies that the time required for the culture and growth of the seed sown must precede it. In the parable of the nobleman (Luke xix. 15), the interval between his

first and second advent, and the establishment of his kingdom, was shadowed forth by the nobleman's departure, absence, and return. In the parable of the mustard seed, it is the tree which represented the kingdom, but the tree was the slow product of the seed, then about to be planted. The hidden leaven which required time to produce its effect, was another allegory of the same import. Thus, by these parables the people were taught, that although the kingdom was then nigh-at hand, indeed, in the very midst of them (Luke xvii, 21), as a nation, yet for some cause, which he did not publicly explain, it would not immediately appear. It was this seeming incongruity, probably, that gave occasion to the inquiry of the Pharisees (Lake xvii. 20), "When the kingdom of God should come." The Lord, as well as John the Baptist, had preached to them that the kingdom of heaven was at hand; but it did not outwardly appear. His parables significantly intimated that it would not immediately appear. How, then, could it be at hand? When will it appear? This was their question. But the question touched upon a mystery, about which they had no right to inquire. The kingdom had come to the nation, and that too as subjects of the law (Exod. xix. 5). That was the sum of it. His public instructions, therefore, were founded on the then present truth and the obligations which the law under which they lived imposed on the nation in consequence thereof. His private instructions to his disciples on the other hand were chiefly bottomed on foreseen events, and consequently looked forward to the dispensation of grace, about to be established, through their instrumentality at least, in part. This was a mystery of the kingdom, which it was given to them to know (vs. 11), and which he explained to them from time to time as far as they were able to bear (comprehend) it. (See Matt. xvi. 21-23; John xvi. 12.)

It is very observable, however, that the disciples, with the knowledge they then had, were incapable of fully understanding the mysteries involved or shadowed forth in these parables. They did not at that time know, that their Master would be rejected and put to death, nor the purpose of God to cast off their nation for a time, and establish an economy of grace for all nations. Hence these events are not so much as alluded to in the explanation of the parables of the sower and of the tares, although these parables are applicable to all time, until the Lord's second coming, at the end of this world. Yet the explanations given were sufficient, with the inspiration of the Holy Spirit, for their future instruction (John xvi. 13), and form an important part of those evangelical truths out of which the sublime doctrines of the epistles of the apostles are derived.

A question has been made by some theologians, whether the epistles contain any doctrines not taught in the gospels. If the foregoing observations are well founded, we may answer, that undoubtedly they do contain doctrines which are not to be found in our Lord's public instruction of the people.* But if his private instructions to his disciples and others, who sought him with a teachable spirit, be carefully considered, they will be found to contain the germ of all

[•] Perhaps we should distinguish also between the public instructions of our Lord before and after the death of John the Baptist. John's death was an epoch in the nation's trial, as we shall have occasion to show hereafter, and we may observe a marked difference in our Lord's public discourses after that event. (See the 6th and subsequent chapters of John's gospel.)

the great doctrines of the epistles. Yet in the germ only; for our Lord in his very last discourse with them, before he suffered, designedly forbore to enlarge upon and develope the doctrines he touched upon, alleging expressly as the reason their inability to bear them (John xv. 26, xvi. 12, 13; Acts i. 8; Luke xxiv. 49). Many things which he thus intimated during his intercourse with them could not be understood, except in the light of coming events, and for that reason, we suppose, he left their development to the Holy Spirit.

We add a few observations upon particular portions of this chapter (vs. 3-8 and 19-23). The great instrumentality by which the kingdom is to be introduced, is preaching "the word of the kingdom" (vs. 19), and the design of the parable of the sower is, to set forth the effect of preaching, during all time, until the kingdom shall come with power. Observation and experience show, that the parable is not to be limited to our Lord's personal ministry. It has, therefore, an evangelical sense and application, and for that reason chiefly it was privately explained to the disciples as one of the mysterics of the kingdom. It sets forth the chief impediments in the way of this instrumentality, and accounts for its limited success: They are, the ever vigilant and active opposition of Satan, tribulations and persecutions, worldly cares, and the delusive love of riches (vs. 19-22). The parable gives no intimation that the institution of preaching will ultimately overcome and survive them, or have unobstructed progress and success. But elsewhere we are taught, that preaching itself shall cease, when the knowledge of the Lord shall everywhere prevail (Jerem. xxxi. 34; Heb. viii. 11. See Mal. i. 11, and contrast Matt. xiii. 19 with Rev. xx. 1-3). Verses 24-30.—The parable of the tares of the field.

This parable is an allegorical representation of the state of the world during the interval between the first and second advent of the Son of Man. It is closely connected with the parable just noticed. The principal character in both is the same,—a sower of seed;—but the lessons inculcated are different in several respects. The parable of the sower sets forth the scantiness of the crop, judged of by the seed sown, and accounts for it by various causes. This parable shows, that the crop actually produced is encum-

bered by the admixture of a worthless growth, and explains how it happened. It is a material circumstance in this parable, that the mischief is of such a nature, and done in such a way, that it must be endured, until its power to harm is spent—that is, during the whole period of the growth, and ripening until the harvest. The circumstances, it is obvious, are all taken from common life, and the whole action represented is such as may have frequently occurred in human affairs, which if we suppose, we have the case of a malevolent wrong clandestinely done for which the injured party might justly demand exemplary redress.

Verses 37-43. It is only in the Saviour's explanation of the parable we perceive the sublime conception it envelopes.

The field is the world;—the owner of it, is the Son of Man. His title to it is by Divine constitution and covenant; and coeval with its creation. This august Being is the sower. He plants in it the family of man—the future subjects of his kingdom. Just then, Satan is permitted to enter and usurp his rights. The usurpation is not immediately avenged. At the time represented in the parable as the seed time, he sends forth his servants, and at the same time Satan, with emulous and persevering, but malicious industry, plants and nurtures his own seed. But at length the season of harvest arrives. It is the end of the (aia of world) world. The Son of Man appears; assumes his right, expels the adversary, destroys his works, and contrary to expectation, exhibits the products of his own care, in beauty and glory, enhanced by the adverse circumstances of its culture and growth. (vs. 43.)

Will the Lord of the field, when this is done, destroy it, or abandon it to eternal waste? Will he be content with a single harvest, the product of one short summer? The parable does not so teach. Rather (may we not infer), having thrust out his adversary, he will thenceforth put it to the uses for which it was originally designed,—so that seed time and harvest, understood in the sense of the parable, shall never fail. (Gen. viii. 22.) Certainly the parable does not compel us to believe, that the Lord will annihilate the earth at his second coming. As little does it encourage the expectation of a millennium of universal holiness and purity on earth, before that time.

The contrast between the humble imagery of the parable,

and the magnificent ideas and events it represents, may be designed to suggest the idea of changes, not less magnificent, in the earth itself. Dr. Godwin (a member of the Westminster Assembly of Divines), on Eph. i. 21, says, "As Adam had a world made for him, so shall Jesus Christ, the second Adam, have a world made for him. This world was not good enough for him. He hath a better appointed than that which the first Adam had—a new heaven and a new earth, according to Isaiah lxv. 17-25, and lxvi. 22.

The central idea of the parable is the rightful dominion of the Son of Man over the earth, according to the eighth Psalm, and his right to use it as he pleases, and to have all it yields. Even the works of Satan are his, to do with them and to destroy them when and in whatever manner it may please him. (Ve. 20, 30, 40, 41, 42)

please him. (Vs. 29, 30, 40, 41, 42.)

Verses 44, 45. The parables of the hid treasure and merchant seeking goodly pearls belong to the category of private instruction. (See note on Matt. iv. 17.) They were privately delivered to the disciples, and are so plain that they required no explanation (vs. 51). They are called similitudes of the kingdom, not because they set forth any quality of the kingdom itself, or the manner of its coming, but rather

fit to permit, until the end of the dispensation (&1200) in which they were to be the first laborers. Satan (the adversary in the parable of the tares) was too vigilant, too subtle, and too strong for them. He would mingle his seed with the good, and in process of time, if not immediately, make even consecrated hands unconsciously scatter it: or (adopting the imagery of the parable we are considering) bring vile and worthless fishes within the sweep of their nets, and burden their arms with that which must be cast away when they reach the shore and their labor is done. The separation will then be made by a power and a wisdom far greater than their own (see note on Acts ii. 47).

Verse 52. "Therefore every scribe instructed unto the kingdom is like a householder who bringeth out of his treasury things new and old."

This is a corollary, not from the instruction of any of the preceding parables, but from what he had said (vs. 11-17) relative to their privileges, as his disciples; and the benefits they should receive therefrom. The verse itself is another similitude, not of the kingdom of heaven, but of the teachers the Lord designed to raise up and instruct in its mysteries. Such were not the Scribes, who taught the people the law. They shut up the kingdom (Matt. xxiii. 13). They were blind guides, hypocritical and corrupt (Matt. xxiii. 13-33), nor were the disciples such at that time. They had scarcely received the first lesson in the mysteries of the kingdom (see Matt. xvi. 22; Luke xviii. 34; Mark ix. 10; John xx. 9). They understood these parables only in their most superficial sense. Hence the form of this instruction was by way of It was not applicable to them, as they then were; parable. but as they should thereafter be, when the Holy Spirit should unfold to them the deep and far-reaching mysteries of the kingdom, which had been kept secret from the beginning of the world (Rom. xvi. 25). Then indeed would they be like a householder, having laid up in his treasury the acquisitions of many years, sufficient to meet the constantly occurring and recurring and ever varying wants of his numerous household:-Then would they have a treasury of Divine knowledge of the works and ways of God from the beginning, from which they could bring forth whatever might be needful or useful for the instruction, comfort, and edification of those they should be sent forth to govern and teach. It is not improbable, the Saviour intended to represent himself by the householder (Col. ii. 3), as in him were laid up at that time all the treasures of Divine wisdom and knowledge out of which they (who were of his household) were to be supplied (John xvi. 14). If so, there was a mystery, even in this allusion, to the office of the Holy Spirit, whom he afterwards promised, in plain language, to send upon them, inasmuch as his bringing forth of things new and old from his treasure of Divine wisdom and knowledge for their use, was to be done through the agency of the Holy Spirit.

Verse 58. "And he did not many mighty works there, because of their unbelief." Mark (vi. 5) adds; "save that he laid his hands on a few sick folk and healed them."

The miracles which he performed (according to Mark) were performed, as we suppose, without solicitation, in proof of his proclamation of the kingdom. They were, if we may so express it, official acts attesting his authority as preacher of the kingdom. The miracles which he did not (or, as Mark expresses it, could not) perform, were miracles of faith or miracles to be wrought through faith as a medium for the transmission of his Divine energies and powers; according to the distinction before taken (see note on Matt. viii. 2, 3). In no other way can we explain the language of Mark consistently with the infinite plenitude of the Saviour's power. The defect was not in him, but in the people of his own country (vs. 54).

ART. IV.—THE SUFFERINGS AND DEATH OF BELIEVERS.—
THEIR DISEMBODIED LIFE, AND THEIR RESURRECTION.

THE great and signal trials with which the children of God are often overwhelmed, the fearful forms of suffering to which they not unfrequently are subjected on their descent to the gates of death, and the veil that hides in a great measure the scenes on which they then enter, invest the providence of God over them, to some minds, with an

air of severity, and to others shroud it in mystery and gloom. Why does he subject them to such a tempest of Why does he rend their hearts with such bitcalamities ? ter and agonizing griefs and sorrows? Why does he strike his most cherished gifts from their hands, extinguish their brightest hopes of happiness here, and overshadow their lives often with dreariness and darkness? Why are those of their families or the circles to which they belong, who are adorned with the most eminent gifts, most distinguished for piety and usefulness, and whose continuance in life seems the most needful to others, not seldom the first to be summoned away, and the scene they had brightened by their presence clouded with sadness, and the cheerfulness and joy with which they had filled many hearts, changed into bitterness and grief? Why is death made so dire and Why are they left through such ages to ghastly a blight? the dishonor and ruin of the tomb? What is the nature of their disembodied life? Are they shorn in a measure of their powers, and consigned to inactivity and silence, and does their happiness consist in expectation and hope, rather than the direct and full enjoyment of God? These questions sometimes present themselves, in seasons of severe affliction, in forms that strike the heart with great power, and overwhelm with perplexity and sadness.

They are all, however, answered in the word of God, and most of them in the experience of his children, and shown to be appointed in righteousness and goodness, and to fill important offices in their discipline and preparation for heaven.

It is certainly true that the children of God are, like all others, overwhelmed with calamities and sorrows; and that they often seem to be assigned a larger and more bitter share of them, while their sense of his dominion over them, and the relation of their sorrows to their sins, gives their trials a peculiar poignancy. Yet their sufferings and sorrows, though consequences of sin, and expressions, in a measure, of God's displeasure, are not avenging inflictions, nor tokens that God has deserted them, but are designed to instruct, correct, and purify them, and bring them to a more direct subjection to him, a higher faith, and a more fervent love, and they are, in that relation, tokens of his favor. "For whom the

Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and because, though "no chastening for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." It is a leading characteristic, therefore, of his providence over his people; and has an important instrumentality in their discipline for heaven; and its influence was in the first age felt to be so essential, that the apostle counselled believers to welcome and rejoice in tribulation. "Count it all joy when ye fall into diverse trials, knowing that the trying of your faith worketh patience." "We glory in tribulation, knowing that tribulation worketh patience," that is, a calm submission to suffering and sorrow-" and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And this is found in the experience of believers to be the office and effect of afflic tions. Ask them, and they will answer universally, not only that their trials have been sanctified to them and been the means of quickening their piety, but that their seasons of misfortune, suffering, and sorrow have been the seasons of their most rapid progress, the highest forms of their penitence, submission, faith, and love; their fullest extrication from the thrall of the world, and their nearest approaches to God. Their afflictions are often indeed of the most severe and heartrending character." Death bears away those who are most loved, and most essential to the happiness of Property, which is needed for subsistence and the education of children, is suddenly swept away, and independence and ease exchanged for poverty, toil, and want. The wisest and most cherished schemes of life are thwarted Enemies arise and and turned into disaster and discredit. endeavor to overwhelm with misrepresentation and columny. They are smitten with the most depressing shapes of misfortune. They are called to meet the most distressful forms of humiliation. They are made to feel the sharpest pangs that can wrench the heart. And their trials have usually a special adaptation to their necessities of correction. They spring directly out of their sins, or are closely connected with them, and call them to give up the objects they

1858.7

had loved too fondly, and renounce the worldliness, pride, ambition, unbelief, or other affections by which they had Yet it is under these trials that they are brought to their deepest realization of their relations to God, his rights over them, their sins against him, the emptiness of the world, and their need of Divine support and deliverance. It is then that they turn with all their hearts to Christ, seek and find his presence, commit themselves and all their interests to him, and adore and love and trust and obtain joy and peace unspeakable and full of glory. And it is natural that it should be so. Affliction softens the heart, awakens its finer sensibilities, extricates it from the dominion of ordinary thoughts, and disposes it to consider the truth and yield to its impressions. It is then that life appears in its true character, as full of disappointments, sufferings, and sorrow. It is then that the nearness and significance of death are felt, and the thoughts are directed with earnestness to the eternal world. And it is then that the Spirit of God breathes his most illuminating and purifying influences into the mind. Into how many parents' hearts has God found an entrance through the wounds inflicted by the death of a favorite son or daughter, and given light and kindled love they had never before felt, and that has never faded away! What life-giving influences has he made to spring from the loss of a parent, a wife, a husband, a brother, or sister! The shipwreck of property, the disappointment of the hopes of distinction, ease, and pleasure, and other catastrophes that struck the prospect of happiness here from the heart? And how needful are these trials? Without them the children of God would forget in a measure their relations to him, and become absorbed in the cares and enjoyments of the world. It is thus a feature of his sway that seasons of the greatest darkness in respect to earthly good, are often the brightest in reference to the gifts of grace; that the moments when the heart is wrung with the bitterest anguish, are the moments when he reveals himself to it in the clearest forms, smiles on it the calmest peace, and transports it with the loftiest raptures. But the most dissimilar and opposite graces are excited by the same trials and the same influ-

VOL. XI.—NO. II.

ences of the Spirit, and are nourished together. The pro-

founder the sense of sin, the more earnest is the desire to be freed from it; the more piercing the grief for having offended God, the greater the joy at forgiveness, and the higher the sense of the wisdom and grace that confer it. The deeper the realization of the darkness and misery of this life, the juster the appreciation of the light and blessedness of his kingdom which is to come; and the more fervid the hungering and thirst for it. The fuller the despair of self, the stronger the trust in him, and the serener the peace and joy found in his love.

These chastenings, then, instead of being inconsistent with goodness, are appointed by it, and are necessary means for the correction and preparation of God's children for heaven. They are undoubtedly also to be considered as expressions of his displeasure at sin, and are to be submitted to in that relation without murmuring. They certainly fill that office, and are proofs to the universe that he regards it with the abhorrence he expresses in his law. And it behoves him to give such signals, that though he forgives, he does not approve their sin, nor regard it with indifference; that

though he is to deliver them from the punishment which

his unsullied glory in his dealings with them, often rise to a sublime height, and are among the purest and noblest fruits of their sanctified sorrows.

This office of affliction, and its beneficial effects, become so well understood by believers, that, as they approach the close of life, they become greatly impressed with the wisdom and benignity that appoint it; and, instead of repining, thank and adore God for his chastenings. Not one stroke, they see, has fallen on them, that was not needful for their correction; not one sorrow has been poured into their cup, that was not necessary to the purification of their hearts.

But death is stamped with ghastliness and horror, and is preceded, usually, by a long train of humbling and excruciating sufferings, that make both body and mind a wreck. The wrench of pain, the surge of restlessness, uneasiness, exhaustion, and agony, protracted through days and weeks and months, and perhaps years, with which the children of God are sometimes swept down to the gates of the dark valley, transcend, millions of times, the pangs of a violent death on the battle-field or the block, and constitute a sum of misery greater far than all the pleasurable sensations they had ever felt. Why is this? And why is the great penalty of sin, inflicted in this world, of so humbling, dishonoring, and awful a nature as the death and dissolution of the body? We answer: Another penalty might doubtless have been annexed to sin instead of death, had God so pleased, and that would have been sufficiently expressive of its evil, and of his displeasure. He might have made the offender immortal in sin and misery, as the lost are to be after their resurrection from death. But there were obviously important reasons that such an infliction as thisdeath and dissolution of the body—should be chosen rather than any other, as the great penalty, in this world, of sin. It was essential, in order to the possibility of the redemption of the race, that it should be an infliction on the body rather than the soul, and involve the ruin of the former only, not of the latter. Had it been like the penalty annexed to the sins of the fallen angels, and the second death that is to be inflicted on the lost of our race—a blight of the soul as well as the body—and involved, from its nature, an exclusion from God's favor, it would have precluded

deliverance from it by the intervention of a Mediator. Corporeal death has no such character. It leaves the soul precisely where it was before. It is a penalty, therefore, that may be repealed, if God's purposes of goodness or justice towards the soul require its reunion to the body restored to life.

It was requisite that it should be such that, by the fall of the first Adam, the whole race might be made subject to it in a natural way. Otherwise, he could not have acted as the head of the race, and transmitted to them a weak, suffering, and dying corporeal nature, like his own, after his trans-

gression.

It was necessary that it should be an infliction on the body instead of the soul, in order to the possibility of its being endured by an innocent person, who might thus be released from it by a resurrection to life; and thence in order to the possibility of its being borne by the second Adam, as the means of the redemption of man from the curse and dominion of sin. Being an infliction on the body instead of the soul, the eternal Word, by assuming our nature, could become capable of it; and being innocent, and

least, wrenched to its utmost susceptibility of pain and misery.

It was suitable that it should be an infliction that would symbolize and proclaim, in the dishonor and ruin with which it is fraught, the degradation and ignominy of sin, and the blight and destruction with which it strikes the soul. And that is the character, in the utmost degree, of death. Nothing can be conceived transcending the blight with which it withers and defaces the body. Nothing can equal the darkness and dishonor of the ruin to which it consigns it in the grave.

It has thus a suitableness in all these relations that could belong to no other conceivable penalty. It bespeaks God's abhorrence of sin in the most impressive form. It proclaims its evil, and the justice with which it is punished; while it is of a nature that it might be borne by the second Adam in innocence; and thence that he might justly be released from it by a resurrection to a glorious and immortal life: and so that by his dying he might expiate their sin, and by his rising may, in his sovereign grace, deliver them from it, and from its curse.

Awful as its characters are, therefore, it is to be submitted to by the children of God, as appointed by his wisdom and justice, and as necessary to the manifestation of his hatred of sin, and the impression of men with its guilt. thus contemplated by believers, generally, and those especially who have made large advances in the Christian life. The blight, the ghastliness, and the distortion with which death strikes the countenances of loved children, parents, brothers, sisters, or other friends, often fill their hearts indeed with anguish and horror. Yet they are felt to be a just penalty of sin; a fitting signal of the ruin which it brings in its train; while the sense of its ignominy and dishonor is softened and lost in a measure in the realization that they are but a fleeting shadow that passes over the form; that soon it is to be raised from its ruins, and glow in the beauty of an immortal life of holiness and blessedness in the kingdom of God.

But why do such fearful sufferings usually precede and attend dissolution? Why is the body converted into an engine of torture,—parched with fever, racked with pain, tossed with restlessness, and swept by a storm of pangs and

throes and uneasinesses, through the long descent of weeks and months, to the portals of the dark valley, so that the sufferings of that period exceed myriads and millions of times all that had been felt before? This is indeed a fearful feature of death, yet it is justly and wisely appointed. Were it not that the passage to death is thus rugged and appalling, death itself would be shorn of much of its awfulness, and would cease to be a fit penalty of sin.

The justice of God undoubtedly requires that the series of inflictions by which death is produced, should be deeply painful and overwhelming, and should show thereby something of the fearful demerits of sin, and the helplessness of the sinner. Were death without pain,—were it a mere sinking into a quiet slumber, it would be divested, in a large measure, of its terrors, and cease to be a penalty that expressed the greatness of the evil for which it is inflicted. It now shows that sin not only forfeits life and happiness, but draws after it positive and intense misery. It proclaims, therefore, in an impressive manner, the rights of God over the transgressor, and the guilt of rebellion; and these exhibitions are necessary to men. The profoundest realizations they ever reach of the wickedness of sin, they gain from the pangs and miseries of the dying couch that are its penalty. How many parents have felt it, as they witnessed the agonies of their expiring offspring! many brothers and sisters, how many husbands and wives, as they watched the dying struggles of those most dear to them! These direful inflictions are equally impressive to other orders of intelligences who witness or are made They see in them a most emphatic acquainted with them. and awe-inspiring manifestation of the evil of rebellion, and the miseries and dishonors it draws in its train. pression made by it on orders of beings who have bodies like ourselves, but who have never felt sickness or pain, must be deep and thrilling in the extreme. To them the spectacle is, not improbably, a thousand times more impressive and fearful than to us, who have grown familiar with it, and are blinded in a great measure to its awful signifi-

Important ends also are subserved by the patience and submission with which the children of God endure these

overwhelming sufferings. One great office of the trials to which they are subjected is to cause them to show by their acknowledgment of God's justice in his chastenings, and their resignation, meekness, and patience under them, that they are truly reconciled to him, and meet to be accepted and admitted to his kingdom as his genuine children; and that verification of their submission, faith, and love takes place often in its most indubitable and lofty forms in the bitter sufferings that precede dissolution, and the struggles of the final hour. The death of a believer, indeed, in which he not only bears the penalty of sin in the direct pangs of which our nature is capable without a murmur, but justifies, loves, and adores God while suffering the sentence his justice inflicts, is the sublimest spectacle that is exhibited in our world, and undoubtedly attracts the gaze, the wonder, and the joy of the holy inhabitants of all other worlds. No such spectacle is seen in their spheres. They are never called to obey under frowns and overwhelming agonies. They are subjected to no such trials, for they have never sinned. It is the ransomed alone of our race who are called to love and adore and confide while they suffer, and show that the dire pangs with which they are smitten, because of their sin, draw them to God instead of alienating them from him, and kindle them with inextinguishable longings for restoration to his image and his favor, in place of exciting objections and murmurs. majestic exhibition, on so vast a scale, of the indubitable renovation of those whom God redeems, would have no place, were not death what it is,—a storm of devouring pangs and miseries that at length quenches the life of the body, and consigns it to ghastliness and decay.

It calls forth a large display also of sympathy, awe, humbleness, submission, faith, and love, in those who wait around the couch of the dying, and aim to alleviate their sufferings and soothe their sorrows. The noblest exhibitions of those affections of which our world is the scene, take place in the chamber of the sick and expiring.

In all these relations, then, there is a propriety and necessity that death should have these characters of bitter and appalling suffering. It is just and holy in God. It is benefi-

cent to men. It is wise in its impressions on the hosts of the unfallen worlds.

This stormy conflict is also often and perhaps usually marked by manifestations of God's presence and favor, as signal as the submissive patience and faith of the sufferers are. They are not left to meet the pangs and agonies, the uneasiness and exhaustion, the darkness and terrors of that struggle unsupported. God is with them, sustains their faith, removes their fears, soothes their sorrows, and often, ere the final moment arrives, hushes the tempest of suffering into a calm; and as, when a summer storm that has wrapt the heavens in darkness at length drifts away, the setting sun breaks through the parting clouds and sheds resplendence over the scene; so he thus reveals himself to them in the unclouded light of his forgiving smile, raises them to assurance of their redemption, and enables them to speak their faith and hope and joy, and bid a serene and exulting adieu to the world.

But death itself, and the scenes that follow, are in a great measure veiled from us. No one has come back to tell us what the sensations, the thoughts, and the emetions are of the final moment, nor to disclose to us what there befalls the spirit, what the surprise and wonder are with which it is filled at the new existence on which it enters, what the first scenes are that are unfolded to its gaze, what discoveries are made to it of God, what messengers attend it to the sphere where the ransomed dwell, nor what the shape is of the blissful life which it there enjoys.

They are, indeed, hidden in a chief degree from our minute knowledge, and the darkness in which they are shrouded calls us to submission and trust in God, who unquestionably appoints those great changes in our mode of existence in a manner that is suited to our necessities, and that displays the beauty of his wisdom and love. Yet discoveries enough are made in the Scriptures of the relations in which the redeemed are placed to God, the holiness, the intelligence, and the happiness to which they are exalted, and the prospects that are unfolded before them, to show us that their life there is one of great beauty and bliss.

As to the believer there is no sin after death, it is apparent that the Holy Spirit must instantly take possession of

the disembodied soul, and raise it to a knowledge of God, a consciousness of its relations to him, and a delight in him that greatly transcend the highest gifts and attainments of this life. What a stupendous change to reach in a moment, a perfect truthfulness of views, and a perfect rectitude of affections, so that the first pulse of emotion that swells in the heart, and the first burst of adoration that breathes from the lips, should be free from imperfection, and as spotless and acceptable as the homage of an unfallen being; and that that should be the character of its continued life! What an elevation in intelligence it bespeaks! purification and exaltation of the heart! What a revelation to it of God's glory it indicates! What an extrication from the weakness, darkness, and disarray of this life, the corroding and disturbing thoughts and associations, the narrow and sinister feelings that haunt and harass us here! imperfection of views, of principle, and of feeling, must be swept into extinction in an instant, and the mind raised, by the new creating and all transforming power of the Spirit, to the full image of God in knowledge and righteousness. No change that is wrought in us here approaches it in significance and grandeur.

As the soul thus immediately becomes fully conformed to God, and is thence the object of his perfect complacency, it must be crowned with his unclouded smile, and raised to a blessedness as pure and lofty as its intelligence and rectitude are perfect.

If, then, we had no knowledge beyond this of the condition of the redeemed after death, we should know that they are exalted to a height of intelligence, purity, and blessedness, that greatly transcends our comprehension. But beyond this, we are shown, what indeed their social nature implies, that they dwell together, communicate with each other, and unite in acts of homage Rev. v. 8-10, Heb. xii. 23 (which indicates that they have powers of perception and of utterance as adequate as those enjoyed in this life), and that they dwell in the presence of God and of Christ, and offer him worship, Rev. v. 8-10, xix. 4. And what a refinement and beauty of nature, what a grandeur of understanding and love that bespeaks! What an elevation it implies that they can meet the glorified Redeemer without tremor, in the se-

renity and confidence of perfect love! It seems implied, indeed, in the Apocalypse, that they have some office in his administration over the church; for the living creatures and elders who represent them took a part in the visions in which he made known his purposes respecting his kingdom. To what a towering strength and beauty must their faculties be raised to fit them for such a service! Our powers here in their highest forms, our affections in their most glowing shapes, are faint compared to the energy to which theirs are exalted.

They become intimately acquainted with the work of redemption, they know what the great reasons are that the present administration is exercised over the world, what the more gracious dispensation is which is to be instituted at Christ's second coming, and how perfect and blissful the condition of the race is to become and continue for ever, under his triumphant reign. That they have this comprehension and foresight is indicated by the foreknowledge of Moses and Elias, at the transfiguration, who spoke of Christ's coming death at Jerusalem; by the cry of the souls of the martyrs from the altar, who foreknew that Christ is to come and avenge their blood; and by the chants of the living creatures and elders, who worshipped the Lamb, because,

being made kings and priests, they are to reign on the earth. They are raised also, undoubtedly, to a knowledge of the vast empire of holy beings, over which Christ is exalted. As the great aim of his reign in heaven is, to make all the ranks of the unfallen acquainted with his person and work as the Redeemer of men, he probably reveals himself to them, gives them to behold him in his glorified humanity, to worship him, and to receive the tokens of his love. the redeemed, not improbably, may attend him in the several forms in which they exist; Enoch and Elijah in their transfigured shapes; those who were raised from death when he arose, in their glorified bodies; and others in their disembodied state: and may thus show the inhabitants of the heavenly worlds what the several natures are which man assumes. If the redeemed do not attend Christ, they doubtless are aware in what worlds he reveals himself, what knowledge he imparts, and what homage he receives; how vast his kingdom is; how holy and blessed the countless ranks and hosts of his obedient subjects are, and how the work of redemption is made to subserve their instruction, filial attachment to God, and blessedness in his service. How must the vastness of this scene and the grandeur of the displays made in it of the power, wisdom, and love of God, exalt and entrance them! Into what nothingness, in comparison with it, the spectacles of this life sink!

But lofty and blessed as their disembodied life is, it is not commensurate with their capacities. Half their being lies slumbering in the dust under the penalty of sin. not attain a full redemption from the curse, and reach the full perfection of which their nature is susceptible, till they are raised from the grave in the glory of the immortal forms which Christ is then to bestow on them. They cannot fill the noblest and most blissful offices to which they are destined, till they serve as kings and priests with him in his reign on the earth, when he is to extend his salvation to all the tribes and families of the race, and make the world a scene of righteousness and peace. They accordingly look forward with earnest desire and rapt expectation to the great moment of their resurrection, when their deliverance from the blight of sin is to be completed, and they are to be invested with a beauty and glory commensurate with their relations to Christ and the dignity and blessedness of the sphere they are for ever to fill in his kingdom. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," when thou art to repeal the great sentence that rests on us by raising us from the grave; and when thou art to assume the sceptre of the world, and put an end to death and sin? And as the prospect of that restoration from the grave exhilarates and exalts them, so it should shed a cheering light on us, and soften our sense of the darkness and dishonor of death. What a moment to them will it be when the Almighty Saviour, soaring up the eastern sky, and shedding effulgence over the graves where they rest, shall speak them back from the dust in the grandeur of his own image to an immortal life! What emotions will throb in their hearts! What utterances of love, adoration, and joy, burst from their lips! Let us anticipate it. Let us realize that we, if his disciples, shall share in its wonders and raptures! And let it soften the gloom of the

sepulchre where our friends are laid, which now too often overshadows us!

The sorrows thus with which life is so filled, the pangs of death, and the darkness and horror of the tomb, are all wisely ordered, and fill very important offices in the vindication of God, and the instruction and discipline of his children; and the life on which they at death enter in the invisible world, instead of being shrouded wholly from our knowledge, is largely indicated to us in the Scriptures, and invested with a resplendence transcending our comprehension, and worthy of the wisdom and love of the Redeemer.

ART. V.—Expositions of Portions of Scripture for the Aid of Bible Classes. The Miracles and Preaching of the Day of Pentecost.

We propose a series of expositions in which we shall treat the passages we endeavor to unfold, much as we should were we explaining them to a class of intelligent youths, who specially need a closer analysis of subjects than is usual with unassisted readers; comprehensive views of the measures of the divine administration; and explanations of the adaptation of instructions, miracles, and other events to the ends that were sought by them. We begin with the Acts of the Apostles, simply because we have reached that part of the New Testament in a course of recent study.

It is a question of great curiosity and moment: What were the measures which the Saviour—after his ministry, death, resurrection, and ascension to the throne of heaven—employed to make known to mankind the salvation he had provided for them, and lead them to accept it? What methods did he take to arrest their attention, to prove to them that he is the Redeemer of the world, to overcome their unbelief, and to win them to accept and trust him? What were the adaptations of the means he employed to those ends? What displays did he make of his omnipotence, his universal dominion, his sovereignty and love? What were the doctrines preached by the apostles? What proofs in

confirmation of them were drawn by them from the Old Testament? By what power was it that they were made efficacious? How were opponents met? To what tests were the apostles and other believers put of their sincerity? What was the spirit they were called to exercise? How were their enemies left to act out their peculiar principles and passions? By what events were the apostles and others prompted to carry the news of redemption into the neighboring countries, and proclaim salvation to the Gentiles as well as the Jews? And what were the steps by which churches were planted in the principal cities of the Roman empire, and Christianity established in the world?

These and other questions of the kind are answered in a large measure in the Acts of the Apostles, and in a manner that exemplifies with great beauty the Redeemer's wisdom, power, and grace; the spirit of his religion; and the contrast it presents to the malevolence of its enemies and persecutors.

In order to judge aright of the events of the day of Pentecost and those that immediately followed, as they are recorded in the Acts, they must be viewed in their connexion with Christ's ministry, trial, death, resurrection, and ascension to heaven that had immediately preceded them; that the posture of the Jewish people may be seen, and their preparation for the impressions that were made by the miracles of the Spirit and the preaching of the apostles at the first promulgation of the gospel.

The ministry of Christ, the authority, wisdom, and beauty of his teachings, the profusion and splendor of his miracles, the testimony to his Messiahship by John, and his own avowal that he was the Son of God, and their Messiah and King, had made a profound impression on the Hebrew nation. No other people was ever excited in such a degree to surprise, wonder, admiration, and high and eager expectation of greater and more extraordinary events. They followed him in immense crowds through three years and a half. Many thousands of them had been subjects of his miraculous power, and hundreds of thousands had witnessed his miracles and shared directly or indirectly in their benefits. There was not a city or village that he had not visited. There was not an important scene that had not been signal-

ized by some of his gracious acts. There was not a family of which some one, there was scarce an individual probably that had not seen him, heard his voice, and witnessed some of the displays of his divine power. The excitement extended accordingly to the whole nation, and they were generally convinced that he was the promised Messiah, and would ere long assume the sceptre of Israel and deliver them from their bondage to the Romans; and profound impressions, general excitement, and high expectations were the natural effects of such a ministry. Were a personage now to arise in our country, work such miracles, and teach doctrines marked by such wisdom, and indicate that his mission would soon assume a new and more effective form, a measure of curiosity, interest, conviction, wonder, and expectation, would be roused, a hundred fold transcending the most fervid excitement of which our hemisphere has ever Hundreds of thousands would flock to see been the scene. and hear him. The sick, the maimed, the deaf, the blind, would everywhere be carried to his presence to be healed of their diseases and defects. He would be invoked to speak the dead themselves back to life. His teachings and miracles would be the theme of conversation in every circle; and the whole nation be impressed with awe and expectation. And that was the effect of Christ's ministry on the Jewish people. The most violent commotions that agitate the religious public in modern times, are but the breath of a zephyr to a mighty tempest compared to that which shook the Jewish mind under Christ's teachings and miracles.

The common people generally, and many of the higher classes, were carried by his preaching and his miraculous works to the conviction that he was the promised son of David, who was to assume his sceptre and redeem the nation from its vassalage to the Gentiles; and their enthusiasm rose to such a height on several occasions, that they were on the point of attempting to constrain him to place himself at their head, and assert his prerogative as their king. To the priests, however, the rulers, and the cultivated classes generally, his preaching, his avowal of himself as the Messiah, and his popularity with the common people, were distasteful and offensive in the extreme. He openly arraigned their false doctrines and denounced their hypocrisies. He undis-

guisedly announced himself as having come from God to institute the kingdom of heaven, and proclaimed it as nigh. They regarded him accordingly as an antagonist and rival, and saw that if he succeeded, they must lose their The leaders therefore very early offices and influence. formed the purpose of destroying him, and during the last two years of his ministry plotted continually to draw him into some word or act which they might make a ground of putting him to death. And that was the reason that he withdrew from Jerusalem and Judea, and delivered his chief instructions and wrought most of his miracles in Galilee, over which the governor of Judea-through whom the priests and rulers expected to accomplish their aim—had no jurisdiction.

Christ had foreshown to his disciples that he was to be betrayed into the hands of the priests and the Roman governor, and was to be crucified, and that he should rise from the dead on the third day; and assured them that his death, instead of an obstacle, was an indispensable condition to his establishing his kingdom. And his foreknowledge and prediction of his death and resurrection, had become known to the priests and people generally at the time of his crucifixion, so that they were aware that it was no disappointment to him.

It was at length by a stratagem that, while at Jerusalem, at the passover, Christ was seized near midnight by a band under the control of the priests; and after being arraigned by the high priest, was at dawn the next morning delivered to the Roman governor and tried, ere the people had an opportunity to interpose for his rescue; and the ground on which he was condemned by the high priest was, that he avowed himself the Son of Man who is to come in the clouds of heaven and receive the sceptre of the world; and the charge before Pilate, on which he was sentenced to the cross, was that he declared himself to be the promised Messiah, the King of the Jews. He was then contemplated in his condemnation and crucifixion, as claiming the very character which was ascribed to him by the common people.

The miracles that attended his crucifixion indicated the truth of his testimony respecting himself, and must have made a profound impression on the crowds who were pre-

sent at Jerusalem. Such was the darkening of the sun, which from its suddenness and inexplicableness, except by Divine power, must have been one of the most impressive spectacles ever beheld by man. As it was not a natural event,-for as the moon was at full, it could not have been an eclipse,but was a miracle, it must be conceived as taking place in a moment, and as though caused by the annihilation of the sun. Such an instantaneous transition from the blaze of noon day to total darkness—for probably the stars also were shorn of their beams and the moon had not risen, and divested of the light of the sun, would not have shone, had it been above the horizon—must have been awe-inspiring and fearful, immeasurably beyond any of the natural phenomena of the heavens. And what an overpowering impression must the instantaneous reappearance of the sun in the fulness of his resplendence at the end of the three hours have produced? Events of such unequalled grandeur, so out of the sphere of natural causes, so inexplicable except as the immediate work of God, and invested therefore with a vast moral significance, could not have failed to strike the whole Jewish people with fear and wonder, and led the thoughtful and unprejudiced to feel that they were signals from heaven of the Divine mission of the great teacher and miracle-worker with whose crucifixion they were connected. The last loud cry of Christ, as he expired, which rang through the grave, and reached the ear probably of tens of thousands, and the earthquake which instantly shook the city and the surrounding hills, rending the rocks and dashing the sepulchres, must also have produced a profound effect. They impressed the Centurion indeed and others with the conviction that he was the Son of God; and all the people who were present, beholding the things that were done, smote their breasts in awe and astonishment; and such must have been the feelings with which they were regarded by the people generally.

His resurrection, and the events that attended and followed it, were still more extraordinary, and must have awakened intenser emotions. His rising, though not public, was amply attested. An earthquake shook the scene. An angel descended, visibly to the guards, and rolled the stone from the door of the sepulchre. He and other angels appeared

also to the different groups of women who first visited the tomb, and announced to them that Christ had risen, and would meet them in Galilee. He appeared that day to ten of the disciples and to Cleophas, on the next sabbath to the eleven, afterwards to James, and at length, to upwards of five hundred at once. The dead, also, who arose after him, appeared unto many, and doubtless made known to them that it was by the power of the risen Messiah that they were raised to a glorious and immortal life. And these facts must have become known to great numbers, and probably, in a measure, to the whole people.

And finally, when he had commissioned the apostles to preach the gospel to all nations, after they should be endowed with power from on high, he, in their presence, ascended visibly to heaven, to reign there till his second coming; and this great fact was undoubtedly made known to the whole of those who associated with the twelve, and through them to many others, and probably to a great share of the people.

This series of unparalleled events must have struck the nation generally with a profound impression, become the chief theme of thought and conversation, and awakened in thousands desires and expectations of further and clearer indications of the objects of Christ's mission. Probably no other assembly of human beings of such vast numbers, ever came together in circumstances so adapted to excite curiosity, and awaken awe, fear, expectation, and hope,—and so prepared to be moved and overborne by fresh interpositions of the Almighty, revealing his will in respect to Jesus, the great teacher and miracle-worker, whom the priests and rulers had at the preceding passover crucified.

While, however, they were, in this relation, in a state to be arrested and impressed by a new manifestation from heaven, the false notions entertained generally of the Messiah and the kingdom he was to establish, were formidable obstacles to their reception of the doctrines the apostles were to proclaim respecting his death, and the salvation he came to bestow. That his kingdom was not to be political, like the monarchies of the nations—that the great aim of his first advent was to make expiation for sin by his death—that the redemption he confers is a redemption from sin and its

curse—that the Gentiles were still for ages to hold the Israelites in subjection—that it is not till that period is passed that he is to return and establish his throne on the earth, were truths so unexpected and contrary to their prepossessions, that nothing but indisputable proof from heaven could overcome their unbelief.

Such were the views, impressions, and expectations, in a high degree, we must believe, of the vast crowd—five or six hundred thousand, probably, in number—assembled at Jerusalem at Pentecost, seven weeks after Christ's crucifixion; to whom the first announcement and demonstration from heaven was to be made that he was the Messiah, and salvation from sin and its curse offered through his blood. It was one of the most momentous occasions that has ever occurred in human affairs. Its effects were to reach not only millions of that period, but a long train of generations that were to follow. It was to be expected, accordingly, that the means chosen by the Most High to verify the Messiahship of Christ, and place the Israelitish people under obligation and the most urgent inducements to receive him, would be marked by eminent adaptation to that end. And

Almighty to manifest his power and to make known his will.

"And when the day of Pentecost was fully come they were all with one accord in one place."—Acts ii. 1. The feast of Pentecost was the feast of harvest on the fiftieth day after the passover, when the nation generally assembled at Jerusalem. The "all" who were assembled, were all at Jerusalem who believed. They consisted, probably, only of those to whom Christ had revealed himself after his resurrection. That they met with one accord, implies that they met both by concert and with like purposes and expectations. They were looking for the gift of power from on high which had been promised them, and doubtless with the feeling that possibly it might be conferred on that day. The place where they met is not indicated. It was probably the upper room in which they had before assembled.

"And suddenly there came a sound from heaven as of a rushing mighty wind; and it filled all the house where they were sitting."-V. 2. The peculiarity of the wind, the sound of which is like that then heard, is defined as a violent wind, borne or swept onward in a direct line, in distinction from one that fluctuates or whirls. The participle translated rushing is passive, and signifies borne, swept on. The sound was one, then, that could be heard approaching and passing by, as the roar of a distant water-fall is sometimes heard wasted on the air, and can be distinguished when past as well as when approaching. It differed essentially, therefore, from an ordinary sound that radiates in all directions from the point where it is produced. It was borne as though by a blast of wind rushing on in one direction. Such a sound, in its highest forms, is impressive in the utmost degree, and sublime; as when the noise of a thunder-storm, sweeping over a distant forest, is borne on the silent air, or the roar of a tornado along the top or side of a mountain-range, reaches the ear in the vale below, beyond the limits of the tempest. So this sound, which came from heaven, was felt to be borne down from the heights of the air, like a voice wasted from some distant point on the wind. It carried in itself, accordingly, the proof that it was supernatural. For no gust attended it, as far as appears. It was not wrought by a blast that swept over the

city, and was felt in other places as well as that. It was heard by none but the disciples. It was a miracle, therefore, not the work of natural causes. It was a miracle in the production of which second causes had no part. And it was a miracle suited almost more than any other to be employed as a signal of God's presence, and fitted to rouse attention, raise a sense of his power, and excite awe and expectation. And it must have had that effect instantly from its nature, from their expectation of a divine interposition, and from their memory that one of the forms in which God passed by Elijah was a great and strong wind rending the mountains, and breaking the rocks. Every ear must have felt it, therefore, as a sign of his power; every heart must have throbbed under it with emotion.

The next miracle was addressed to the eye instead of the ear. "And there appeared unto them cloven tongues as of fire, and it sat upon each of them."—V. 3. Or better translated, "And tongues as of fire appeared distributed to them." The word rendered cloven in the common version, denotes apportioned, distributed; and the meaning is, that the tongues, instead of being clustered on a few, were distributed to them throughout. Several probably and as

How must they have been touched with a sense of his sway over them!—How must their thoughts have been rapt in awe and adoration of him! These two miracles were thus precursive and designed to arrest their attention, show that God was present in the greatness of his power, and prepare them for the direct gifts he was about to bestow on them; and the employment of preparatory miracles, so fitted for that office, was eminently suited to their necessities, and worthy of his wisdom.

Two other miracles were then wrought directly on the apostles and ether disciples that lay within the sphere of their consciousness, and were of a nature that must have impressed them with the most undoubting certainty that they were the work of God, and filled them with a towering sense of his knowledge and power. The first was the descent on them of the Holy Spirit.

"And they were all filled with the Holy Ghost" (v. 4). Probably such a time elapsed, between the appearance of the tongues of flame and the pouring on them of the Spirit, that they had opportunity fully to observe the spectacle, feel its significance as a signal of God's presence and power, and become prepared for the gift of the Spirit that was to follow. The statement "they were all filled with the Holy Ghost," It means not simply that they expeis very expressive. rienced his powerful influences, but that he took possession of them, so that the whole cast of their thoughts and affections was determined by his agency. And views and emotions were breathed into them of a character so altogether peculiar and above the ordinary train of their ideas and feelings, that they were perfectly conscious that they were the work of the Divine Spirit. For how else could they, before speaking, have any evidence that they were filled with the Holy Spirit? They had no direct consciousness of the Spirit, but only of the effects he produced. Each one was aware that he was under the Spirit's all-controlling power from the nature of the thoughts and affections with which he was transported, and the manner in which they were transfused into his mind. What the discoveries were that were made to them, or the truths that were flashed on their eyes, we are not told. They were not—it is probable—the truths they uttered when they came to speak respecting the work of redemption, but related rather to God's covenants and promises with which the nation was familiar. That the inspiration itself was a wholly different miracle from the power of utterance which they soon received, is seen from the fact that that

was the result of another gift of the Spirit.

"And" they all "began to speak with other tongues, as the Spirit gave them utterance" (v. 4). The power of speaking the truths communicated to them in foreign languages was not involved, then, in the inspiration of those truths. That was a direct infusion of knowledge into their minds by the Spirit. The power to express that knowledge by the voice in languages till then unknown, was a gift not only of a wholly different knowledge, but of a power of exercising the organs of speech in forms with which they before had had no acquaintance. And that was as wonderful a gift as the other; as it involved a knowledge not only of the words, the grammatical structure, the idioms of the language, and the tones and inflections with which it was uttered: but a power also of conceiving thoughts in the order and form, and expressing them in the modes that were peculiar to the new language spoken. And the differences of languages in that respect are so great, the forms in which

is "having taken place the voice this, came together the multitude." The gift of the new languages that were uttered on that day, involved therefore the gift of the new forms of thought, and new modes of arranging the terms and divisions of sentences, and was a far greater innovation of the habits of the mind, and carried it much farther out of its accustomed sphere, than the mere transfusion into it of new truths. What an amazing work of divine power, to be instantly endowed in that relation with a new mental nature, to be imbued with forms of thought and shapes of conception that were before wholly unknown and at the greatest distance from the established habits of the mind? What more astonishing effect can be conceived than the instant communication to a person not only of the words of an unknown language appropriate to express the thoughts and emotions with which he is filled, but a perfect knowledge of the tones, emphasis, inflections, and cadences with which they are nttered by those to whom they are vernacular? For undoubtedly those who received the gift of tongues were endowed with that knowledge, so that they spoke with as full a consciousness of the propriety of their utterance, and that the new language was to them as perfect a vehicle of expressing the thoughts and emotions with which they were occupied, as their native language would have been. There is no more ground to suppose that they were mere unintelligent instruments of the Spirit in uttering foreign tongues, than in receiving the thoughts that were transfused into them; that they were not as fully conscious of the language they spoke as they were of the ideas which they expressed in it. No miracle on an individual—leaving his faculties essentially what they were before—can be conceived transcending such a gift, in greatness and wonderfulness; none especially can be imagined that would carry a more resistless and overpowering certainty to his consciousness that it was the work-not at all of himself, but of the boundless power and skill of the Creator.

These two miracles, thus, besides their suitableness to other ends, had the greatest possible adaptation to show those who were the subjects of them, that the power that wrought them was Divine. How clear and emphatic must their consciousness have been, that the new truths, the higher and

larger thoughts and emotions that were breathed into them, were not the offspring of their own faculties, but the inspiration of the Holy Spirit! And how full and absolute must have been their realization, that the knowledge of other tongues with which they were instantly endowed, and power to express themselves in them with the accuracy and ease with which they spoke their own—was the gift of his infinite might and wisdom! No effects can be conceived of which they could be made the subjects, of the production of which by God it would be more wholly impossible to doubt; and it was one of their most important characteristics that they thus cut off all room for mistake as to their origin; that they bore the stamp of divinity so indubitably as to preclude the supposition that they were in any sense the work of human power.

"And they began to speak with other tongues as the Spirit gave them utterance." The power of speaking in foreign tongues was not commensurate with the inspiration of the Spirit, but was a separate gift, and confined to occasions where it could be exercised for the benefit of others. Whether they began to speak with tongues while in the house where they assembled, where there were no foreigners to hear, is not stated. Probably not. The descent on them of the Holy Spirit was doubtless regarded by them as a signal that the time had come for the commencement of their ministry; and the narrative implies that they immediately went forth and began to address those whom they met from distant regions in the languages which were vernacular to them.

The writer now proceeds to narrate the effect of this miracle on others, and shows that it had an equal adaptation to convince them that it was the work of God, and to fill them with astonishment and awe.

"And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven," v. 5. The term translated "dwelling" is simply equivalent to "residing," and means that such persons were then living at Jerusalem, without indicating whether it had become their fixed home, or they were only tarrying for a short period, as during the feasts of the season. There were doubtless persons of both classes there.

"And when this was noised abroad the multitude came together, and were confounded, because that every man heard them speak in his own dialect," v. 6. The expression rendered "this was noised abroad," is literally, "And this voice being begun, or taking place," that is, the utterance by the apostles and others of the great things of God in foreign languages, being commenced and proceeding. The multitude which then came together, was the multitude of foreigners to whom the languages spoken by the disciples were vernacular, as is seen from their hearing them speak, each one his own dialect; and by their hearing every man his own dialect, is meant, not that whatever was spoken, it was heard by each as his own language; for then the miracle would have been a hearing of foreign languages that were not spoken, not a speaking of those languages—but that each heard his own language spoken by persons to whom it was before unknown. Their being confounded, was their being thrown into surprise and perplexity by the miracle, which, from their not at first discerning that it was such, they were unable to explain.

"And they were all amazed and marvelled, saying one to another, Behold, are not all these who speak, Galileans? And how hear we every man in our own dialect in which we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and the parts about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we hear them speaking in our tongues the wonderful works of God. And they were all amazed and were in doubt, saying one to another, What meaneth this?" vs. 7-12. Luke begins his enumeration at the eastern limit of the Roman empire, and advances westward to Italy; and it is probable that it was in those parts of the empire, chiefly, that Jews resided who spoke the language of the people among whom they dwelt. As Gaul, Britain, and Spain, had been but recently conquered, it may be that none of the nation had yet obtained a settlement in Mesopotamia is the region between the Tigris and Asia, is that part of what is now called the Euphrates. Asia Minor, in which the Seven Churches addressed in the Apocalypse were situated. Some of the foreign Jews dwelling at Jerusalem may have resided there for such a time as to have gained some knowledge of the apostles; and others who had recently arrived, may have learned by inquiring at the time, that they were of Galilee. They became aware through some means, that all whom they heard speaking the wonderful things of God in their peculiar dialects were Galileans, that is, natives and residents of that tetrarchy, and who therefore had had no training in the languages they now spoke, nor opportunity for acquiring them; and it was this that startled and astonished them. That the wonderful things of God should be spoken in their several dialects was not surprising, as it was as practicable to those who were familiar with them to speak divine things in them, as it was to Galileans to utter them in their vernacular tongue. But that persons, and a large number, natives of a province of Palestine, who had had no training in those languages nor knowledge of them, should instantly become possessed of them, and able to express themselves with perfect accuracy and ease, and on the most lofty themes, was an event so unheard of, so transcending the powers of the human mind, and so evidently designed to accomplish some extraordinary end, that they were overwhelmed with surprise, astonishthe speech of the apostles and their associates a mere jargon of unmaning sounds. That at which they mocked plainly, was the supposition that their speaking in such a manner was a miracle, as they attempted to explain it by a natural cause.

It is thus clear that the speech of the disciples in foreign tongues, struck the Jews whose languages they uttered with an overpowering force, roused them to the utmost interest and wonder, and impressed them with the fullest conviction that it was the work of God, and that he had in it some special and momentous design. And it was adapted beyond any other that can be conceived to produce those effects. was a miracle of far greater extent and complexity than an act of healing the blind or sick, or stilling a tempest, which was completed in an instant. This was a continuous miracle, repeated in every address that was delivered, and every sentence that was spoken, and carried with it, therefore, larger and more impressive proof that it was the work of It was a miracle in which they had a personal interest, and which they saw and felt was wrought expressly for them. It was a higher attestation therefore to them, of that which was spoken, than any ordinary miracle could have been, and served to prepare them in a larger degree, which was its special office, to receive the glad tidings which were about to be announced to them as the word of God.

That the great miracle, however, chosen for the occasion to attest the first proclamation of the gospel, should have been addressed to the foreign Jews rather than the native population of Jerusalem and Judea, is remarkable. may be supposed to have been the reason of it? Its adaptation beyond other miracles to rouse the attention, awaken surprise, bespeak the power of God, and fill the office to both classes of a proof that the apostles and disciples were his ministers, was doubtless the chief reason. For it filled that office to the natives of Jerusalem and Judea, by whom the new tongues were not understood. Although they were dependent on the testimony of those from abroad for their knowledge that the speech of the disciples was in the dialects that were vernacular to them, yet the testimony of such a number was enough to place them under full obligation to believe it. But beyond that, it may also have been chosen for its suitableness to strike and interest that part of the nation which was living among the Gentiles, of whom the foreigners at the feast were but representatives; and win them to listen to the news of redemption by Christ. That the God of their fathers wrought such an unparalleled miracle with a direct reference to them, was fitted to impress them and overcome the prejudice and aversion which might otherwise have deterred them from even listening to the gospel when it was at length directly addressed to them by Paul and other apostles and evangelists in their missions among the Gentiles.

The effect then of the miracle was to prepare both classes in an eminent measure to be impressed, convinced, and won by the address that followed; and that address from the leading apostle, in which it was declared that the Spirit of God was the author of the miracle, in fulfilment of a prediction by one of the ancient prophets; and that he was poured out because Jesus of Nazareth, whom they had lately crucified, was the Messiah, and had risen from the dead, ascended to the right hand of the Father, and entered on his reign as Lord and Christ—was fitted in a high degree

and education in foreign lands, and they who dwelt at Jerusalem, were those of foreign birth who had come there to attend the feast, and perhaps make the city their home. The apostles were all together, and not in an upper room, nor in a narrow street, where few only could be reached by the speaker's voice, but probably in one of the courts of the temple; as the crowd addressed, it is apparent from the numbers converted and baptized, must have been very large-six, eight, and perhaps ten thousand. After invoking their attention, he avers that those who spoke the foreign languages were not drunk; and gives as a proof of it, that it was the third hour of the day, answering to the hour with us from eight to nine in the morning; and that was a convincing reason; inasmuch as though a single individual might drink to excess by that early hour, the assumption that a company of one hundred and fifty, and perhaps two, three, or four hundred, and persons of their known character, had become intoxicated so early, was unreasonable and monstrous.

He then proceeds to show, that instead of such an origin, the miracle was the work of the Holy Spirit, poured out in fulfilment of an ancient prophecy.

"But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my hand-maidens I will pour out in those days of my Spirit: and they shall prophecy. And I will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."—Vs. 16-21.

By the expression, this is that spoken of by the prophet Joel, is meant this gift of the power of speaking other tongues. That it is that of which he spoke, does not imply that it is the full and final accomplishment of this prediction, but only that it is an accomplishment of it. It is not only consistent with it that the Spirit should be poured out

often and in other scenes besides Jerusalem, as took place at Cæsarea, Antioch, Ephesus, Thessalonica, Corinth, and other cities when the gospel was preached in them, but the promise that he should descend upon all flesh, the whole living family of man, required that he should descend in all other lands as well as Judea, and at other periods as well as on

the day when the gospel was first proclaimed to the Jews.

The last days are the days of the Messiah, as is seen from Is. ii. 2, Micah iv. In Joel, the time, instead of being designated the last days, is defined as a time of God's intervention to bless the Israelites—after they had been overwhelmed by a resistless and cruel enemy—when they are to know that God is in the midst of them, and that he is the Lord their God; which is the time of the Messiah, and is mainly yet future.

The metaphor employed to signify the descent of the Spirit—pouring out—is very expressive, and indicates a large and wide-spread effusion, like a copious rain that falls on hill and vale, and extends from land to land. The Spirit was to be poured on both sexes and all classes; on young as well as old, on servants as well as those of rank; and the gifts he was to bestow were to be miraculous. whom he fell, were to receive revelations and speak by The young men were to see visions and the inspiration. old men were to dream dreams in which communications were made to them by the Spirit; and they were all to prophesy-that is, speak by inspiration,-whether that which they uttered was predictive, doctrinal, or exhorta-Though his renovating and sanctifying influences were to be poured out at the same time, renovation and sanctification are not the effects that are here predicted, as the effects of his influences, but the reception of revelations, and speaking truth with which they were inspired. Those on whom these inspiring and miracle-working influences were to be bestowed, were to be already renewed; the renovating influences which were to accompany those miraculous gifts, were to descend on those who were till then in unbelief, as took place on the day of Pentecost.

The quotation of the prediction that the Spirit should be poured out on all flesh, and that the hand-maidens should prophesy as well as the men-servants—as verified in the

miraculous gifts of that day, shows that the power of speak ing with tongues was conferred on the women who belonged to the company of the believers, as well as the men. As the Spirit has never yet been poured out on all flesh, and his miraculous gifts have for ages been withheld from the church, the prophecy plainly is yet to receive its chief fulfilment, and at the second coming of Christ. The prophet accordingly proceeds to define the time as the great and terrible day of the Lord's coming to judge the world, that is to be heralded by the darkening of the sun and other portents in the heavens and on the earth.

"And I will show wonders in heaven above, and signs in the earth beneath, blood and fire and vapor of smoke. The sun shall be turned into darkness and the moon into blood, before the great and notable day of the Lord come," vs. 19, 20. That that great and illustrious day is yet future, is seen from the fact that no such portents have appeared in the heavens since the day of Pentecost; from the express prediction by Joel, chap. iii. 9-21, that it is to be at the time of the final redemption of Israel from their enemies and reëstablishment in their ancestral land, which is to be at Christ's second advent, and from Christ's prophecy that they are immediately to precede his coming in the clouds of heaven, and assumption of the sceptre of the world. "Immediately after the tribulation of those days"—the exile and bondage of the Israelites among the Gentiles-"shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. xxiv. 29, 30.) As the great signals foretold by the prophet, are thus the signals of Christ's second coming, and of no other event; and as the time of these signals is to be the time when the promised effusion of the Spirit is to take place, it is clear that the great outpouring of his power which this prediction contemplates, when it is to extend to all flesh,—the whole living family of man-is yet future, and is to follow Christ's return and establishment of his throne on the earth.

The apostle closes the quotation with a promise that even at that fearful crisis "whosoever shall call on the name of the Lord, shall be saved," v. 21. The Lord is Jehovah the Messiah. To call on him, is to address and supplicate him as such, and involves therefore a recognition, acceptance, and trust of him in that character. The promise is, accordingly, of the greatest significance, as it indicates that their having rejected him before, will be no barrier, if they call on him, to their being saved by him then. It implies, therefore, that men may call on him then, who never called on him before; and if some, multitudes may; and the tribes and nations whom other prophecies foreshow, are then to be converted, be brought to submission to his sceptre.

The view thus given by the apostle of the miracle as the work of the Holy Spirit, foretold by an ancient prophet, to be wrought in the days of the Messiah and in a season of judgments and deliverances, was adapted in an eminent manner, like the miracle itself, to strike his hearers, win their interest, and prepare them for the announcement he was next to make respecting the Messiah they had just crucified, through whom it was that the effusion of the Spirit had taken place. What could more impress them than to show that it was foretold by one of their prophets! What could be more suited to command their attention and conciliate their faith, than to prove from the words of that prophet, that it was the gift of the Holy Spirit, not the work of man?

He now makes to them the still more startling announcement that this outpouring of the Spirit took place in consequence of the exaltation of the Messiah, whom they had lately crucified, to the throne of heaven.

"Ye men of Israel, hear these words; Jesus the Nazarene, a man proved to you to be from God by miracles, and won ders, and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain," vs. 22, 23. He first affirms that Jesus the Nazarene, whom they had lately put to death, was demonstrated to them to be from God, by the great miracles which he wrought, and

reminded them that they were aware of that fact. must they have felt it? Not a few, probably most of them, had witnessed some of his miracles, and some, not unlikely, had been the subjects of them. They had been released from disease by his word, had received sight, hearing, or speech from him, or had eaten of the bread he had created, and under the impression of his wonderful works had hailed him as the Son of David, and shouted hosanna in his train. He next charges them with having crucified and slain him by wicked hands; and how deeply they must have felt that. For they had crucified him with a full knowledge that he was a messenger from God, and innocent of the crimes they imputed to him; and their aim was to prevent him from divesting them of their power, and assuming himself the sceptre of the nation. Their putting him to death was an act therefore of the most undisguised and monstrous wickedness. But though they were allowed to perpetrate so great a crime, they did not defeat, they only executed the counsels of God. For he had foreknown and foreordained that very He accordingly had raised him from death, because he was the Messiah, and could not remain under its power.

"Whom God hath raised up, loosing the bonds of death because he could not be held by it," v. 24. Instead of having deserved death, his innocence was so absolute that justice required that he should be released from it. He could not be held under its power without violating his rights. It would be to treat him as guilty instead of inno-He was released, therefore, from the bonds of death cent. His resurrection accordingly was a vinby a resurrection. dication of his righteousness and acceptableness to God. With what resistless power must the hearers have been struck with this great truth; that the revivification of Jesus, instead of an incredible event, resulted necessarily from his innocence and God's righteousness! What a flood of light must it have flashed on their awe-smitten and wondering And this, instead of being now first revealed, was foreshown in the Psalms which were chanted in their temple worship.

"For David said respecting him, I foresaw the Lord always in my presence. Because he is at my right hand I shall not be agitated. On account of this my heart rejoiced,

and my tongue was glad. Moreover also my flesh shall rest in hope. Because thou wilt not leave my soul in hades, neither wilt thou give thy holy one to see corruption. Thou hast made known unto me the ways of life, thou shalt fill me with joy with thy countenance," vs. 25-28. The sixteenth Psalm, from which this quotation is taken, relates exclusively to the Messiah. All the sentiments it expresses, all the promises and predictions it utters, are spoken by him, not by David who wrote it. Instead of foresaw, the verb in the Hebrew denotes to sit, to place. As however it is used of a mental act, the meaning is essentially the same. I set in my thoughts, that is, I beheld or contemplated the Lord as always in my presence; because he is at my right hand, implying approbation and readiness to defend me,—I shall not be moved to and fro and overthrown. This indicates that instead of being the object of God's displeasure, he was to enjoy his perfect approbation, although it was by his determinate counsel that he was put to death. Jesus, therefore, in place of being cast down at the prospect of death, contemplated it with joy and exultation. "On account of this my heart rejoiced and my tongue was glad." And he rejoiced, not only that in his death he was to retain God's approval, but that because of his innocence, God would restore him to life; and

"Moreover my flesh shall rest in hope." The ordinary consequence of death, dissolution in the grave, was no more to follow to his body, than the condemnation which death ordinarily implies, was to follow to his mind. The one was no more to remain under a curse than the other. thou wilt not leave my soul in hades, neither wilt thou suffer thy Holy One to see corruption." His whole being was to be delivered from the death to which he was to be subjected for men. "Thou wilt make known to me the ways of life;" —that is, restore me to life; "thou shalt make me full of joy with thy countenance." He was to receive manifestations of the Father's complacency that were to equal his wishes, and fill him with blessedness. This is a clear prediction of a resurrection, and a resurrection in honor. To recall his soul from the invisible world in which the spirits of the dead dwell, to intercept his flesh from corruption, and show him the path back to life and bliss, can be nothing else than

a restoration from death to a glorious and blessed life. this resurrection is not the resurrection of David who wrote the Psalm; for he has not risen. "Men and brethren, let it be said with boldness to you respecting the patriarch David, that he both died and was buried, and his sepulchre is with us unto this day," v. 29. He cannot be the person then whose soul it is here predicted should not be left in hades, nor his flesh see corruption. The prophecy relates to another personage, and David must have been conscious With what conviction must this truth have struck them, and how must it have served to prepare them for the announcement that followed, that the great person to whom it refers was Jesus the Nazarene! "Now being a prophet and knowing that God had sworn to him with an oath that of the fruit of his loins, in respect to the flesh, he would raise up the Christ to sit upon his throne; foreseeing it, he spake respecting the resurrection of the Christ that his soul should not be left in hades, nor his flesh see corruption," vs. 30, 31. And that prediction God had fulfilled. "This Jesus God has raised (from death) of which we are all witnesses," v. 32. It is probable the apostle here detailed the testimony of the angels and the appearance of Christ to them and others, after his departure from the sepulchre, by which they were assured of his resurrection, and narrated his ascent at length, in their presence, to heaven, to assume the sceptre of universal dominion. He next declares that it was he, in his exaltation, that had poured out the Spirit by whom the miraculous gifts had been conferred which the people had seen and heard. "Being thus exalted to the right hand of God, and receiving from the Father the promised gift of the Holy Spirit, he has poured out this which ye now see and hear," v. 33. It was not poured out by David, for that prince had not ascended to He, moreover, who was to be exalted to God's right hand was David's Lord, instead of David himself. For David has not ascended into the heavens; but he himself says: "The Lord said to my Lord, sit at my right hand until I place thine enemies thy footstool," vs. 34, 35. was the Messiah, therefore, David's Lord, not David himself, who was to be exalted to the throne of heaven; and the object of his exaltation was, that his enemies of every rank and name may be brought into subjection to him. The proof, therefore, was absolute, that Jesus was the Lord who was thus exalted. "Let the whole house of Israel know therefore assuredly that this Jesus whom ye crucified, God has made both Lord, and Christ," v. 36.

No series of proofs could transcend these in clearness and impressiveness,-no train of considerations have a higher adaptation to impress and overwhelm his hearers with the conviction that Jesus, the Nazarene, was the Christ. That he was a messenger from God they knew from the miracles which he had wrought. That they had wickedly put him to death they knew. From his innocence, however, and acceptableness to God, it was impossible that he should remain under the power of death. It would have implied that he had suffered death for himself, and not for others. God had accordingly foretold that he was not to remain under the dominion of death. His soul was not to be left in hades, nor his flesh see corruption, but God was to show him the way back to life, and was to crown him with acceptance and joy. And the person to whom this promise was made was not David who wrote it, but that promised descendant of David who was to inherit his throne; and that descendant was, moreover, to be David's Lord, and was to be exalted to the right hand of God; and these predictions of a resurrection and ascension to heaven were ful-For the apostles were witnesses of them. filled in Jesus. They had repeatedly seen him alive after his crucifixion and burial, and they had witnessed his ascension to the skies; and it was he that had poured out the Spirit, the miraculous effects of whose presence they had seen and heard. monstration, therefore, was absolute, that God had made him whom they had crucified Lord and Christ. What fact was ever demonstrated by more ample proofs? What argument was ever framed with a higher adaptation to overwhelm with the greatness and grandeur of the truth it unfolded and established?

And the effects which it wrought had an answerable significance and greatness. "And hearing (this) they were pricked in heart, and said unto Peter and the other apostles, Men, brethren, what shall we do?" v. 37. No wonder they were touched with a sense of their guilt, and alarm in

respect to its consequences; for, the sin of which they were convicted, was the rejection and crucifixion of their Messiah against the most ample evidences of his innocence, and of his divine mission. It was the greatest, and, perhaps, in their thoughts, the most hopeless crime of which they could But the answer they received was as astonishing be guilty. as the discovery was that they had murdered their Messiah. It was that they should look to this crucified Saviour for the forgiveness of their sins, and the gift to them of the miraculous powers of the Holy Spirit. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," v. 38. This gift is the miracle-working gift of the Spirit, such as had been bestowed on those who spoke with tongues, not his renewing and sanctifying influences; as they were requisite to their repentance, and the faith they were to exercise in receiving baptism for remission. With what surprise and relief must they have heard this announcement? They might not only, by repentance of their sin, and acceptance of Jesus Christ as their Saviour, obtain forgiveness, but might receive the extraordinary powers from the Holy Spirit, the bestowment of which on others had just awakened their wonder. he added, as a motive to repent and believe: "For the promise is unto you and your children, and to all who are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying: Save yourselves from this perverse generation. they that gladly received his word were baptized, and on that day there were added to them about three thousand souls," vs. 40, 41.

The means that were employed by God at the first promulgation of the gospel to demonstrate that it was from him, and prove that Jesus Christ is the Messiah, were thus adapted, in the most eminent degree, to their end, whether we look at the miracle which was wrought, or the announcements and reasonings of Peter. The more thoroughly they are considered, the clearer will it be seen that they bear the stamp of divine intelligence and skill.

ART. VI. DR. BARTH'S TRAVELS AND DISCOVERIES IN NORTH AFRICA.

TRAVELS AND DISCOVERIES IN NORTH AND CENTRAL AFRICA.

Being a Journal of an Expedition undertaken under the auspices of H. B. M.'s Government, in the years 1849–1855, by Henry Barth, Ph. D., D.C.L., Fellow of the Royal Geographical and African Societies. In three vols. Vol. L and H. New York: Harper & Brethers. 1857.

THE expedition, of which these volumes give the narrative, was sent by the British government at the close of 1849, for the purpose mainly of opening communications with the chief nations of the interior of North Africa, and inducing them, if practicable, to discontinue the traffic in slaves. That mission was intrusted especially to Mr. Richardson, who died early in 1851, ere he had an opportunity to accomplish his object. With him were joined two associates from Germany, whose main office was to explore the country and gain information of its geography. its productions, and the character of its inhabitants. younger of them died in 1852. Dr. Barth alone lived to return to Europe, and make by the extent of his explorations and the interest of his discoveries, important additions to the knowledge of the vast countries that lie between the tenth and twentieth degrees of latitude, and the tenth and twentieth of longitude in North Africa. The journey was made by camels and horses along the great route from Tripoli, through Murzuk and Ghat, to Agades, about seventeen degrees, and equal probably from the continual deviations from a right line, to fifteen or eighteen hundred miles. The path lay along valleys, the dry beds of winter torrents, across sometimes cultured, and sometimes arid plains, over wide tracts clothed with shrubs, and through the narrow defiles of mountains. Though the country, two or three hundred miles interior from Tripoli, was for a long period under the dominion of the Romans, no roads appear ever to have been built, and no traces of their power beyond the first line of mountains, two or three days' journey from Tripoli, remain but ruined walls and dilapidated mausoles. From that mountain chain deserts extend southward, ten or twelve degrees, of frightful barrenness and desolation, cut only here and there by narrow valleys, that have moisture enough to generate springs and shoot up a growth of shrubs. The population of this vast region, a mixture of the native race or Berbers, and Arabs, and Moslem in religion, is under the dominion of the Turks; and is as debased, plundering, and savage as the Saracen tribes that still roam their native deserts between the Red Sea and the Persian gulf. They live partly by a rude agriculture, by their camels and flocks, by plundering those who fall in their power, and by dealing in slaves. The desert is throughout an elevated table land, cut by several ranges of sterile rocky mountains. The highest range passed by Dr. Barth, is 4,000 feet above the level of the sea.

From this sterile range they descended into a wide region of vales, plains, and mountain-cones shooting up, in some places single, and in others in clusters, of which Agades is the capital, and inhabited by a mixed population, partly probably of Berber origin, partly Negro, and partly Arab. The latter exercise the government, and Mahomedanism is the religion. They cultivate grain and raise cattle, sheep, They are, however, almost without arts. Their and goats. houses are mere huts, built of clay, reeds, and sticks, and are without furniture, and are clustered in villages and towns, surrounded sometimes with a wall for protection From this region Dr. Barth passed against marauders. into Negro-land proper, at a point nearly north of the mouth of the Niger, where the people are genuine blacks, and Paganism prevails, but where the Mahometans nevertheless have in a measure extended their sway, and the Arabs are the wealthiest, the most cultivated, and the most greedy and savage in the traffic in slaves. Wherever that race, or the Turks who inherit their religion, extend their conquests, they strike the earth itself, as well as the people, with a blight and curse. There is no other nation that has consigned so many countries, once populous and flourishing, to desolation; there is no other that has exterminated so many tribes and people, or debased and brutalized to such an extreme, those over whom they have held dominion. There is but a remnant left of the aboriginal inhabitants of Egypt, of Syria, of Chaldea, of Asia Minor, of the southern coast of

the Mediterranean. Those that survive are reduced to the lowest depths of degradation, and even the Pagans of Central Africa are made more merciless and brutal than they would be, were they not irritated by the outrages and seduced by the example of the Arabs who conquer them. What a terrible scourge Ishmael and his descendants have been to the world! They have spread their dominion over a far greater space and a far greater population than Rome ever swayed—all Asia south of the Himalaya, the Caucasus and the Black Sea, all Northern Africa, and a large part of Europe; yet they have never borne a solitary blessing in their hands to the nations they have vanquished. They have only carried violence, outrage, slaughter, plunder, vassalage, and the debasing and brutalizing doctrines of a false and malevolent religion; a blight for this life and They are to other nations more nearly what the next. Satan and his angels are to mankind generally, than any other tribe that has ever risen to blast and destroy the

The following is one of the first scenes Dr. Barth describes after entering Soudan:—

"A mile from our camping-ground the aspect of the country became greatly changed, and we ascended a hilly region of a very remarkable character; the tops of the hills looking bare, partly of a deep and partly of a grayish black, like so many mounds of volcanic dbbris, while the openings or hollows were clothed with underwood. Here our companions began to collect wood as a provision for the treeless cornfields of Damerghu. Soon the country seemed to be more open, but covered with rank reeds ten feet high—quite a new sight to us. The very pleasant and truly park-like hilly country continued for a long distance, till we at length got sight of the first cornfields of Damerghu.

"This was an important stage in our journey; for although we had before seen a few small patches of garden fields where corn was produced, yet they were on so small a scale as to be incapable of sustaining any considerable share of the population; but here we had at length reached those fertile regions of central Africa, which are not only able to sustain their own population, but even to export to foreign countries. My heart gladdened at this sight, and I felt thankful to Providence that

1858.7

our endeavors had been so far crowned with success; for here a more promising field for our labors was opened, which might become of the utmost importance in the future history of mankind."—Vol. i. 412, 413.

"On reaching the highest level, we obtained a sight of the mountains of Damerghu, a low range stretching parallel with our path to the east, while ahead of us, and westward, the country was entirely open, resembling one unbroken stubble-field. We soon had a village on our right, where for the first time I saw that peculiar style of architecture, which, with some more or less important varieties, extends through the whole of Central Africa.

"These huts, in as far as they are generally erected entirely of the stalks of Indian corn, almost without support except that derived from the feeble branches of the Asclepias gigantea, certainly do not possess the solidity of the huts of the villages of the Asben (the nation immediately north on the border of the desert), which are supported by a strong frame-work of branches of young trees; but they greatly surpass them in cleanliness, on account of the large available supply of the light material of which they are built. It is, however, to be remarked that the inhabitants of this district depend in a great measure for their fuel too upon the stalks of Indian corn. The huts in general are lower than those in Asben, and are distinguished from them entirely by the curved top of the thatched roof which sustains the whole. In examining these structures, one cannot but be surprised at the great similarity which they bear to the huts of the aboriginal inhabitants of Latium, such as they are described by Vitruvius and other authors, and represented occasionally in terra cotta utensils.

"More remarkable and peculiar than the huts, and equally new and interesting to us, as a most evident signal of the great productiveness of the country, were the little stacks of corn scattered among the huts, being in reality nothing but enormous baskets made of reeds and placed upon scaffolds of thick pieces of wood about two feet high, in order to protect the corn from the mouse and the ant, and covered over on the top with thatched roofs. Of these little corn-stacks we shall find some most interesting architectural varieties, in the course of our travels.

"From the villages on each side the people came forth to offer cheese and Indian corn for sale. They differed widely from the fanatical people—Mahometans—among whom we had been travelling; most of them were pagans and slaves. Their

dress was mean and scanty; this of course is an expensive article in a country where no cotton is produced, and where articles of dress can only be obtained in exchange for the produce of the country. On a field, near the path, the Guinea-corn was lying unthreshed, though the harvest had been collected two months before. The threshing is done with long poles. Damerghu produces no durra or sorghum, but only millet, and as far as I know of the white species.

"Having passed several detached farms, which left a very agreeable impression of security and peacefulness, we came upon a group of wells, some dry, but others filled, where besides cattle, a good many horses were led to water—a cheerful and to us quite a novel sight; many more were seen grazing around on the small patches of pasture-ground which interrupted the stubble fields, and some of them were in splendid condition—strong and well fed, and with fine sleek coats; all of them were of brown color. But there was another object that attracted our attention; the trough at the well was formed of a tortoise shell of more than two feet in length.

"Villages, stubble fields, tracts covered with tunfafiia (asclepias), detached farms, herds of cattle and troops of horses tranquilly grazing, succeeded each other, while the country continued undulating, and was now and then intersected by the dry bed of a water-course."—Vol. i. 412-418.

"The whole country, indeed, had a most interesting and cheerful appearance; villages and corn fields succeeding each other with only short intervals of thick underwood, which contributed to give richer variety to the whole landscape, while the ground was sometimes undulating, and might even be called hilly. We met a numerous herd of fine cattle returning to their pasturegrounds, after having been watered—the bulls all with the beautiful hump, and of fine strong limbs, but of moderate size, and with small horns. Scarcely had this moving picture passed before our eyes, when another interesting and characteristic procession succeeded, a long troop of men, all carrying on their heads large baskets filled with the fruit of the goreba, commonly called the ginger-bread tree, which in many of the northern districts of Negroland furnishes a most important article of food, and certainly seasons many dishes very pleasantly. Farther on the fields were enlivened with cattle grazing in the stubble."-Vol. i. p. 432.

"By degrees the country became more beautiful and cheer ful, exhibiting a character of repose and ease, which is entirely wanting in the northern parts of the province; separate com fortable dwellings of cattle-breeding Fellani were spread about, and the corn-fields were carefully fenced and kept.

"The country through which we passed on leaving Shibdawa formed one of the finest landscapes I ever saw. The ground was pleasantly undulating, covered with a profusion of herbage, not yet entirely dried up by the sun's power; the trees belonging to a great variety of species, were not thrown together into an impenetrable thicket of the forest, but formed into beautiful groups, exhibiting all the advantages of light and shade. There was the kana, with its rich dark-tinged foliage; the kadena, or butter-tree, which I here saw for the first time, exhibiting the freshest and most beautiful green; then the marké, more airy, and sending out its branches in more irregular shape, with light groups of foliage; young tamarind trees, rounding off their thick crown of foliage, till it resembled an artificial canopy spread out for the traveller to repose in its shade; beside many other species unknown to me, while above them all, tall and slender gorebas unfolded their fan-crowns, just as if to protect the eye of the delighted wanderer from the rays of the morning sun, and to allow him to gaze undisturbed on the enchanting scenery around. Near the village Káshi, even the gondatree, or Carica Papaya, which is so rarely seen in these quarters, enlivened the scenery. The densely luxuriant groves seemed to be the abode only of the feathered tribe, birds of numberless variety playing and warbling about in the full enjoyment of their liberty, while the serdi, a large bird with beautiful plumage of a light blue color, especially attracted attention. and then a herd of cattle was seen dispersed over the rich pasture grounds, all of white color, and the bulls provided with a large fat hump on the shoulder, hanging down on one side.

"Cotton and karasia fields interrupted the park-like scenery, and near Kamri, a small place surrounded with a low clay wall, we were delighted with the view of a green patch of low ground laid out into beds, and with the help of a number of draw-beams producing wheat and onions.

"Soon after we passed a small market-place, shaded by a number of wide-spreading tamarind-trees, where the number of cattle and horses assembled astonished me. Farther on, plenty of cattle and goats were seen browsing on every side. All the cattle were of a white, and all the goats of a coffee-brown color."—Vol. i., pp. 481-483.

On reaching this region he spent a considerable time in Katsena, Kana, and Kukawa, the capitals of three districts

west of the Tsád, and centres of commerce in a-degree to the tribes in a wide circuit, and gained much information respecting the geography and population of the neighboring countries. The Tsád, which is near Kukawa—in place of a deep lake supplied by numerous rivers, and discharging itself, as has been supposed, by a broad current into the Niger, is rather a lagoon, or vast swamp of shallow water, without any outlet. The following is Dr. B.'s description of it, and the surrounding scenery:—

"I mounted on horseback early in the morning, in order to refresh myself with a sight of the lake, which I supposed to be at no great distance. We met a good many people and slaves going out to cut grass for the horses, and leaving them we kept on towards the rising sun. But no lake was to be seen, and an endless grassy plain, without a single tree, extended to the farthest horizon. At length after the grass had increased continually in freshness and luxuriance, we reached a shallow swamp, the very indented border of which sometimes bending in, at others bending out, greatly obstructed our progress. Having struggled for a length of time to get rid of this swamp, and straining my eyes in vain to discover the glimmering of open water in the distance, I at length retraced my steps, consoling myself with the thought that I had seen at least some slight indication of the presence of the watery element.

"The character of the Tsád is evidently that of an immense lagoon, changing its border every month, and incapable of being mapped with accuracy.

"Having returned, I related to the vizier my unsuccessful excursion in search of the Tsád, and he obligingly promised to send some horsemen to conduct me along the shore as far as Kawa.

"With these guides we set out on our excursion, going north-east; for due east from the town, as I now learned, the lagoon was at present more than ten miles distant. The fine grassy plain seemed to extend a boundless way, uninterrupted by a single tree, or even a shrub; not a living creature was to be seen, and the sun began already to throw a fiery veil over all around, making the vicinity of the cooling element desirable. After a little more than half an hour's ride we reached swampy ground, and began to make our way through the water, often up to our knees on horseback. We then came to the margin of a fine open sheet of water, encompassed with papyrus and tall

1858.7

reed, of from ten to fourteen feet in height, of two different kinds. The thicket was interwoven by a climbing plant with yellow flowers, while on the surface of the water was a floating plant called very facetiously by the natives the homeless fanna.

"Then turning a little more to the north, and passing still through deep water full of grass, and most fatiguing for the horses, we reached another creek. Here I was so fortunate as to see two small boats of the Bedduma, the famous pirates of the Tsád. They were small flat boats about twelve feet long, and managed by two men each. As soon as the men saw us they pushed their boats off from the shore. They were evidently in search of human prey; and as we had seen people from the neighboring villages, who had come here to cut reeds to thatch their huts anew for the rainy season, we went first to inform them of the presence of these constant enemies of the inhabitants of these fertile banks of the lagoon, that they might be on their guard; for they could not see them owing to the quantity of tall reeds with which the banks of the neighboring land were overgrown.

"We then continued our watery march. The sun was by this time very powerful; but a very gentle cooling breeze came over the lagoon, and made the heat supportable. We had water enough to quench our thirst, but it was exceedingly warm and full of vegetable matter. It is fresh, as fresh as water can be. It seems to have been merely from prejudice that people in Europe have come to the conclusion that this Central African basin must either have an outlet, or must be salt; for I can positively assert that it has no outlet, and that it is perfectly fresh.

"While we rode along these marshy luxuriant plains, large herds of 'kelora' started up, bounding over the rushes, and sometimes swimming, at others running, soon disappeared in the distance. This is a peculiar kind of antelope, which I have nowhere seen but in the immediate vicinity of the lake. In color and size it resembles the roe. It is by no means slender, but rather bulky, and extremely fat; this, however, may not be a specific character, but merely the consequence of the rich food which it enjoys here.

"Proceeding onward we reached about noon another creek which is used occasionally by the Budduma as a harbor. We however found it empty, and only inhabited by river horses, which indeed live here in great numbers, snorting about in every direction, and by two species of crocodiles. In this quarter there are no elephants, for the very simple reason that they have no place of retreat during the night; for this immense animal

appears to be very sensible of the convenience of a soft couch in the sand, and of the inconvenience of musquitoes too; wherefore it prefers to lie down on a spot a little elevated above the swampy ground whither it resorts for its daily food. On the banks of the northern part of the Tsád, on the contrary, where a range of low sand-hills and wood encompass the lagoon, we shall meet with immense herds of this animal."—Vol. ii., pp. 62-65.

He soon proceeded on a more important expedition to Adamáwa, five or six degrees south of the Tsád, where he had the gratification to ascertain that the Bénuwé, the eastern branch of the Niger, in place of issuing from the Tsád, has its rise in a range of high lands and mountains nearly as far south as the mouth of the Niger, and runs with a number of large rivers that join it five or six degrees north ere it turns to the west and unites with the Niger; and that its depth is such that probably it may be ascended in boats to near the point where he struck it. And this impression was confirmed two years later by an expedition sent up the Bénuwé at Dr. Barth's suggestion, by the British govern-This is the most important geographical discovery The country through which he passed made by Dr. Barth. on his way to Adamawa he represents as highly beautiful.

"We entered on the following morning the fine open country which stretches out on the south side of Maiduguri. The whole plain appeared to be one continuous corn-field, interrupted only by numerous villages, and shaded here and there by single monkey bread-trees, or adansonias, and various species of figtrees, such as the ngabbore, with their succulent dark green foliage, and the baure with large fleshy leaves of a bright green color. Since I left Kano I had not seen so fine a country.

"Our way led us through a populous and fertile country, first along the meandering course of the Komádugu which was lined with ngabbore or ficus, and with the birgim, a tree attaining a height of from thirty to forty feet, but not spreading wide, with leaves of a darkish green, and fruit like a small plum, but less soft and of a black color, though it was not yet ripe. Here I was greeted by the cheerful sight of the first corn-crop of the season which I had yet seen, having lately sprung up and adorning the fields with its lively green.

"Villages were seen in every direction, and single cottages

scattered about here and there, gave evidence of a sense of security. The corn fields were most agreeably broken by tracts covered with the bushes of the wild gonda, which has a most delicious fruit, of a fine cream-like taste and of the size of a peach, a great part of which, however, is occupied by the stone." ·Vol. ii., pp. 94-97.

"Having marched for more than two hours through an uninterrupted scene of agriculture and dense population, we entered a wild tract covered principally with the beautiful large bush of the tsada, the fruit of which, much like a red cherry, has a pleasant acid taste, and was eaten with great avidity, not only by my companions, but even by myself. But the scene of man's activity soon again succeeded to this narrow border of wilderness; and a little before we came to the village Túrbu, which was surrounded by open cultivated country, we passed a luxuriant tamarind-tree in the shade of which a blacksmith had established his simple workshop. The group consisted of three persons; the master heating the iron in the fire, a boy blowing it with a small pair of bellows, and a lad fixing a handle in a On the ground near them lay a finished spear.

"Some native traders armed with spears, and driving before them asses laden with salt, have attached themselves to our troop; for the road further on is so much infested by robbers, that only a large body of men can pass it with safety. country which we now entered, bore too evident proof of the unfortunate condition to which it is reduced, forming a thick forest, through which nevertheless, here and there, the traces of former cultivation and the mouldering remains of huts are to be seen."—Vol. ii., pp. 101, 102.

The following is his description of the river Benuwé at its junction with the Faro:-

"It happens but rarely that a traveller does not feel disappointed when he first actually beholds the principal features of a new country of which his imagination has composed a picture from the description of the natives; but though I must admit that the shape and size of the Alant ka mountain, as it rose in rounded lines from the flat level, did not exactly correspond with the idea which I had formed of it, the appearance of the river far exceeded my most lively expectation. None of my informants had promised me that I should come upon it at that most interesting locality, where the mightier river is joined by another of very considerable size. My arrival at this point was a most fortunate circumstance. As I looked from the bank over the scene before me, I was quite enchanted, although the whole country bore the character of a desolate wilderness; but there could scarcely be any great traces of human industry near the river, as during the floods it inundates the whole country on both sides. This is the general character of all the great rivers in these regions, except where they are encompassed by very steep banks.

"The principal river, the Benuwé, flowed here from east to west, in a broad and majestic course, through an entirely open country, from which only here and there detached mountains started forth. The banks on our side rose twenty-five, and in some places thirty feet; while just opposite to my station, behind a pointed headland of sand, the Faro rushed forth, appearing from this point not much inferior to the principal river, and coming in a fine sweep from the south-east, where it disappeared in the plain, but was traced in thought by me upward to the steen eastern foot of Alantika. The river below the junction, keeping the direction of the principal branch, but making a slight bend to the north, ran along the northern foot of Mount Bagele, and was there lost to the eye, but was followed in thought through the mountainous region of the Báchama, and thence along the industrious country Korórofa, till it joins the great western river, the Kwara or Niger, and, conjointly with it, runs toward the great ocean.

"I looked long and silently upon the stream; it was one of the happiest moments in my life. I had now, with my own eyes, clearly established the direction and nature of this mighty river, and to an unprejudiced mind, there could no longer be any doubt that this river joins the majestic water-course explored by Allen, Laird, and Oldfield. Hence, I cherish the well-founded conviction that along this natural high road, European influence and commerce will penetrate into the very heart of the continent, and abolish slavery, or rather those infamous slave hunts and religious wars, destroying the natural germs of human happiness which are developed in the simple life of the Pagans, and spreading devastation and desolation all around."—Vol. ii., pp. 164-168.

At the point where Dr. Barth crossed these rivers, the Benuwé is eight hundred yards broad, and in its channel eleven feet deep; but at seasons of flood it rises thirty to fifty feet. The Fáro, which is said to rise at 120 to 150 miles south, is about six hundred yards broad, but generally only

1858.7

about two feet in depth, with a current much more rapid than the Benuwe.

He proceeded to Yola, the capital of Adamáwa, but met with an unfriendly reception from the governor, and instead of pursuing the exploration of the rivers, was compelled immediately to quit the country and return to Kukawa.

Slavery exists on a great scale in Adamáwa; many private individuals possessing a thousand or more slaves, while the chiefs of the provinces own far greater numbers. The governor of Yola has his slaves settled in villages, where they cultivate grain for his use or profit, while the governors of other provinces, who derive their grains from subject tribes, convert their slaves into soldiers, and employ them in conquering and marauding expeditions into the neighboring regions.

He soon after made an excursion to Kánem on the north side of the Tsad, a country that has been reduced from prosperity to desolation by wars. The party with which he entered the region were plunderers, and were soon driven back by the natives, whose flocks and herds they had seized.

He accompanied, soon after, an expedition into Musgu, directly south of the Tsad, the aim of which was to seize slaves, and plunder and lay waste the country. An army of several thousands, chiefly mounted on horses and camels, marched into the region, attacked the villages, seized all the inhabitants they could, slaughtered the men, pillaged and burnt the dwellings, destroyed and carried off the grain, and strewed the scene with ruin. Man never appears more ferocious than in these horrid forays.

"After a march of a little less than five miles, we emerged from the thick forest, and entered upon stubble-fields with numerous groups of huts and wide-spreading trees, whose branches were all used for storing up the ropes of nutritious grass of these swampy grounds for a supply in the dry season. The country was pleasant in the extreme. Several artificial ponds enlivened the hamlet, and called to mind similar scenes in my native country, except that ducks and geese werewanting. The only scenes of active life which were at present to be seen, were those of pillage and destruction.

"Broad, well-trodden paths, linedby thick fences of a peculiar bush, were winding along through the fields in every direction. But there was one object which attracted my attention in particular, as it testified to a certain degree of civilization, which might have shamed the proud Mahommedan inhabitants of these countries; for while the latter are extremely negligent in burying their dead, leaving them without any sufficient protection against the wild beasts, so that most of them are devoured in a few days by the hyænas, here we found regular sepulchres, covered in with large, well-rounded vaults, the tops of which were adorned by a couple of beams, cross-laid, or by an earthen urn.

"I was so absorbed in contemplating this scene, that I forgot my personal safety; for the vizier, without my becoming aware of it, had pursued the track at a quick rate, and was far in advance. Looking around me, I found only a small number of horsemen near me, and keeping close to them, pursued the path; but when we emerged from the forest, and entered another well cultivated district, every trace of a trodden footpath ceased, and I became aware that I was entirely cut off from the main body of the army. A scene of wild disorder here presented itself. Single horsemen were roving about between the fences of the villages; here a poor native, pursued by sanguinary foes, running for his life in wild despair; there another dragged from his place of refuge; while a third was observed in the thick

1858.7

very wild appearance. They were all of a dirty black color, very far from that glossy lustre which is observed in other tribes. Most of them wore a short beard. The ears of several were adorned with small copper rings, whilst almost all of them wore round the neck a thick rope made of the dumb-bush, coarsely twisted, as a sort of ornament."—Vol. ii. pp. 364-370.

"Further on we made a halt on the slope of the rising ground. The various troops, distinguished by the diversity of colors of their dresses, grouped themselves around some buildings which were almost consumed by the flames, while I found leisure to sketch the country before us. The people themselves were struck with its beauty; and when we continued on our march, I took an opportunity to enter into conversation with our friend the vizier with regard to the policy which they pursued with these people, and the way in which they desolated these regions; I asked him whether they would not act more prudently in allowing the natives to cultivate their fertile country in tranquillity, only levying a considerable tribute upon them. But the vizier answered, that it was only by the most violent means that they were able to crush these pagans, who cherished their independence and liberty above everything, and that this was the reason that he burned all their granaries, in order to subdue them by famine; and he added, that even of famine they were less sensible than he could wish, as the water in this region afforded them an unlimited supply of fish.

"Slaves are the only article which the conquerors want from the subjected tribes; by carrying into slavery great numbers of them, they force them into subjection, and even the tribute which they levy, after having subdued them, consists of slaves. All this will be changed as soon as a regular and legitimate intercourse has been opened along the Benuwe into the heart of these regions, where the natural produce of the soil will be in constant request,—such as cotton, indigo, vegetable butter, ground-nuts, ivory, rhinoceros-horns, wax, hides, and many other articles. The vizier himself, though a strict Moslem, was too enlightened to lay much stress upon the spreading of Islam; but nevertheless, the idea that these unfortunate creatures deserve such treatment, in their character as Pagans, blunted his feelings to their sufferings."—Vol. ii. pp. 398-401.

"I lamented the misery of accompanying such an expedition, for nothing can be more disheartening to a traveller, than to visit these beautiful countries under such circumstances, when the original inhabitants are either exterminated, or obliged to seek their safety in flight; when all traces of their cheerful life are destroyed, and the abodes of human happiness converted into desolation. Placed in such disadvantageous conditions, he is at least justified in speaking more emphatically of the endless misery into which the finest and most populous regions of this continent are plunged by the slave-hunting expeditions of their merciless Mohammedan neighbors."—Vol. ii. p. 410.

"The whole of the spoil was to be divided before we left the hostile territory. Although on the present occasion the expedition has not been eminently successful in the different places, nevertheless the whole booty, besides about 10,000 head of cattle, amounted to a considerable number of slaves. The leaders boasted that they had taken not less than 10,000, and although I was glad to find that this number was exaggerated, I convinced myself that they numbered not less than 3,000.

"By far the largest portion of this number consisted of aged women, who had not been able to join in the hasty flight, and of children under eight years of age. There were some women so decrepit that they were scarcely able to walk—mere skeletons, who, in their total nakedness, presented a horrible sight. All the full-grown men who had been taken prisoners, with the exception of a few cowards who had not made any resistance, had been slaughtered, but their number scarcely exceeded three hundred, almost the whole male population of the country hav-

cal clime, and sustaining immense herds of cattle and flocks of sheep and goats; and the want of water might be greatly relieved by wells: but no essential improvement in the condition of the inhabitants can take place while the Arabs continue to hold the chief sway, and make it their policy to plunder, slaughter, and enslave the native tribes, and strew the country with devastation. As long as they are in power, neither Christianity, civilization, nor even commerce, can in any large degree be introduced. How, then, are they to be divested of their sway? The fall of the Turkish power in Europe and Asia might perhaps weaken, but probably would not destroy it. It is apparently little dependent on the Sultan. They seem likely to retain their influence until the establishment of a Christian power in their neighborhood shall counteract and supplant Such a power may possibly be introduced by the English by the way of the Niger and its great eastern branch, the Bénuwé, discovered by Dr. Barth. A colony of whites, or of civilized and Christianized blacks from her colonies, would soon prove to that region, what Liberia is to the vast regions adjacent to it. The tribes in Bornu, Kanem, Musgu, Adamawa, Bagîrmi, and the adjacent countries, might, with little assistance, extricate themselves from the vassalage in which they are now held. The mechanical arts, agriculture, and commerce, might gradually be introduced, and with them Christianity. No insuperable obsta cle exists to the establishment of missions, except in the Islamism of the rulers. The blacks generally are still Pagans, and might, by just and kind treatment, be won to give their confidence to Christian teachers, allow schools to be instituted for the instruction of their children, and listen themselves to the glad tidings of the gospel. The opening of a market for the products of the soil, would enable them to purchase the foreign merchandise they need, independently of the slave trade, and remove the inducement to continue that cruel traffic, and civilization and religion shed their benignant light over those realms, which for four thousand years have been the scene of ceaseless strife, carnage, and misery.

ART. VII.—DR. RICE'S OBJECTIONS TO THE DOCTRINE OF CHRIST'S PREMILLENNIAL ADVENT.

THE SIGNS OF THE TIMES, in a Series of Eight Lectures. By N. L. Rice, D.D., Pastor of the Second Presbyterian Church, Saint Louis. St. Louis, Missouri: Keith & Woods, 1855.

Dr. Rice's chief object in these Lectures, is to show that a great epoch is at hand in the affairs of the world, that the antichristian governments of Europe are soon to be overthrown, Romanism, Mahometanism, and Infidelity swept from the earth, the gospel communicated to all nations and accepted by them, and peace and righteousness prevail for a thousand natural years. He rejects, however, the doctrine of the premillennial coming and reign of Christ, and maintains that the present dispensation is to continue to the end of the world, and that that epoch will be reached in a little more than a thousand solar years hence. We regret that the narrow space to which he confined himself on this subject, precluded him from anything more than an expression of his opinions. He enters into no investigation of the principles on which the interpretation of the predictions on this subject turns; nor any critical examination of passages. He alleges indeed no direct proof of his own system. He only announces his disbelief that Christ is to reign on the earth during the Millennium, and states a series of considerations that lead him to reject it. As he refers to the Journal, and founds several of his objections on views that are advanced in it, it is especially proper that we should point out what we deem mistaken in his statements and reasonings; and we regret that we have not had opportunity to do it at an earlier day.

It is certainly to the anti-premillennialist a most serious embarrassment that he has no text or prophecy that directly and specifically teaches the doctrine he attempts to maintain; that he has nothing to proceed upon but assumptions, or theories respecting the divine purposes that have no authority from the sacred word. He has no specific declaration that Christ is not to come at the commencement of

the thousand years and reign on the earth. He has no express prediction that the holy dead are not to be raised at that epoch and reign with him on the earth. He has no direct announcement that the race is not to continue and occupy He can only set aside the doctrine he the earth for ever. opposes and give color to his own, by assumptions, conjectures, and theories, that have no open and express ground in the word of God. Dr. Rice is embarrassed with this dif-He has no explicit scriptural proof against the ficulty. points he rejects. Not a single question is decided by a reference to the express teachings of the sacred word respecting it. The whole of his objections rest on assumptions and theories that are mistaken, and that are overthrown when tested by the word of God.

After stating that "some hold that Christ is to come in person at the beginning of the Millennium, and with his saints reign on the earth a thousand years," and that "others believe that the Millennium will be a period of a thousand years, when, through the abundant influences of the Holy Spirit, the gospel will be universally received in its purity and universally obeyed," and that "the personal advent of Christ, according to this view, will be some time after the close of the millennial period," he adds,

"So far as my feelings are concerned, I think I would rejoice to know that the second advent of Christ is nigh at hand. Were I satisfied that the Scriptures do so teach, I would heartily say, 'even so, come Lord Jesus.' I am however obliged to adopt the second view just stated. I do not look for the personal advent of Christ before the close of the millennium. Some of the reasons that influence my own judgment I shall briefly offer; though I cannot now go into a particular examination of the prophecies which are quoted in favor of the pre-millennial advent."—P. 185.

He then proceeds to adduce the reasons of his rejecting the doctrine of Christ's coming at the commencement of the Millennium.

"There are two reasons why this question [doctrine], as it seems to me, must be regarded as of practical importance.

1st. It must seriously affect the benevolent enterprise of the

church for evangelizing the nations. All men work by faith. No sane man is likely to form extensive plans, which he is fully persuaded will never be accomplished. If then it were the general belief that in or about the year 1866, Christ will come to destroy all antichristian powers and triumphantly to set up his kingdom on the earth; there would be an end to all efforts to establish missions amongst the heathen. For the work of preparation would scarcely be done, until a new dispensation would be ushered in, rendering all such labors of little avail,"—Pp. 185, 186.

He here assumes that if Christ comes at the beginning of the Millennium, he will come within about eight years of the present time, and his objection rests wholly on that. But what ground has he for that assumption respecting the time when the Millennium is to commence? Certainly no direct testimony of the Scriptures, for they nowhere indicate the precise time when that period is to begin, nor when Christ's advent, if he comes at that epoch, will take place. Much less do they indicate either that the thousand years' reign is to begin, or Christ's advent take place, "in or about rians now who hold that the twelve hundred and sixty years will probably terminate near that period; but it is not held by them that the end of the 1260 years is to be the epoch of Christ's advent. Most certainly that is not our judgment, nor is it, so far as we are aware, of other Millenarians in this country. We know no one who holds it. We hold, as we stated in an article on the subject in the Journal for July last, that the time of the commencement of the twelve hundred and sixty years, is not absolutely determinable; but was more probably about 601 or 602, than later. however, may be too early a date. But if that is the true epoch, and the twelve hundred and sixty years are to end in 1861, 1862, or near that period, that is not to be the epoch of Christ's advent;—as the wild beast is to subsist in a new form after the end of the twelve hundred and sixty years, and persecute and slay the witnesses; Babylon is to fall, and many other events occur before his coming. Rice indeed, himself, expresses the opinion, that on the supposition that the twelve hundred and sixty years are to end in 1866, the Millennium will not begin earlier than seventy-five years after, or 1941. He says in reference to Daniel xii. 11, 12:-

"Here in connexion with the time, times and a half, we have three remarkable periods, viz. 1260, 1290, and 1335 years. we count, as eminent writers on prophecy do, from A.D. 606, the year when Mahometanism and Popery rose, these periods will severally end in the years 1866, 1896, and 1941. Of these periods I have seen no explanation so satisfactory as that of 'The subversion of the kingdom of the Papal anti-Scott. christ, and the destruction of the seat of the beast, and of the Mahomedan delusion, will probably be at the end of the 1260 years. Thirty years more may be taken up in extirpating every anti-christian power, and the number of 1335 years, which reaches forty-five years beyond that time, may predict the complete introduction of the Millennium.' On the supposition of the personal advent of Christ at the end of the 1260 years, I know not what we are to understand by the two other periods."-P. 201.

Dr. Rice is unauthorized, therefore, in assuming that on the supposition that Christ comes at the commencement of the thousand years, his coming will take place at the close of the 1260 years, and in or about 1866. It is against the plain teachings of the prophetic Scriptures, the belief of Millenarians, and his own views of the time when the complete introduction of the Millennium will take place, on the supposition that the 1260 years end in 1866. His objection to the doctrine of Christ's premillennial advent, founded on the notion that it implies, that it is to take place in about eight years, and must therefore discourage missions, accordingly falls to the ground.

This is a very unfortunate error, and springs doubtless from inadvertence. His objection, however, would have been equally mistaken, had he simply maintained that the doctrine that Christ's advent is near; that is, within seventy, fifty, forty, or even thirty-five years of the present time, is discouraging to missions; for it assumes that the belief that his advent is so near, would have the effect to lead his people to a deliberate disregard of his command to preach the gospel to all the nations of the earth. But this is wholly to misjudge them, and the effect which such a supposed vicinity of his coming would have on them. The apostles and early disciples, it is well known, had the impression that his advent was quite near; yet it did not interest.

diminishing his sense of the Saviour's title to his service, or prompting him to disregard his will, it would deepen his awe, rouse him to a higher feeling of his obligations, and kindle him to greater zeal. Under the impression of the direct command to proclaim the gospel to all nations, and the realization that, as the great struggle between the faithful witnesses and the anti-Christian powers advances to its crisis, Christ is to call his disciples to the most decisive tests of their allegiance, and require them to show their fidelity to him by proofs as clear and emphatic as their enemies give of their enmity, his love to the Saviour, instead of sinking into extinction, would glow with an intenser flame, and constrain him to the most energetic efforts in his power to obey the command to carry the gospel to all people, and warn them of the near approach of the hour of his judgment. The feeling that he has an express call to this work, and that ends of the utmost consequence in the divine administration are to be answered by it, would be enough to prompt him to the most joyous and resolute obedience.

And this, which is most clearly natural to a Christian mind, is the effect which it is to produce, when it is seen and felt generally by believers, that the advent of Christ is We are expressly taught by the Redeemer that the gospel is to be preached throughout the world immediately before he comes-Matt. xxiv. 14; and it is revealed in the Apocalypse, chap. xiv., that those who proclaim it to the nations at that epoch, will believe and teach that his advent For, the time when the angel having the everis at hand. lasting gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people, flew through mid-heaven, was immediately before the flight of the angel who announced the fall of Babylon, which is to take place under the seventh trumpet, and not long, therefore, before Christ is to come: and the message of the angel was a summons to fear God and give him glory, because the hour of his judgment is come: which is the hour of Christ's advent and gathering of the nations to his bar for trial and retribution. Those, therefore, whom the angel represents are missionaries, who are to carry the gospel to the nations, and they are to know that Christ's coming is at hand, and make the announcement of it a leading element of the glad

tidings which they are to herald to the world. Their belief of it, in place of being a hindrance, is to be a powerful motive to their uttering the momentous warning. And it will not be till the constraining force of this motive is felt, that the church will be roused to a resolute and successful effort to make the gospel known to the whole race.

Dr. Rice's objection is thus, we cannot but think he will himself see, on reconsidering the subject, in every relation mistaken. He proceeds to another that is equally groundless and unscriptural:—

"2nd. The expectation of the speedy advent of Christ has produced, and is likely still to produce, fanaticism in its worst forms, and afterwards to result in insidelity. We all remember the excitement produced a few years ago by the Millerite delu-The year, the month, the day was fixed for the coming Men and women neglected their business and their of Christ. families, in their haste to be ready to meet their descending Days and nights were spent in religious exercises. Some became deranged; some went to the Shakers, and some still utter their vaticinations of the speedy advent of the Saviour; whilst not a few have been led into infidelity by the entire failure of predictions so confidently uttered. Another effect flowed from this delusion—viz. the immediate advent of Christ being the one absorbing idea in the minds of the people, they readily fraternized with all who agreed with them on this one point, however fundamentally they differed about the plan of salvation. These great truths were compromised for the sake of a groundless notion. What has been, is likely to be again. Human nature, ever disposed to run after the marvellous, will not be kept within bounds in the immediate anticipation of the personal advent of Christ."-P. 186.

This is surely a very unfortunate objection, as it represents fanaticism and infidelity as natural and unavoidable effects of a belief of Christ's speedy coming, and if valid, is an objection both to his coming itself and to the belief of it. It is virtually an arraignment, therefore, of his making known to men his purpose to come in the clouds of heaven to judge them, and assign them endless awards; for, if true, the expectation of his advent, when it approaches and is known to be at hand, must necessarily drive men to fanati-

cism and unbelief. We are surprised that so wary an eye as Dr. Rice's should not have glanced in this direction, and seen the bearing of his remarks on the doctrine itself and purpose of Christ's coming.

He is undoubtedly mistaken in supposing that the belief in Christ's speedy coming has a necessary or natural adaptation to lead either the people of God or others to fanaticism and infidelity. It is false notions of him and the end for which he is to come, and a want of love, submission, and trust, that lead to such effects; not just views, not the truth itself respecting him and the design with which he comes, as it is presented in the Scriptures. A just understanding, deep realizations of the advent and the great events that are to follow, and a vivid faith, will impress the heart with awe and humbleness, a sense of its responsibility, watchfulness against sin, love and gratitude at the graciousness of his designs, wonder and admiration at the grandeur of the displays he is to make of his power and grace in the resurrection of the holy dead to glory and immortality, joy at the prospect of deliverance from sin and admission to his kingdom, and exhilaration and gratitude at the extrication of the world from the thraldom of evil. These are the sentiments with which the Christians of the first age contemplated the coming of Christ which they thought nigh; they were exhorted to look forward to it with earnest expectation; and it is exhibited as a mark of their intelligent faith and genuine love that they anticipated and waited for it, as to bring the consummation of their redemption. "The grace of God that brought salvation, taught them to look for that blessed hope, the glorious appearance of the great God, our Saviour Jesus Christ, as much as it taught them to live soberly, righteously, and godly in this present world," Tit. ii. 11-13. And it was to "all them that love his appearing, that the promise was made of a crown of righteousness which the Lord the righteous judge shall give at that day," 2 Tim. iv. 8. And under a sense of its immeasurable glory to God and joyfulness to the world, the apostle prayed that its distance might be diminished, not increased. "Come, Lord Jesus, come quickly." And such is the natural effect of the anticipation of it, when contemplated aright, on all sanctified minds. Why should the belief of his speedy

coming drive men to fanaticism any more than the expectation does of a speedy summons to his presence by death? The children of God are not driven to wild and fanatical notions and false affections as death approaches, by the certainty that in a few days or hours they shall be borne through the dark valley into Christ's immediate presence, behold him in his glory, meet his face, hear the accents of forgiveness and acceptance from his gracious lips, and be raised to the spotlessness, wisdom, and bliss of his kingdom. So far from it, their last hours are generally marked much in proportion to the justness and clearness of their views, by calmness and joy, a steadfastness and serenity of faith, a sublimity of hope and peace that are known at no other period, and that prepare them for transition to the cloudless light and raptured bliss to which they immediately pass. That hour is of much the same moment to them that the time of Christ's coming will be to those of his disciples who are then living on the earth; the disclosures that are made to them are as vast and wonderful as those that will be made to the living at his advent; and the destinies that are determined to them as great and momentous. Just views, then, of the coming of the Redeemer, however near it may be thought to be, instead of exciting men to fanaticism and infidelity, will restrain them from them, and impress them with awe, humbleness, and watchfulness, and prompt them, if believers—to love, gratitude, adoration, submission, Nor are those of the present day who regard Christ's coming as at hand, led by their expectation of it to fanati-There is, as far as we know, no body of evangelical believers more sedate, more under the legitimate influence of the great truths of the gospel, more fixed in their principles, more devoted to Christ, and more active in the discharge of their domestic and social duties than the Millenarians of this country. The fanaticism of the Millerites, a few years ago, was not the consequence of a belief in the scriptural doctrine of Christ's coming, but the effect of false notions, and of the arts probably, in a measure, of false teachers, who studied by misrepresentation and appeals to the natural passions, to drive their followers to violent excitement; and the number who became the victims of delasion was but small, compared with the whole body of

believers in Christ's premillennial coming. Those who were led by the disappointment of their expectations into infidelity, of course cannot have been genuine believers in Christ, and they were led to their formal rejection of revelation, not by the scriptural doctrine of Christ's second coming, but by their misconceptions and false notions of it. The effects of their misconceiving and perverting the truth are no more to be charged to the truth itself, than the errors that prevail in respect to the Scriptural doctrine of justification by faith in the blood of Christ, are to be regarded as natural and necessary effects of that doctrine, and proofs that it ought not to be received.

He proceeds to a third objection:-

"But let not mere objections prevent us from examining the question, how far the signs of the times favor the idea of the premillennial advent of Christ. I propose to offer a few considerations which influence my own judgment: '1st, There is a strong tendency in human nature to look for a visible, tangible, material glory. This was one of the fatal errors of the Jews, which induced them to reject and crucify Jesus Christ. They were in expectation of a great worldly kingdom for the special advantage of themselves; and even the disciples of Christ, though under his instructions, were slow to give up a notion so agreeable to human nature. After his resurrection, 'when they were come together they asked him saying, Lord, wilt thou at this time restore again the kingdom unto Israel? It cannot be denied that in the idea of being appointed by Christ to rule over the nations of the earth for a thousand years, there is comething extremely agreeable to imperfect men. With all that is heavenly in the view, there is quite enough to please those whose sanctification is imperfect. There is certainly danger, lest imperfect beings, after the example of the Jews, give a too literal interpretation to the language of prophecy, in favor of a theory replete with so much earthly glory. The danger of error is certainly on this side of the question rather than on the more exclusively spiritual. It is wise to take warning from the errors of men in past ages and in the present."-Pp. 186, 187.

His first remark, that "there is a strong tendency in human nature to look for a visible, tangible, and material glory," if it have any truth,—the vast preponderance of

anti-millenarians at present seems not to favor it-is as applicable to his theory of Christ's reign in person in heaven, as to the doctrine held by Millenarians of his visible personal reign on earth; and therefore, if valid, should prove that he does not reign visibly in heaven, and that the saints are not after their resurrection to reign with him there, as much as it should that he and they are not to reign visibly on the earth. For heaven is a real, visible, tangible place, as much as the earth is, or will be after its new creation. And Christ is in his human nature a visible being, and invested with external glory in heaven, as much as he will be when he reigns on the earth; and the saints when raised from the grave will be visible, tangible, and material beings, and clad in visible glory, as much as if they reign in this world. If, then, the fact that "there is a tendency in human nature to look for a visible, tangible, and material glory," is a proof that Christ is not to reign in person on the earth, nor the risen and glorified saints; why is it not an equal proof that he neither does nor is to reign in visible glory in heaven, nor his risen and glorified saints; and a confutation therefore of the one doctrine as much as the other, and of all the teachings of the Bible respecting the exaltation of Christ in his glorified human nature to the throne of heaven?

But the objection is altogether wrong in principle. The question is not what the tendencies of human nature are, but what the purposes are which God has revealed. If he has foreshown, and in a great number of passages and in a variety of forms, that Christ is to come and reign in person and in glory on the earth, the prediction and promise of it are to be received and believed on his authority; and the question whether it falls in with the predilections of mankind or not, has nothing to do with the fact that he has foreshown it, and that it is entitled to our implicit belief.

Dr. Rice adds, that a "tendency to look for a visible material glory," "was one of the fatal errors of the Jews, which induced them to reject and crucify Jesus Christ." This is a singular error. The very accusation of Christ urged by the priests and rulers before Pilate, was, that he claimed to be the King of the Jews, not that he refused to be; and that accusation was the alleged ground of Pilate's

sentencing him to crucifixion; for he affixed it as such to his cross. And he was accused as an aspirant to the throne, not because it was supposed that he was to reign in heaven, but because it was held that if he reigned on the throne of Israel, it was to be in this world. And the priests and rulers accordingly delivered him to Pilate, to be put to death, out of envy; that is, because they regarded him as a rival for supreme power who, if he succeeded, would of course divest them of their authority and influence.

Dr. R. proceeds: "They were in expectation of a great worldly kingdom for the special advantage of themselves; and even the disciples of Christ, though under his instruction, were slow to give up a notion so agreeable to human nature." But the fact that the Jews entertained false notions of the nature of Christ's kingdom and reign, is surely no proof that he is not to have a kingdom in this world, and reign over it in person, any more than it is a proof that he has no kingdom whatever. The question whether Christ is to reign in this world, is to be determined, not by what the Jews falsely thought in regard to it, but by what God has revealed. And as he has expressly foreshown that under the seventh trumpet the kingdom of this world is to become the kingdom of Christ, and he is to reign for ever as its king; and that at the time of the destruction of the wild beast, he is to come in the clouds of heaven and receive the investiture of that kingdom, that all people, nations, and languages may serve him; and that he is to inherit the throne of David and reign over the house of Jacob for ever; it is to be received as indubitably his purpose, whether it accords with the expectations of the Jews or not. And if the disciples were in error in their construction of the prophecies of his reign on the earth, why, when they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" did he not apprise them of their misapprehension? Why, if there is to be no restitution of the kingdom to Israel, did he inform them that it was not for them to know the times and seasons of that restitution which the Father hath put in his own hands? If there is to be no restitution, how can there be a time of it? And if there is no time of it, how can its time have been concealed from the disciples? His answer is equivalent to a 21 VOL. XI.-NO. II.

declaration that there is to be a time of the restoration of the kingdom to Israel; and therefore that there is to be a time when he will reign here in person over the house of Jacob.

But Dr. Rice involves himself in still further errors. He says: "It cannot be denied that in the idea of being appointed by Christ to rule over the nations of the earth for a thousand years, there is something extremely agreesble to imperfect men. With all that is heavenly in the view, there is quite enough of the earthly to please those whose sanctification is imperfect." But the persons who are to reign over the nations, are not to be imperfect men, but the risen and glorified saints, who will be qualified for their work by the lofty intelligence and perfect rectitude to which they will be exalted, and will be incapable of a selfish ambition. Perhaps, however, Dr. R. means that the belief of such a reign is dangerous to men in the present life, and therefore is not authorized, for he adds: "There is certainly danger, lest imperfect beings, after the manner of the Jews, give a too literal interpretation to the language of the prophecy in favor of a theory so replete with earthly If the glory, however, is to lie simply in reigning as holy beings over holy beings, it is not to be any more dangerous to reign in that manner on earth, than it would be to reign in heaven. In denominating it an earthly glory, Dr. R. forgets that it is to be a reign of glorified beings, exalted to an intelligence, rectitude, and love, that will fit them for the office they fill, and a reign over beings raised to perfect sanctification, though in natural or unglorified bodies.

But the principle of this objection is wholly mistaken and dangerous. It assumes that any feature in Christ's future kingdom, as it is delineated in the Scriptures, that from its greatness and glory is grateful to "those whose sanctification is imperfect," is to be rejected, or regarded as denoting something of a different nature; for if not, why is the prediction that the risen and glorified saints are to be made kings and priests unto God, and are to reign on the earth, to be set aside as a mere figure denoting something of a wholly different nature, any more than the prediction that believers are to be perfect in their intermediate life, and are at length to be raised from death incorruptible and glorious, to be adopted as God's children, and be his heirs and joint

heirs with Christ, and dwell for ever in his presence; or any of the other great and glorious gifts and distinctions that are to be bestowed on the redeemed in Christ's future kingdom? If followed out then to the result to which it points, it would lead to a rejection of every element of redemption; the spotless holiness, the lofty intelligence, the perfect blessedness and the filial relations to God, to which believers are to be raised, as well as the crowns with which they are to be invested, and the regal offices they are to fill. objection therefore is wholly false in its principle, and fraught with the subversion of the most fundamental ele-The fact that gifts and distinctions ments of redemption. are represented as to be bestowed on the redeemed of such dignity and resplendence as excite the wonder of God's children here, and awaken earnest desires to receive them from his hands and consecrate them to his glory, is no more a proof that they are not to be realized, than the fact that forgiveness, perfect sanctification, and admission to Christ's eternal kingdom are great and wondrous gifts, grateful to the renewed heart and to be earnestly desired, is a proof that they are not to be realized. But the question whether the risen saints are to be kings and priests unto God, and are to reign on the earth with Christ, is not to be determined by its tastefulness and agreeableness to men, but by his word. That he has revealed the purpose of exalting them to such stations in his kingdom, is not to be disputed. It is foreshown (Dan. vii. 13, 14, 18, 22, 27) that at Christ's coming in the clouds of heaven and receiving the dominion of the earth "that all people, nations, and languages should serve him." "the saints of the Most High shall take the kingdom and possess the kingdom for ever and ever." And Christ indicated to the high priest that that coming is to be a visible and public one, and is to be seen by all eyes; Matt. Its epoch, the prophecy shows, is to be that of the destruction of the fourth beast, the symbol of the rulers of As Christ's coming is to be personal the Roman empire. and visible, the investiture he is to receive with the dominion of the earth as his kingdom, a real investiture, and his reign over the earth as his kingdom, a real reign; so the kingdom the saints of the Most High are to possess, is to be a real kingdom, and their reign a real reign. There is

no law of language by which the prediction respecting the saints can be a figure and emptied of its natural meaning, any more than the prediction respecting the coming and reign of Christ. It is revealed also, Rev. xx. 4-6, that the holy dead are to be raised at the commencement of the thousand years, and are to reign during that period with Christ, whose reign is to be on the earth, Rev. xi. 15; and the living creatures and elders who represent the holy dead, ascribed worthiness to the Lamb because he had made them kings and priests unto God, and they are to reign on the earth, Rev. v. 9, 10. And these passages are not metaphorical, but literal. The souls accordingly in the vision, Rev. xx. 4-6, who, it is said, are to reign with Christ, are exhibited as seated on thrones, and invested with judicial or regal authority. It is foreshown also, Rev. xxii. 3-5, that the servants of God who have his name in their foreheads "shall reign for ever and ever." It is as clearly revealed therefore that the saints are to be kings and are to reign with Christ on the earth, as it is that they are to be raised from the dead, and are to exist for ever and be blest; and it is no more to be set aside under the notion that it is grateful to "these And quoting passages from the Journal, in which we present proofs from the Scriptures, that mankind are to continue to subsist for ever on the earth as peoples and nations, and multiply in an endless series of generations; he proceeds to state that we,

"Speak of the time when the cause [curse] of sin is fully removed, and the race placed back in a condition essentially the same as that in which they would have existed, had our great progenitor not transgressed."—Pp. 187, 188.

He is mistaken in representing us as holding that this full redemption of the race from the curse of the fall, is to take place at the advent of Christ, at the commencement of the millennium. We expressly indicate its period as after the close of the thousand years, and point to the apostasy that is to follow the release of Satan from the abyss, as a proof that all who live up to that epoch will come into life under the blight of the fall. He proceeds:—

" Now, if the human race is to go on eternally multiplying, s ad is to be born free from original sin, the number justified by faith in the atonement of Christ, and sanctified by the Holy Spirit, will be comparatively trifling. The overwhelming majority, having never sinned, cannot be redeemed, and not being depraved, cannot be sanctified. They could not understand the command, to 'all men everywhere to repent.' The declaration, that which is born of the flesh, is flesh,' could have no application to them. It would not be true to say, that Christ did bear their sins in his body on the tree, or that they washed their robes and made them white in the blood of the Lamb. Indeed, the gospel could have no application to such a race. It does not meet the difficulty to say that in future ages the human race will be prevented from sinning, or from being born in sin, by the mediation of Christ; for the atonement is represented in the Scriptures as the bearing of the sins of men, not as sufferings endured for the purpose of preventing them from being born in sin; and the gospel is a glorious remedy for those actually lost, not a scheme to prevent their being lost. We would be very slow to admit any interpretation of the prophecies, which comes so directly in conflict with the fundamental doctrines of the gospel. Such interpretations must be erroneous."—Pp. 188, 189.

Dr. Rice, owing, doubtless, to the error we have already pointed out into which he fell, in respect to the time when the curse of the fall is to be fully removed—carries his inference altogether too far in representing, that if the doctrine he here rejects is erroneous, the doctrine of the premillennial advent necessarily falls with it. They have no such connexion with each other. The doctrine he rejects, relates to what we hold is to take place after the millennium closes; not at its commencement, or during its progress. If the race is not to be restored from the effects of the fall after the millennium in the manner we represent, it does not follow that Christ is not to come and reign on the earth during that period.

He offers two objections, then, to the views we entertain: first, he denies that men are to continue and multiply on the earth for ever; next, he maintains that such a deliverance of the race from the curse of the fall, as we contemplate, could not take place through the mediation of Christ, and is inconsistent with the great doctrines of the fall, of expiation, and of renovation. A just consideration of these points will show, we believe, that the errors are on his side, not on ours.

In the first place, his denial impliedly (for he does not directly but only assumptively deny it), that mankind are to live and multiply on the earth for ever, is against the clear teachings of the Scriptures. The promise of the perpetuity of the race, and in a series of generations, enters as an element into all the great covenants of God with Noah, Abraham, and the Israelites, and is indicated in many other passages of the Old and New Testament. 1. Thus it is declared that the earth is to continue for ever, Eccl. i. 4; Ps. civ. 5. 2. It is promised that as long as the earth remains, seed time and harvest shall not cease, which as it is a promise to men, and as seed time and harvest are times of their agency in procuring the means of subsistence from the earth, it is a promise that they shall never cease to exist on the earth, and in such a nature as that they will subsist, as they now do, on the products of the soil, Gen. viii. 21, 22. 3. The covenant with Noah and his seed, and the living tribes of the earth, is expressly declared to be a covenant with them for generations of eternity; that is, a series of generations that is to continue for ever, Gen. xi. 8-16. 4. It was expressly promised by God to Noah, that he would never again smite every living thing as he had done, Gen. viii. 21, which is a pledge that they shall continue in successive generations for ever. If not intercepted from it by a direct act destroying their life, no one will doubt that they will continue for ever. 5. God made his covenant with Abraham and his seed in their generations for eternity, and gave him and his seed after him the land of Canaan for a possession, for eternity, Gen. xvii. 5-8, which is a promise that the earth shall continue for ever, that his seed shall continue in an endless series of generations, and that they shall dwell in the land of Canaan for ever. 6. That promise was renewed to his seed in the great prophetic pledges given them of their restoration from their dispersion among the Gentiles, and re-adoption as his people. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they and their children, and their children's children to eternity; and my servant David shall be their prince to eternity. Moreover, I will make a covenant of peace with them; it shall be a covenant of eternity with them, and I will place them and multiply them, and will set my sanctuary in the midst of them to eternity. My tabernacle, also, shall be with them: Yea, I will be their God and they shall be my people. And the nations shall know that I the Lord do consecrate Israel, when my sanctuary shall be in the midst of them to eternity," Ezek. xxxvii. 25-28. Here, it is promised, not only that the children of Israel and their children, and their children's children to eternity, shall dwell in the land given to their fathers, but that they shall multiply to eternity; and that the presence of God's sanctuary among them to eternity, shall be the means of showing the nations that he consecrates Israel; which implies that the nations are also to continue to eternity, in order that they may know that God's sanctuary is in the midst of Israel to eternity. We might quote pages of other passages in which it is foreshown in promises to Israel, to David, and to the Messiah, that that people is to continue for ever, and he is to reign over them for ever, and over the nations, and that the church is to continue in a series of generations through eternal ages, Dan. vii. 13, 14; Luke i. 31-33; Rev. xi. 15; Eph. iii. 21, but these are enough.

It is indubitably, therefore, a conspicuous and important doctrine of the Scriptures, that mankind are to continue on the earth in a succession of generations for ever. To reject it, is to reject one of the most essential elements of all the great covenants and promises, and one of the clearest and most glorious features of the work of redemption; and to reject them on the ground of mere à priori assumption, false inference, or theory; for there is no prediction or hint in the Divine word, that the race is ever to cease to exist on the earth, or cease to multiply. So far, therefore, as Dr. Rice's objection to the doctrine he assails is founded on the denial of that great doctrine, it is mistaken; and the fact that he has fallen into so total a misconception of the teachings of the Bible on the perpetuity of the race, may naturally excite the apprehension that he has misjudged other doctrines also of the prophetic word.

And this he has, most certainly, in his notion of a very limited continuance of the work of redemption. For, as the race is to continue in a series of generations for ever, the work of redemption is to continue for ever, and, after a certain time, comprehend all who come into existence; for it is expressly foreshown that there is to be a time when death shall cease, and when there shall be no more curse, and a time, therefore, after which none will perish. Christ, moreover, is represented as having an eternal priesthood, and exercising it in the salvation of men; for he is declared to be for ever able to save those who come unto God through him, inasmuch as he always lives to intercede for them.-Heb. vii. 25. For how can he for ever be able to save human beings coming to God through him, if there are no human beings who are to come to God through him in order to be saved? And how can his ever living to intercede for them render him for ever able to save them, if the have no existence in order that he may intercede for them. To deny, therefore, that the work of redemption is to go o for ever, is to contradict these and other passages which, i connexion with the doctrine of the perpetuity of the race, s expressly teach that it is to continue for ever.

Dr. Rice, then, is indubitably wrong in this part of his theory. The race is to continue to come into existence i successive generations for ever; and all that come into life

after a certain period are to be saved. And these are points of the greatest moment. Without a knowledge of them, there can be no true estimate of Christ's work, or the great scheme of God's government over our world.

But it will be said that it does not follow from the mere fact that the race are for ever to multiply, and the work of redemption continue for ever, that "the curse of sin"-not, as Dr. Rice has written it, the cause of sin—is at length to be fully removed, and the race placed back in a condition essentially the same as that in which they would have existed had our great progenitor not transgressed. Doubtless it does not. But it follows, we apprehend, from the certainty expressly foretold, that there is to be a time when there shall be no more curse. If a time comes when there is absolutely no more curse, is it not clear that no penal effect will any longer result to those coming into life, from the And if there is no penalty, no sentence to death, no fall? liability to punishment, no subjection or tendency to sin, no blight from the fall in any form, is it not clear that those then coming into life, will come into it in a condition essentially the same as that in which they would have existed, if there had been no fall? How is Dr. Rice to evade this conclusion? He cannot, unless he either denies that there is to be a time when, though human beings continue to come into life, there shall be no more curse: or else denies that the fall and ruin of the race, or the consequences to them of the fall, are a curse; neither of which can be denied without a direct contradiction to the divine word.

But he maintains that, if they are absolutely exempted from the curse resulting from the fall of the first pair, they cannot be said to be redeemed, or to need redemption. "Now, if the human race is to go on eternally multiplying, and is to be born free from original sin, the number justified by faith in the atonement of Christ, and sanctified by the Holy Spirit, will be comparatively trifling. The overwhelming majority, having never sinned, cannot be redeemed; and not being depraved, cannot be sanctified." He makes assumptions here, however, we apprehend, which he neither can verify nor reconcile with some important elements of his creed. He doubtless believes, with the evangelical generally, that infants are saved through Christ's mediation,

and saved, at least in many instances, without their having committed any personal sin. But if so, he believes not only that they are saved without their having sinned, and without faith in Christ's atonement, but without their having any consciousness that they were sinners. their moral agency commences after death, and commences in perfect holiness, they plainly can have no consciousness that they are or were sinners; and no knowledge of the fallen state in which they came into life, except from testimony. They are saved by the interposition of the Spirit before moral agency commences. But if human beings, and millions and millions of them, can be saved through Christ's mediation in that way, by being prevented from sin by influences that precede the commencement of their moral agency, may they not equally well be saved through his mediation by influences or interpositions in a different form, if necessary, anterior to the commencement of their moral agency, that saves them from all sin and liability to sin! Can Dr. Rice show that it is not as consistent with the work of Christ that he should deliver generations of the human race from the curse of the fall, in the condition or state in which he brings them into being, as it is that he should deliver them from it the moment they come into existence, and before they commence moral agency? Will not the deliverance from the curse be as real in the one case as in the other? And will it not be an act of grace through his mediation and death, in the one case as much as the other? No one, we think, can deny it. If all future generations would infallibly come into being under the curse of the fall, if not prevented from it by Christ-if any of them are prevented from it by him, it will be a redemption of them by him from the curse, as absolutely as a deliverance of them from it after they had come into life under If Dr. Rice asks how can it be said that Christ it would. bore their sins, when, by the supposition, he is to prevent their having any sins; we may ask, with equal emphasis, how did he bear the sins of infants dying anterior to moral agency, and who therefore have no actual sins-which the term denotes? On the principle on which Dr. Rice proceeds, he might with equal propriety deny that any of Adam's descendants could be released by Christ from natural death,

because all Adam's posterity were sentenced to death by his transgression, and the seeds of death are planted in the bodies of those now living in the very constitution with which they come into existence. Yet vast numbers, we are foreshown, of those who are to live at Christ's coming, are to be freed from that sentence, and changed to immortal. Is it not seemingly quite as inconsistent with that universal sentence, and with the great principles on which Adam and Christ were representatives of the race, that vast multitudes should be delivered from that curse of the fall on the body, by a change to immortal; as a deliverance of souls from the blight of the fall in the state in which they are brought into existence, is with the mode in which those who come into life under the effects of the fall are delivered from them? We think Dr. Rice will find it quite as impossible to make effective objections to the one, as to the other. Can he show that it is not as consistent with the principle on which Christ is the head of the race and accomplishes redemption from the effects of the fall, and as righteous and truthful, that he should, if he pleases, deliver men from the curse of the fall by repealing that curse and sentencing them to holiness and life in place of it; as it is with the principle of Adam's headship, that the race should be sentenced to the effects that result from his transgression and death, because of his disobedience as their head? Can he give any reason why, if God pleases, Christ's obedience should not carry holiness and life to generations of the race in that form, as properly as Adam's disobedience carries a fall and death to generations of the race? We take it he cannot. It were unbecoming, in our judgment, to attempt it.

But, after all, the question is, whether the Scriptures teach that men are ever to be saved in that way. And we answer, they teach that while the race is to continue in an endless series of generations, a time is coming when there not only shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things will have passed away, but all things shall be made new, and there shall be no more curse. (Rev. xxi. 4, 5; xxii. 3.) And if there is no more curse, those who then come into life, will come into being free from the blight of the fall, and therefore in essentially the condition

in which they would, had our first parent not transgressed, and their redemption will be as much the work of Christ, and as glorious to his wisdom and love and power, as the redemption of those is whom he now rescues from the thraldom of sin; and it is better to be satisfied with these simple and sublime assurances, so consonant to the Divine perfections, and so benignant to mankind, than to doubt or reject them because we do not, at the first glance, see how they consist with other truths that are taught in the divine word.

He next objects to our construction of those prophecies as literal, which represent that in the last days or Christ's reign there is to be a temple or house of Jehovah at Jerusalem, that all nations are to go there to worship, that the Levites are to be priests, and that sacrifices are to be offered. Not having space to transcribe the passage, we only give its chief points. He here again falls into the error of assuming that a disproof of the positions which he rejects, involves the overthrow of the doctrine of Christ's premillennial advent. But the one has no such dependence on the other. If our interpretation of the predictions respecting the temple, the Levites, and the burnt offerings is mistaken, it does not follow at all, that Christ is not to come and reign on the earth during the thousand years.

He proceeds here also on the assumption that the nature of the things foreshown in those predictions, as we intrepet them, proves that our construction is mistaken, without reference to the language in which they are expressed and the laws by which its meaning is to be interpreted. that is a dangerous method of determining the meaning of God's word. If Dr. Rice can show from the known usage of the terms and the laws of language, that the sense we ascribe to those passages is not their grammatical sense, but that they carry the meaning he assigns to them, why did he not do it? If in his power, we not only have no objection, but we should receive it as a favor; as we have not the slightest disinclination to relinquish the interpretation to which we have been led, if another is shown to be We suppose the passages to teach what their true sense. we ascribe to them, because, as far as we can see, it is their grammatical sense, and no other can be assigned to them, except on arbitrary and unjustifiable grounds. It is most certainly foreshown that there is to be a house of Jehovah, by which is meant a temple or house of worship, on Mount Zion in the days of the Messiah's reign. For it is expressly foretold, "It shall come to pass in the last days, that the mountain of Jehovah's house shall be established in the height of the mountains, and exalted above the hills, and all nations shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah ii. 2, 3. Micah iv. 1, 2. It is thus indubitably revealed that there is to be a house of Jehovah on Mount Zion in the days of the Messiah, and that all nations shall go to it. The prediction is not metaphorical, as the mountain of the Lord's house is the nominative of the verbs, established and exalted, and is used, therefore, in its literal sense; the nominative of propositions being always used literally; and the figure in metaphors always lying in the predicate or affirmative part. It is used literally, also, in the expression: "Let us go up to the mountain of the Lord, to the house of the God of Jacob," as the act proposed in it is perfectly proper to the people,—not unsuitable to be interpreted literally, like the verb flow, as it would be if used metaphorically. It is indisputably clear, then, that two of the points of our construction, which Dr. Rice rejects, are correct: that there is to be a house of Jehovah at Jerusalem in the days of the Messiah's reign; and that all nations are to go to it. There are no propositions in the Bible, the meaning of which, by the laws of speech, is more perfectly There is no room for the pretext that a figure indisputable. or figures in the prediction, invest it with a different sense. The only figures in it, in the words flow, his ways, and walk in his paths, express or confirm that meaning.

In like manner there are express predictions that the Levites are to be priests in that age, and are to offer burnt-offerings and sacrifices: "They shall bring all your brethren an offering unto the Lord out of all nations, upon horses and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into

the house of the Lord: And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth which I will make shall remain before me, saith the Lord; so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord," Isaiah lxvi. 20-23. "In those days"—after the restoration of the Israelites-" and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called: The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt-offerings and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying: Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign on his throne; and with the Levites the priests, my minis-As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me," These remarkable prophecies are so Jer. xxxiii. 15-22. shaped, that the predictions that the Levites are to be priests in that age, and offer burnt offerings, cannot receive any other than a literal construction. In the first place, the comparison of the host of heaven as to innumerableness and the sand of the sea as to immeasurableness to men, with the seed of David and the Levites that minister unto Jehovah. proves that the seed of David and the Levites are used literally; as it is a law of the comparison, that the names of the things compared are used literally. The literal Levites, then, are demonstrably the subjects of the promise of a numberless and measureless multiplication. In like manner, in the comparison of the impossibility that his covenant with the seed of David and the Levites his ministers should

be broken, with the impossibility that his covenant of the day and the night should be broken; the seed of David and the Levites are, like the day and night, used literally. If they were not used in their natural untypical sense, there would be no means of knowing what the things are that are compared, and the prediction would be unintelligible. To deny that those names are used literally, is moreover to deny that the man who is for ever to sit upon the throne of Israel, is the son of David; and that is to deny that the Branch, the Lord our Righteousness, is his son; and that were to contradict the uniform representations of both the Old and New Testament, and subvert Christ's work as Redeemer—a result quite as formidable as those which Dr. Rice would deduce from the construction we maintain.

In the next place, the prediction that "the Levites the priests, shall offer burnt-offerings, and kindle meat offerings, and do sacrifice continually," is equally literal. For as the nominative of the prediction, "the Levites the priests," is used literally, the predicate, "shall offer burnt-offerings, kindle meat offerings, and do sacrifice," must be also. These expressions cannot be used metaphorically, because the acts which they denote are proper to priests, and the identical acts which it was their office to perform; so that the supposition, that the predicted acts are not literal acts of offering sacrifices, is a supposition that the Levitical priests are not such, but are ministers of some other order; which is disproved by the fact, demonstrated from their being used in the comparisons in the prophecy, that they are employed literally.

It is clear, then, that it is literally predicted that there is to be a house of Jehovah at Jerusalem in the days of the Messiah's reign; that all nations are to repair to it for worship; that Levites are to exercise a priesthood there, and that they are to offer burnt-offerings, and meat offerings, and do sacrifice continually. The whole question then, is, whether being thus clearly revealed, they are to be received with implicit faith on God's testimony, or whether they are to be set aside, and some other meaning—no one knows what—is to be substituted in their place; because their literal meaning contradicts the prepossessions of Anti-millenarians, and is at

for an fin

war with their notions of wisdom. We hold that, inasmuch as the construction we place on them is the construction which the laws of language demand, and cannot be rejected, except on arbitrary and false grounds, it is to be received as the true construction, whether it falls in with the à priori views or speculative conclusions of men, or not. To reject that sense and assign them another, in order to bring them into harmony with preconceived theories, is in effect to set aside the word of God as without any absolute authority, and take reason and fancy as guides. If this interpretation, then, is to be set aside, it is not at all by the method Dr. Rice The fact that it strikes him as altogether mistaken, as inexplicable and as inconsistent with the spirit of the new dispensation, is no reason whatever for rejecting it. Though we do not understand in full the office these great appointments are to fill, nor discern their propriety, the fact that God has revealed them is proof, not only that they have no inconsistency with his perfections, but that they have a greatness and beauty of adaptation to the wants of the generations for whose instruction and impression they are appointed, that are worthy of his wisdom and love. If they are set aside, it must be solely by showing that they are not involved in the grammatical sense of these predictions, but are precluded by a just interpretation of the language in which they are supposed to be taught. Let Dr. Rice confute our construction by this method, and we shall acquiesce with all our heart.

He objects, further, to Christ's reign and the reign of the saints on earth, that the sceptre of the earth and of the nations would be wholly beneath their proper sphere, and a detraction from their dignity and glory.

"We cannot help regarding it as a degrading and unscriptural view to represent our Saviour and his saints as engaged in administering the temporal government of the nations for a thousand years, or perhaps for ever. This is a work that requires no extraordinary wisdom, especially when righteousness shall universally prevail. Paul seemed not to regard such offices as greatly honoring to Christians. 'If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so that there is not a wise man among you? Not one that shall be

able to judge between his brethren? Paul, methinks, would scarcely regard it as an honor, after preaching the unsearchable riches of Christ, and after a service of eighteen hundred years in heaven, to be king of the greatest nation on the earth. No—the glory which Christ has promised to his faithful disciples, is of an unspeakably higher character than that connected with earthly kingdoms. Every one of them shall wear a crown of righteousness, and shall reign with Christ, but they will be employed in a higher service than the administration of human governments.

"The principles of the interpretation of prophecy which lead to results such as these, must be greatly erroneous. It seems strange that in this age of the world good men are falling into precisely the error of the interpretation of prophecy, which was so fatal to the Jews, at the time of Christ's advent."—Pp. 192, 193.

But if Dr. Rice can prove that the passages which we regard as foreshowing that Christ and the saints are to reign on the earth and over the nations, have no such meaning, but denote wholly different events, why does he not select that method of confuting us? He takes no notice, however, of the great predictions on the subject, but objects and argues very much as though they had no existence. no language could declare more expressly than Dan. vii. 13, 14, 18, 22, 27, and Rev. xi. 15, that Christ is to reign on the earth and over the nations, nor than Isaiah ix. 6, 7, and Luke i. 31-33, that he is to reign on the throne of David, and over the Israelites as a nation: nor are there any terms that could teach more clearly than those of Dan. vii. 18, 22, 27; Rev. v. 9, 10, and xx. 3, 4, that the saints are to reign with him. And if these passages have no such sense as we ascribe to them, we cannot but ask how it happens that Dr. Rice interprets the language we employ in stating the doctrine of Christ's reign on the earth, and the reign of the saints with him, as unquestionably denoting the doctrine we mean to express, and not some other? The terms we use are identically the same as those of these prophecies: If they mean what he regards them as signifying when we use them: why are they not to be interpreted as having the same sense in the passages from which we take them? If when we express the belief that the Scriptures teach that

kingdom and reign over it for ever, our lauguage clearly means that he is to come in person and reign here; how is it that when the voices from heaven proclaim, Rev. xi. 15, that

Oryon when I shouth making

the kingdom of this world is become our Lord's, and he is to reign for ever and ever, they have not the same meaning. and do not denote that this world is to be his kingdom, and that he is to reign over it? Is it possible to establish a difference between the two? Can it be shown that the true sense of the one is directly the opposite of the other? The fancy is absurd. If Dr. Rice can prove that the prophecies in question do not teach that Christ is to come and reign on the earth, and over the nations, and that the saints are to reign with him; we can, by the same process by which he establishes that conclusion, prove that the language we have employed on the subject bears no such sense as he ascribes to it. But as he is unquestionably right in interpreting our language as expressing the belief that Christ is to come and reign on the earth, and the saints with him, so for the same reason the terms of these prophecies, which are the same, must be held to foreshow his real coming and reign.

point of great moment in Dr Rice's objection

fined to the same sphere and employed about the same objects and interests as those of ordinary human rulers? supposition is self-contradictious and absurd. That Christ is to reign as God-man over men on the earth, no more implies that he is to reign in the same way or sphere as human kings reign, than his reigning as God-man in heaven over the unfallen worlds, implies that he reigns there in the same sphere and way as the principalities, thrones, dominions, and powers of the heavenly worlds reign. will reign here as he does in heaven in a manner suitable to his person, his station, and the end of his government, which is the redemption of the race from sin and its curse; and will reign with a glory and majesty as great doubtless as that with which he reigns in heaven. The glorified saints also will reign in a form and sphere that will be consonant to their exalted natures, their intimate relations to him, and the objects of their reign, which will be of a spiritual rather than a mere material nature. The supposition that they are to reign in the same sphere as human kings now do, is seen to be absurd also from the fact that as there are to be many millions of them, there cannot be nations enough on the earth to allow each to have one as his subjects exclusively of others. It is confirmed moreover by the indication, Rev. xxi. 24, that there are to be kings of the nations that are not glorified saints, but are in subordination to them. The New Jerusalem is the symbol of the risen saints, Rev. xxi. 9; yet it is said, "The nations shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." There are to be unglorified kings of the nations then who will be subject in their glory and honor to the glorified saints denoted by the city; and on them will devolve doubtless whatever care of mere material interests may belong to their office. Their office itself, however, will be very different from that of the present kings of the earth. The main aim of rulers now is to prevent crime; but when all are righteous, no measures for prevention like those hitherto employed will be necessary. They will have no wars to wage, no rights to vindicate against aggressors, no rebellions to quell, no offenders to punish. Their acts and aims will be only those of peace and love.

It will perhaps be said that if this is to be so, it is no

easy to see what the sphere is which the risen saints are fill. We answer: our not having a full knowledge of the agencies they are to exert, or the form in which they are take a part in the government of the world, and perhap other portions of Christ's empire, should be no obstacle our receiving the revelation that they are in reality to reig with him over his kingdom, nor to faith in his wisdom assigning them such a service. His empire here and other parts of the universe will present ample scope for their activity, and he will appoint them to tasks commens rate with the greatness and beauty of their powers, and the proofs which it will behoove them to give of their lov and devotedness. And this is clearly indicated in man predictions of that period. When, at the end of this age the wicked, represented by the tares, are gathered and d stroyed, the righteous are to shine forth as the sun in th kingdom of their Father, Matt. xiii. 43. And the livin creatures and elders, in their ascription of worthiness to th Lamb, present as one reason of it, that he has made the kings and priests unto God, and they shall reign on the earth, Rev. v. 9, 10. The offices to which they are to b

not allege the passages in which it is foreshown? careful search, we are not aware of any that make such a revelation. So far from it, the Bible distinctly teaches that the conversion of the nations is not to take place under the present dispensation. Thus Christ, in the parable of the wheat and tares, affirms expressly that the tares are not to be removed from the field till the end of the present dispen-"Wilt thou that we go and gather them-the tares—up? But he said, nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." "The harvest is the end of the age, or dispensation, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this age, or dispensation. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all the causes of stumbling and them that do iniquity, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Here is as clear a revelation as language can express that the world is not to be converted during the present dispensation or age; but that the wicked are to remain intermixed with the righteous until Christ comes, and in the same proportion as at the period denoted by the time of the development of the tares among the wheat. They are not to be rooted out by violent and extraordinary means; but continue in that ratio to the righteous that the tares bore to the wheat, till Christ comes to judge and de-And this great feature of the divine designs is stroy them. presented in many other prophecies. Thus in Daniel's vision of the judgment of the fourth beast, it is foreshown that the beast and its persecuting horn are to continue and make war with the saints and prevail against them, until the Ancient of days comes, and destroys the beast, and gives the kingdom to the saints of the Most High; and that is to be at the time when Christ comes in the clouds of heaven and receives the earth as his kingdom, that all people, nations, and languages may serve him, Dan. vii. 9-22.

In like manner it is foreshown in the Apocalypse, xvii. 8-14 and xix. 11-21, that the wild beast is to continue and make war with the Lamb till he comes and destroys him. These emphatic revelations are thus wholly irreconcilable with Dr. Rice's theory that the persecuting powers denoted by the wild beast and Babylon are to be destroyed, and righteousness universally prevail a thousand years before Christ comes. As the beast and the false church denoted by the little horn and Babylon, are to continue and persecute the saints till Christ comes, there can be no general conversion of the nations and prevalence of righteousness and peace for ages anterior to his coming. Dr. Rice proceeds:—

"John the apostle says: 'Little children, it is the last time; and as ye have heard that Anti-Christ shall come, even now are there many Anti-Christs.'"—P. 193.

But this confutes, in place of confirming, Dr. Rice's theory. For it is clear that in the understanding of the apostle and those whom he addressed, the period denoted by the "last time" was to be a period when Anti-Christ was to be present. If therefore, as Dr. Rice holds, the last time embraces the whole of the present dipensation, and Anti-Christ is to continue till it ends, the thousand years of righteousness that are to follow the destruction of Anti-Christ cannot be included in the present dispensation, but must belong to another.

He adds—

"Paul says, 'This know also, that in the last days perilous times shall come,' 2 Tim. iii. 1. Why should the new"—that is the present—"dispensation, especially the latter part of it, be called the last time and the last days, if there is another—dispensation to follow it?"—P. 193.

We answer, the reason, doubtless, is, because they are tobe the last days of the present dispensation, during which the great contest with Satan and Anti-Christ is to go on, sinis to prevail, death to reign, and all the other features continue that have heretofore marked the providence of Gowen by which he has put men to trial, and allowed them to an out their hearts. Such is the sense in which it is used many passages. In others it is employed to denote the

time of Christ's second coming, and the commencement of his reign, as 1 Pet. i. 5; John vi. 39, 40, 44; Isa. ii. 1, and these two uses of the terms are perfectly consistent, and show that the denomination of the closing days of the present dispensation, the last days, is no proof that another dispensation and later days are not to follow them. He continues:—

"And then in the prophecy of Isaiah already quoted, the word of the Lord, the gospel, is represented as the efficient instrumentality in converting the nations. Moreover, the gospel, attended by the Holy Spirit, is abundantly adequate to this work. The evidences of its inspiration are abundant, and are constantly gaining strength with each passing generation. It presents every motive that can influence the human mind."—P. 193.

But the question is not at all whether the truths of the gospel are not always to be instruments in the conversion of men, nor whether they are not adequate to the office which truth is to fill in that work; but whether other and far higher means than are employed in the present dispensation are not at a future period to be used to bring those truths to the knowledge of men, and give them impression on their hearts; and there certainly are, or else the world can never be redeemed. The present system of instrumentalities, as is seen from an experiment of eighteen hundred years, is wholly inadequate either to bring the nations to even a nominal reception of the gospel, or to raise those who receive it, and are renewed, to perfect holiness. necessarily, because it is a dispensation under which men, in place of being universally redeemed, are left under the blight of the fall and the tempting influences of Satan, and are put expressly to the trial whether in that condition they will accept Christ from the mere motives presented by the gospel, enforced by but limited influences of the Spirit. suppose that under such an administration, which contemplates the trial of men, and their being left to show their alienation and helplessness, they should nevertheless universally turn to God and yield a perfect obedience, is to contradict the very aim of the dispensation and their fallen condition. It will not be, therefore, till this administration

of trial is brought to an end, and a new dispensation is introduced, under which, on the one hand, mankind shall be delivered from the curse of the fall, the agency of Satan, and the power of false teachers, unjust rulers, and other enemies of righteousness; and on the other far larger and more effective means are employed to bring the truths of the gospel to their knowledge, and larger measures of the Spirit are poured on them, that they will universally receive Christ, and yield obedience to his will. And among those extraordinary means will be the revelation of Christ in his glory and reign on the earth, and the reign with him of the saints, and it will be in conjunction with that revelation, that the Spirit will be given in that fulness that will bring all to obedience, and raise them to the eminent holiness. and blessedness which are to characterize the period of his millennial sway.

Dr. Rice proceeds:-

"If Christ were personally on earth, there would be no real conversions but by gospel truth, attended by the Holy Spirit. When our Saviour gave the apostles the great commission extending to the end of the world, he put into the hands of the church all the means necessary to the evangelization of the nations."—P. 193.

But among the aids the apostles enjoyed in bringing men to the reception of the gospel, were inspiration, the power of working wonders, the miraculous gifts of the Spirit, the intervention in some cases of angels, and other signals that they were the messengers of God; all of which have for ages been withdrawn from the church. If they were requisite in order to overcome the obstacles which the gospel had at first to encounter, in the ignorance, unbelief, and enmity of men; may they not now be equally necessary to rouse them from the insensibility and blindness in which they are sunk, prompt them to the renunciation of their false worships, and move them to submission to Christ? During the many centuries that have passed since the preachers of the word enjoyed those extraordinary and miraculous aids, Christianity, instead of extending its conquests, has disappeared, except in a false form, from nearly all the

lands in which it was known at the close of the apostolic age, and is now weaker, relatively to the population of the globe, than it was then, or even two hundred years ago,the true worshippers at the present time being almost all of one lineage and language. How then, if the same administration is to be continued, can it be expected that the gospel will not continue to be rejected, as it now is by most to whom it is made known, and perverted also by many who profess to receive it? It is absurd to look for any other issue. Though the Spirit is the efficient agent in the renovation of men, he exerts his renewing power ordinarily only in proportion to the means that are employed to bring men to the knowledge of the truth, and impress them with its significance; and at the first promulgation of the gospel, the principal aim of his miraculous gifts,—which are of a wholly different sphere from his renovating influences,was to create and apply extraordinary means to rouse the attention of men, convince them of the divine authority of the apostles and other teachers of the gospel, and convey to them the knowledge of Christ's redemptive work. if his new-creating influences are hereafter to be poured out on such a scale as to renew all who are in life, is it not to be expected that his other forms of influence that always attend in proportional degrees his renovating agency, and have for their office the creation and use of means of conveying truth to the mind, and giving it a powerful impression, will also be employed in equally augmented measures? To suppose that they will not, is in effect to suppose that God is to introduce a new dispensation in which he is to give birth to a vast class of most important effects in the minds of men, without any proportional use of the instruments he has always heretofore employed to produce them.

Dr. Rice's objection to the supposition that Christ's presence can contribute to the awakening and conviction of men, is not only mistaken, but if legitimate, is equally applicable to all the extraordinary means employed in the ministry of the apostles for the instruction and impression of those to whom they proclaimed the gospel. That "if Christ were personally on earth, there would be no real conversions but by gospel truth attended by the Holy Spirit," is no proof that his presence would not convey to men a vast

class of those truths in a far more vivid and resistless manner than any other means. It is to contradict our nature to suppose it would not. It is to contradict the representations also of the Bible of the effect it is to produce on those who witness his coming. "Every eye shall see him, and they that pierced him, and all kindreds of the earth shall wail because of him;" and those who are in open war against him are to cry to "the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" object that such a method of arresting and convincing men is unsuitable to Christ's dignity, or unnecessary as a means to the renovating Spirit, is virtually, moreover, to object to the measures of the like nature that were employed in a degree at the first promulgation of the gospel. If the personal presence of Christ can contribute nothing to the preparation of the mind for the renovating influence of the Holy Spirit, why did Christ reveal himself to Paul on his way to Damascus, and assign that revelation and the words he addressed to him, an important instrumentality in convincing him of his Messiahship, and leading him to repentance, submission, and faith? Why was Paul afterwards caught up to the third heavens, and important revelations there made to him through his senses; for he states that he heard words which were not to be uttered,—if no necessity existed for the use of such means for the communication to him of the knowledge of divine things? Why did God appear in glory to Isaiah, Ezekiel, Daniel, and John, when he made revelations to them of his purposes, if such manifestations of his presence and majesty had no special adaptation to their nature, and were wholly unnecessary as means to the inspiring Spirit? Why was an angel employed to foreshow to Zachariah the birth of John the Baptist? Why was Gabriel sent to announce to Mary the birth of the Messiah? Why was an angel commissioned to deliver Peter from prison? Why did an angel descend to forewarn Paul that none of those who were with him should perish in the wreck of their ship, which was about to take place, if the intervention of those exalted messengers had no adaptation to convince them of the truth of the

announcements that were made to them, and give them a suitable impression on their minds? Why were the miracles of Christ and the apostles wrought, if they had no office as means to awaken the attention, conciliate the faith, and win the hearts of those who witnessed them? objection is as valid against those instrumentalities as it can be against the presence of Christ as a means of carrying truth with a resistless power to the minds of men, and preparing them to receive, adore, and obey him. But it is wholly mistaken. These, and other means of the kind, are not only suitable to the nature of men, but are essential to overcome their insensibility, blindness, and perverseness, and bring them to a vivid discernment and appreciation of the great truths of Christ's being, perfections, presence, and will, and prepare them to submit to and trust him as their Saviour; and they will undoubtedly be employed at Christ's second coming on a scale as much greater than they were at the first promulgation of the gospel, as the effects that are then to be accomplished,—the redemption of the whole world, are to transcend those that were wrought in the apostolic age.

Dr. Rice offers, as a further objection, that the signs of the times do not seem to him to indicate that Christ's coming is nigh.

"The signs of the times do not seem to point to the second advent as at hand. Certain it is that the second coming of Christ is to judge the nations of the earth, to punish the wicked, and reward the righteous. He himself used the following language, viz.: 'When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats.'"

He quotes Paul also as prophesying of the same advent, 2 Thess. i. 7-10, when the Lord Jesus shall be revealed from heaven, taking vengeance on them that know not God, and assumes that the fact that Christ is then to judge the living nations and punish the incorrigible, proves that those who are saved are not to continue on the earth and live under his millennial reign. It involves, however, no such conse-

So far from it, Christ foreshows, Matt. xxv. 34-46, that those whom he then accepts are to be admitted into the kingdom prepared for them, and enter on an immortal life; and that kingdom is to be on the earth; for the voices from heaven proclaim that it is this world that is to be the kingdom, over which Christ is to reign for ever and ever, Rev. xi. 15; it is the kingdom of this world which he is to receive when he comes in the clouds of heaven that all people and nations may serve him, Dan. vii. 13, 14; and it is on the earth that he is to reign on the throne of David and over the house of Jacob for ever, Luke i. 32, 33. That Christ is to judge the living population of the globe at his coming, is accordingly the faith of Millenarians universally, as much as it is Dr. Rice's, and it is not only consistent with, but is an indispensable requisite to his subsequently reigning on the earth over the redeemed nations. wholly unsuitable to his majesty, that the apostate powers should be permitted to continue after his coming, and carry on their war on his kingdom. Many important ends will be answered also by the displays of his power, justice, and wrath, that will take place in their destruction.

Dr. Rice thinks, nevertheless, that the signs of the times do not point to the second advent as nigh. Most assuredly, however, he is mistaken. There is a very conspicuous preparation for the chief of the great events that are to precede his coming. One of the first and most important of them is, the overthrow of the present governments of the ten kingdoms into which the western Roman empire was divided on its conquest by the Goths, and reconstruction in a new form. No one would be surprised should it occur in the principal kingdoms, any day; indeed Dr. Rice himself holds that the old monarchies are soon to be swept to destruction, and other forms of government rise in their place.

Another momentous event that is to precede Christ's coming, is the persecution and slaughter of his faithful witnesses, soon after that change of the civil governments. And there is a very obvious and extraordinary preparation for it in the unexpected and singular reviviscence of the papal church, and the revival in it of a spirit of intolerance and persecution. No one doubts that were the civil govern-

ments to give her the power, she would instantly reopen her dungeons and reconstruct her engines of torture, and rekindle her martyr fires; and the apostasy of the Protestants generally to infidelity and atheism indicates, that when the time of the persecution arrives, the true worshippers will be few in number, and will be readily yielded to her power.

A third prognostic of the approach of his advent, is the prevalence of infidelity and gross forms of impiety. In the last days perilous times shall come, and scoffers shall arise walking after their own lusts, and saying, where is the promise of his coming. And Dr. Rice admits that the rejection of the Scriptures, and atheism, pantheism, and other gross forms of false belief and impiety, have at present a portentous currency. Nearly the whole body of the educated on the continent of Europe, whether Catholics or Protestants, entertain them, and vast crowds of the cultured and influential in Great Britain and this country. So fearful an apostasy of the nations, nominally Christian, to infidelity, has never before been witnessed.

A fourth prognostic is the opening of the world, generally, to the introduction of the gospel, and the increasing disposition and effort of the church to carry its tidings to all na-This, Dr. Rice regards as a proof that the advent is But Christ himself presents it as the immenot at hand. diate precursor of his coming. "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Matt. xxiv. 14. And the angel flying through mid heaven having the gospel to preach to every nation and kindred and tongue and people, foreshows that the time when those whom he represents are to proclaim the gospel to all nations, is immediately to precede the time of Christ's coming to judge them, Rev. xiv. 6, 7. And the church and world are prepared for this work, Dr. Rice admits, to such a degree, that it may not improbably be accomplished in a short period.

"The providence of God is rapidly opening the way for the preaching of the gospel among all nations. For the last fifty years, the different branches of the church have been doing a great work, which is mainly a work of preparation. In India,

China, Turkey, Africa, the islands of the South Sea, in all parts of the world, this work has been begun. Languages have been learned, the Bible and religious books translated, schools and churches planted; and a whole machinery of means is prepared for a rapid aggressive movement against the powers of darkness."—P. 194.

All the great aspects of the world thus indicate most indubitably that the time of Christ's coming is not far. This is confirmed, also, by the fulfilment of other predictions, the accomplishment of which is to take place shortly before those to which we have referred, such as those of the first six vials.

The whole series of Dr. Rice's objections to the doctrine that Christ is soon to come and establish his throne on the earth, is thus, in our judgment, mistaken and without force. We regret that he had not more fully investigated the subject. A thorough inquiry would undoubtedly greatly mo-We trust he will not dismiss but resume it, dify his views. and make the churches acquainted with the results to which There is not, in our belief, a question in the whole circle of theology, that has a higher claim to critical examination by the leading minds in the sacred office. The methods hitherto employed by anti-millenarians to maintain their theory and overthrow the doctrine of Christ's personal coming and reign, it is abundantly clear, are altogether inadequate to those ends. They are eminently uncritical. They proceed on principles that are mistaken and dangerous; and they have been repeatedly confuted beyond the possibility of defence. On the other hand, we think we may safely say, that not one of the principles of interpretation on which we proceed has been successfully assailed. generally, indeed, are admitted by those who reject the results to which we regard them as leading: nor has any one of the important constructions to which we have been led by those principles, been, so far as we are aware, overthrown. If we are mistaken, the reasons on which we found our conclusions, have not been fairly set aside, nor scarcely, indeed, attempted to be met. The result is, as might be expected, that the views we are endeavoring to unfold and sustain, are rapidly spreading. A large number of ministers in the evangelical denominations, and many not in the sacred office, have embraced them, and open opposition to them has in a great measure ceased. If, then, they are mistaken and can be legitimately overthrown, the advocates of anti-millenarianism should no longer postpone the task. We shall welcome a thorough discussion of the theme by men of the high powers and candid spirit of Dr. Rice, and not the less should they, by their superior learning, demonstrate that our views on any branch of the subject are erroneous.

ART. VIII.—LITERARY AND CRITICAL NOTICES.

1. THE VOICE OF CHRISTIAN LIFE IN SONG; or, Hymns and Hymn-Writers of Many Lands and Ages. New York: R. Carter and Brothers, 1859.

This pleasing theme is treated by the writer with much spirit and taste. He gives the chief chants of the ancient Greek and Latin churches, with notices of their authors; specimens of the hymns and sacred songs of the middle ages, and the period immediately preceding the Reformation, and their authorship; and the history and characteristics of the hymns of the principal Protestant churches; and points to the exhibition they present of the sentiments and affections of the church in the several ages that gave them birth. The chants and songs that survived the first four centuries are few, and of but slight poetic merit; those of the middle ages are deeply tinged with the false beliefs and superstitions of the period. After the thirteenth century they assumed a more evangelical and a more poetic form, and rose, in some instances, to great beauty of sentiment and expression. They now constitute, in our own and several of the languages of the Continent, in their beauty of thought, their grace of numbers, and the fervor of feeling by which many of them are marked, a most important part of religious literature.

 A Consideration of the Sermon on the Mount. By Major D. H. Hill, Professor of Mathematics in Davidson College, North Carolina. Philadelphia: W. S. and A. Martien, 1858.

This is not a critical commentary, but a plain and pointed presentation of the great truths our Lord teaches in his Sermon; illustrated by parallel passages in other parts of the sacred word, and earnestly enforced in their practical relations. The author regards the Sermon as addressed to Christ's disciplesas employed in delineating the spirit that is to reign in them, and the lives they are to live; and contrasting them with the opposite spirit and conduct of those who reject him; and as orderly in its arrangement and natural in its transitions from one theme to another. The comment is evangelical and spirited, indicates an experimental knowledge of the truths it unfolds, and is lighted up, from page to page, with fresh and striking remarks.

 Christian Hope. By John Angel James. New York: R. Carter and Brothers, 1859.

The author regards this as probably the last volume he shall give to the public, as he has passed his three score years and

THEOLOGICAL AND LITERARY

JOURNAL.

VOLUME XI.

JANUARY, 1859.

NUMBER III.

ART. I.—DR. HICKOK'S RATIONAL COSMOLOGY.

RATIONAL COSMOLOGY; OR, THE ETERNAL PRINCIPLES AND THE NECESSARY LAWS OF THE UNIVERSE. By Lawrence P. Hickok, D.D., Union College. New York: D. Appleton & Company. 1858.

Dr. Hickor, it is known to the readers of the Journal, is an ardent disciple of the Kantian Psychology, which, on the one hand, denies to the mind the power of gaining any knowledge by its perceptive faculties, except that which is merely phenomenal, or takes place in that part of its consciousness which respects the action of the senses; and exhibits the external universe, therefore, as instead of a real exterior existence answering to the perceptions of sense, a mere series and combination of sense perceptions that exist only in the mind; and maintains on the other hand, that a knowledge of God and immaterial things is gained only by the reason, in contradistinction from the perceptive and logical powers, and affirms that the reason is able by a direct insight, independent of all means, to discern God, his will, and his agency, and the manner in which the universe known to the senses was called into existence; and 23 VOL. XI.—NO. III.

the causes of its receiving the forms into which it is moulded, and exhibiting the phenomena which it presents. On the ground of this theory, he regards the views entertained by philosophers and theologians generally, who contemplate the universe as a real external existence and the work directly of a self-existing almighty and all-wise Creator, as false, and in principle, either atheistic or pantheistic; and his aim in this volume is to extricate the world from the sway of those systems, by presenting a Cosmology or explanation of the origin of the universe, that is founded on Eternal and Necessary Principles, the reality and truth of which is discernible by the direct glance of reason; and thereby save revelation and theism from the overthrow which he holds they are otherwise liable to meet.

Whether he is right or not in his assumptions and speculations is thus a question of moment, and worthy of a thorough inquisition. If his theories are true, and, as he maintains, the only valid ground of theism, they should be recognised as such, though they require important modifications of the faith generally held by the church. If not true, but instead, altogether destructive of religion, both natural and revealed their character as false and stheiring

of qualities. The qualities appear, the substance does not appear. I think that some existing thing has impressed the organ of sense, and thereby has given a sensation which I have discriminated and defined, and in my thought, I refer this distinct and definite appearance to that thing as subject; and then in as many ways and through as many organs as that thing is thought to give distinct and definite phenomena, I successively conclude these phenomena to belong to it, and thus judge discursively the qualities to be predicated of one common subject; or which is the same thing, the qualities of one common substance. The sense gives the qualities distinctly and definitely, and then quite another intellectual function intervenes, and taking each quality discursively through the same substance as given in thought, connects thus all in it by judging them all to inhere there together. The qualities are thus no longer separate, but the attributes of that one substance. . . By thus thinking in judgments, we come to know that the sense phenomena have their common ground in the one substance we have thought for them. And the intellectual function by which we have been enabled to connect these qualities into one thing, by making this substance to stand under them, we term the understanding."-Pp. 63, 64.

"The human understanding . . . is originally constituted to possess certain primitive conceptions which become the general forms for all varieties of logical judgments, and which are thus termed the categories of the pure understanding. These primitive forms with which our human understanding is constitutionally endowed, determine and limit our whole sphere of knowing, and when analytically formed, they enable the transcendental philosopher to say beforehand, from the very constitution of the faculty of judging, what is the entire capacity of man for attaining cognitions. He can know in all the forms provided for him in these primitive conceptions, and can conclude in no judgments which do not range themselves under some of these categories."—Pp. 68, 69.

He thus holds, that the reason the mind is conscious that through the senses it perceives external things having shape, relations in space, weight, movableness, roughness, smoothness, and other qualities, is not that it really perceives external objects that act on the senses and produce its perceptions of them, nor that any such objects exist without it; but that the mind itself by virtue of its constitution pro-

duces those seeming perceptions, so that the objects perceived are merely conceptional, and without any counterpart in a real outer world. And as those apparent perceptions are perceptions only of material qualities, such as extension, figure, hardness, softness, movableness, and others, he maintains that the mind's judgments respecting them, that is, its apprehensions and conclusions as to their nature, qualities, and relations to a cause, necessarily contemplate only what is material and phenomenal like themselves. But if the mind is thus the creator of the seeming external things which it perceives, and is from its constitution unable to reason from them to any higher or other existence than the phenomena themselves that take place in it, it follows that it can never reason from the seeming external world, or that which takes place in the senses and the judgment in respect to it, to an independent external cause; nor to the existence of any spiritual being, divine or human: and thence it results that if a knowledge of God and immaterial things is attained, it must be without the aid of material nature, and by a direct gaze or insight of reason. On the ground accordingly of this theory, he holds on the one

the mind on that hypothesis, than on the common belief that our sense-perceptions are caused by the action on the organs of an outer world answering to our apprehensions of external objects around us. No proofs of its reality were offered by him, or by Fichte, Schelling, Hegel, Coleridge, nor have there been by Cousin, Morell, or any others that have followed in their train. It is a mere arbitrary and senseless supposition, and is not a proper basis, therefore, for a system of Psychology or Cosmology.

2. It is contradictory to consciousness. No one pretends to be conscious that the outer world with which he is continually conversant, is the mere creation of one of his own faculties, and has no counterpart nor cause out of himself. Were any one to assert that he is conscious that he is the creator of the universe, he would be regarded, not as having reached a deeper insight into his own nature and the outer world, than others have attained, but as demented. the other hand, every one has the clearest and most emphatic consciousness that he is not the creator of his senseperceptions, but that they are produced by the action on his organs of causes that are external to his mind. Is not the child who is chastened by his parent conscious that the strokes from which he suffers are inflicted by an agent external to himself, and against the remonstrances and struggles of his whole nature? Is not the individual who is lashed at the post, who is torn on the rack, who is nailed to the cross, who is burned at the stake, conscious that the tortures to which he is subjected, are the work of causes that lie out of himself, and are independent of his will? is not the whole range of consciousness, in respect to senseperceptions, of the same sort? Is not every one perfectly aware that the persons whom he sees and addresses, or who address him, are external to himself? Does he not proceed on it in all his thoughts, affections, and actions as an indubitable fact? Has not every one as absolute a knowledge as he has of any certainty, that the food which he tastes, is received by him from without; that the fire with which ho is warmed is exterior to himself; that the voices he hears strike his ear from without; and that the book he reads, the landscape on which he gazes, the road which he travels, the heaven into which he looks, and the air which he breathes are external to himself? Is not the whole action of life-all domestic and social institutions, all labors and arts, the pursuit of pleasure, the aim at distinction, the toil after wealth, based on this conviction? No one will denv The consciousness that the sensible world is exterior to himself and real, is as absolute in every mind, as its knowledge is that it is the subject of the sensations, perceptions, and thoughts which take place within it. No one, unless delirious, can divest himself of this conviction, or act for a moment on the supposition that it is not true. Dr. Hickok himself, in spite of his theory, has proceeded throughout his volume on the undoubting assurance that the phenomenal world is exterior to himself; that the book he has written and published is a genuine material entity, wholly separate from himself; and that it is to be read by intelligent agents wholly external to, and disconnected from him. On any other supposition, his volume is the work of a maniac.

No such creative faculty then, as he denominates the understanding, belongs to the mind. The sense-perceptions have a wholly different origin, and the ground on which he builds his Cosmology is altogether supposititious and in contradiction to fact.

His assumption that the mind is incapable of rising to the knowledge of God and other spiritual existences through the medium of the external world, perceived through the senses, is equally gratuitous and groundless.

He offers no proof of it. Neither he, nor Kant, Coleridge, and others whom he follows, ever attempted to prove—irrespective of their theory of the understanding—that the mind is incapable of a knowledge of God through his works. They simply assume it in their definition of the understanding as the absolute creator of the sense-perceptions, and thence as incapable of contemplating those perceptions as the work of a corresponding outer material universe, which must itself be the work of an intelligent self-existing and almighty cause. Grant their theory, that the understanding is the creator of the seeming perceptions through the sense of an exterior world, and that, therefore, they are no consequence or proof of the existence of such a world, and it follows undoubtedly that it cannot be legitimately inferred from them

that such a world exists, and is the work of an external, independent, and all-powerful intelligence; and because such an inference is in direct contradiction to the theory that the mind is the sole author of its sense perceptions, not an external universe nor an external intelligence. But it follows only on that theory of the nature and origin of the universe that is discerned by the senses. Reject that theory and admit the fact which is known universally to the consciousness of men, that the world with which the senses are conversant is a real external world, and the work not of the mind, but of an external and infinite cause, and there is no proof or probability that it may not be the medium to the mind of a knowledge of the being and character of that cause.

2. It is in contradiction to consciousness. One of the most conspicuous and important powers of the mind, is that of discerning that the changes which it observes in the physical world, are effects of causes, of tracing them to their causes, and of reasoning from the one to the other. It is on this great law that effects are the product of causes, and that means must be used in order to the attainment of ends, that all the activities of life are founded. In every action in which the mind aims at an end, it assumes and attempts to fill the office of a cause, direct or indirect; and in every inquiry or plan in regard to the production of effects or attainment of ends, it contemplates them as the work of And this great law on which it proceeds in respect to all effects that lie within the sphere of its own agency, it regards as holding equally in respect to all other effectswhether they fall within the scope of man's power, or tran-Wherever design appears, the mind instinctively refers it to an intelligent and designing cause; and wherever effects take place that are the work of physical power, it as instinctively refers them to a cause that is itself the work of an intelligent agent: That the world itself and the universe, is an effect; and the effect of an intelligent cause, of attributes proportional in greatness to the vastness of the effect, is accordingly the judgment of men generally; and to such it is as absolute a proof of the being, attributes, and agency of God, as any work of human art, as an edifice, a ship, an engine is, that man is its contriver and maker. simply the consciousness of many millions of human beings, and the general law of the human mind; but it may be safely said, that there is not an individual of the race who has any true knowledge either of God or the universe, who does not regard it as the work of an infinite intelligence, and to whom it is not the means, in a large measure, of the knowledge which he possesses of the being, attributes, and agency of God. The supposition, indeed, that the universe is an effect, and yet is not the work of an infinite intelligence, and a proof of his being and attributes, is the greatest solecism that can be presented to the human understanding—as it is a denial of that which to the mind has the greatest and most absolute self-evidence of its truth.

3. It is equally at variance with the Scriptures; which teach that "the invisible things of Him, even his eternal power and deity, are seen from the creation of the world, being understood by the things made; so that they are without excuse." Rom. i. 20. And the heavens are said to "declare the glory of God, and the firmament to show forth his handy work." Ps. xix. 1. And this is the sentiment of every renewed, and generally of every thoughtful and cultivated mind, unless it has been perverted by false and atheistic speculation. The world would be robbed of its beauty

up of about thirty black forms or figures, arranged in varying combinations in lines on successive pages. The eye of the reader discerns nothing in it except those forms arranged in their differing combinations on a white surface. his doctrine true, therefore, the mind also of the reader would see nothing on the successive pages but those black forms. It neither would nor could attach to them a meaning, and receive them as signals and representatives of thought. Its judgments respecting them, Dr. Hickok assures us, can only contemplate them as black forms on a white ground, without attaching to them any significance. To treat them as expressive of thought, is to assume that that which is merely phenomenal may be indicative of that which is unseen by the eye and spiritual. Yet Dr. Hickok has used all the letters and words of his book as signs not only of sounds, but of thought, and proceeded on the expectation that it will be so received and interpreted by every one who reads it; and regarded as the work, not of mere types and coloring matter, but of a philosopher of deep insight and large learning. How singular that he did not cast a glance in this direction, and detect the inconsistency of his practice with his theory! How fortunate for him that his doctrine of the understanding is not true! If it were, not one of his readers could by possibility rise to the idea that his volume is a mere vehicle of thought, and the work of an intelligent They would be chained by an invincible necessity to the conception of it as a mere complication of unmeaning black forms on a white ground, and the work alone of types, ink, and presses.

6. It is contradicted, also, by the use of vocal language as a vehicle of thought. Were his theory true, nothing that is perceived by the senses, whether the ear, the eye, the palate, or the touch, could be anything more than a mere unmeaning sense-perception. It could never be contemplated by the mind as a representative of thought and feeling. No communication, therefore, of thought could take place through the voice. The whole race would be as dumb as to any expression of the mind by the organs of speech as the deaf mute now are. Dr. Hickok contradicts his theory thus not only by every book that he publishes, but by every discourse he preaches, every lecture he reads, every conversa-

tion he utters, and every accent he breathes in expression of thought and feeling. How is it with a reason, as he claims, so sharp and penetrating as to be able to see the Invisible by a direct insight, and determine independently of the senses how the material universe must have been formed, he is not able to discern this great fact of consciousness on which he proceeds and has proceeded throughout life in all his communications with his fellow men.

7. He deserts and contradicts it by the aim of his Rational Cosmology. If his theory were true, there, in the first place, would be no external world to be accounted for; and next, the supposition that the phenomena of the senses were the product of a cause external to the mind, would be precluded by the doctrine that the mind itself is the sole cause of its sense perceptions. Yet in direct contravention of this theory, he proceeds throughout his volume on the assumption that there is a material world exterior to the senses, and that has a cause exterior to the understanding; he affects to be able by a direct glance of reason to discern what that cause is; and the object of his volume is to designate it and show how it operated to the production of such an external physical world as is the object of perception by the senses.

through the medium of his works as they are discerned by the senses, and the possibility also of a knowledge of causes in the material world through the medium of experience, observation, and induction, he maintains that it is by intuition alone, independently of means, that they can be known; and holds that reason is a faculty of a direct and intuitive vision or insight of God, of other spiritual existences, and of causes in the material world: and it is on that assumption that he attempts by intuition, independently of all facts known through the senses and induction from them, to discern and determine the being, attributes, and acts of God, and detect the forces by which the universe was brought into existence and received the forms into which it is moulded. No such power, however, belongs to the mind. We have no "faculty of a direct and immediate insight" of God. All our knowledge of him is obtained through means. We discern him only as he reveals himself by his works, or his word. To suppose that we have a direct and absolute insight of him, irrespective of any manifestation he makes of himself, is to suppose that our knowledge of him is omniscient, that is, comprehends all that belongs to his nature and agency. For such an insight of him must be held to contemplate him as he is, and be exhaustive, therefore, of his nature and agency; as otherwise it can only be a partial, and therefore imperfect; and so a false view, not a true insight of him; and God consequently must be held to be exactly what the insight contemplates or conceives him; that is, as limited in being, in power, and in agency; for it were to contradict the principle on which Dr. Hickok proceeds, to make limited truths discerned by reason, the basis of inferring that he has higher and vaster attributes than are discerned by intuition. To reason from what is seen, which must, from the limitation of reason, be finite, to what is unseen and infinite in God, were to descend to the process of induction, which Dr. Hickok rejects and denounces. It is clear, therefore, that as God is infinite in being, attributes, and agency, if reason is "the faculty of a direct and immediate insight" of him, it is a faculty of omniscience, and must comprehend in its glance all that belongs to God and his agency. But the mind has no such ' faculty of knowledge independently of means, and of omniscience. The supposition is in the grossest contradiction to our nature and consciousness. It is blasphemous also, as it either arrogates an attribute of the Infinite, and claims that man is as boundless in knowledge as he is; or else it implies that God is as limited and imperfect in his nature as man's idea of him is. For if reason has a direct and absolute insight of him, independent of means, it must be held to be an insight of all that pertains to him, and that he is as limited and imperfect, therefore, in nature and agency, as the idea is which reason conceives of him.

The fancy is equally mistaken and absurd, that reason is able to discern, by "a direct and immediate insight," what the forces are that reign in the physical world, and see that the universe is the product of those forces, and the manner in which they gave birth to that effect. Reason is no such power. The forces, of which Dr. H. represents the universe as the effect, and which he professes to see by a direct and immediate insight, independent of means, are gravity and heat. But they are mere qualities or affections of matter, and are known only as they are discerned through the senses. The science of them, as held and taught by philosophers, is the slow result of experience, experiment, and induction.

1859.7

with heat as a subsidiary force, gave the worlds their form; and his Cosmology is a statement of the way in which he maintains it is intuitively clear that these forces gave birth to the material universe, and made it what it is.

"The highest conceptions of the sense will be, that matter itself is not cause, except as causal efficiency is given to it; that the forces and powers of nature are superinduced upon matter, and are something other than the matter; matter is mere *inertia*, and all changes are wrought in it, and not by it.

"But when such a conception is subjected to the insight of reason, it is found utterly empty, and that nothing can be made of it but a mere negation. To attempt applying it to any use, is an absurdity. What can this passive and inert existence do? At rest, it cannot move; and moving, it cannot rest, without a force applied to it. It can neither change nor resist change, neither combine nor resolve, neither sustain nor press, except as power is given to it to do all its work. If any sense receive an impression, and thereby a sensation, out of which the intellectual action brings a distinct and definite perception, that impression and sensation must have been induced, not at all by the dead matter, but by some efficiency put into matter, and it must be this, and not matter, that becomes object to perception. What, then, can it be? It cannot exist, for it cannot stand out, in any sense; it cannot subsist, for it cannot stand under any quality; it is wholly a negation, and if we should attempt to conceive of it in any way as object, it would be the absurdity of an object that could not be put before any organ of sense.

"We must, therefore, wholly renounce such a conception of matter. Let us, however, keep this force which we have applied to matter, and which we have found must, in such case, work all the mutations that occur in matter, carefully subjected to a rational insight, and determine whether indeed this force that does all that is done, is not matter itself. Simple activity is spiritual activity, and has nothing in it that can awaken the thought of force; and it is only as it meets some opposing action, and encounters an antagonist, that we come to have the notion of force. In all push and pull, there is counteraction, complex action, and action and reaction, while simple spiritual agency can never be made a conception of physical existence. It cannot be thought as taking and holding any fixed position; it cannot become a permanent, and have a 'where' that it might be supposed to pull from, nor a 'there' that it might be conceived to push to.

It could not be determined to any time nor to any place, for it has no constant from whence the determination might begin, nor where it might end. When, however, the conception is that of simple action in counteraction, an activity that works from opposite sides upon itself, we have in it at once a true notion of force. From the difficulty of clearly apprehending counteraction or antagonism in a single activity, as always acting in opposite directions upon, or against itself, and which must be the true conception-for the notion is that of one source for the antagonism-it will be more readily taken and equally available in result, if we here, and generally through the work, conceive of two simple activities meeting each other, and reciprocally holding back or resting against each other, and thus of the two making a third at the limit of meeting, which is unlike to either. In neither of the two activities can there be the notion of force, but, at the point of antagonism, force is generated, and one new thing comes from the synthesis of the two activities. To distinguish this from other forces hereafter found, we call it antagonist force. In this, position is taken, and there is more than the idea of being, which the simple activities each have; there is being standing out, an Existence, being in re, reality, a Thing.

"Let, then, an indefinite number of such positions, contiguous to each other, be conceived as so taken and occupied, and a space will thereby be filled and holden; an aggregate force will maintain itself in a place, and a ground is given on which other things may rest.

"A substantial reality here exists. This antagonism may be conceived to be of any degree of intensity, and the substantial ground will hold its place with the same amount of persistence, and stand there permanent, impenetrable, and real. Nothing else may come into its place, until it has itself been displaced. It is not *inertia*, but a vis inertiæ; a force resting against itself, and thus holding itself in place. It rests because it has intrinsically an equilibrating resistance.

"But this conception of antagonism alone, though fully adequate to give substantial matter, will not be found adequate to give such forms and modes of matter as a universe needs for the rational ends designed in it. There will need to be varied substance, combinations, and resolutions, perpetual changes and processes through successive stages, and thus our very primitive idea of matter must comprehend more than the idea of pure antagonist force, even that which may dissolve and become a combination with pure antagonism. We conceive then of an acti-

vity going out in exactly the reverse process of our antagonism, even a beginning in the same limit of the meeting simple activities and working on each side away from the limit, a throwing of simple activities in opposite directions from the limit of contact. Not a counteracting and resisting, but a divellent and disparting activity; not antagonistic, but hereafter known as distinctively a diremptive movement wherever the limit in which these might be conceived, the contact of two simple activities should be, the diremptive movement would be away from that limit on each side, and thus a space-vacating and not a spacefilling activity. The diremptive movement alone would be a disparting and going away of the activities from each other and leaving a void. But if this diremptive movement be conceived as at the very limit and point of contact of the antagonism, the antagonist activity working towards itself in the limit, and the diremptive activity working from itself out of the limit, then must the diremptive movement on each side encounter the antagonist movement, the simple diremptive activity going out on one side from the limit will meet the antagonist activity on the same side coming into the limit, and these two principles of the opposite kinds of forces must make a new counteraction among themselves. And equally so with the going out and coming in of the opposite kinds of forces in their simple activities on the other side of the limit, the one must encounter the other, and engender a new counteraction among themselves on this side. The result must thus be, that while the diremptive activity disparts and loosens the antagonism, the antagonist activity on the other hand, restrains and binds in the divellency, and thus the diremption can neither go off wholly on either side and leave the limit void, nor the antagonism come up from each side and make the limit full, but both antagonism and diremption meet in the limit and make a third thing, which may be called indifferently an antagonist force loosed, or a diremptive force fixed."—Pp. 92-96.

The merely hypothetical and conceptional character of this passage is a specimen of his method throughout the volume. He does not affect to prove the reality of what he professes to see by a direct insight of reason. He relies wholly on conception, assumption, and assertion. All that he deems necessary to establish a Cosmology, is, to conceive of certain forces, and then assume that they exist and act in such a way as to give birth to such a universe as to the senses appears to exist around us. If he but conceives of

certain causes from which the universe, as he contemplates it, may have sprung, he regards that as all that is requisite to a rational Cosmology. Whether such forces exist in reality, and are the real cause of the universe, is quite another and a wholly indifferent question. And the reason of this is, that the universe for which he attempts to account, is not a real material, but only an ideal one. He does not believe in the existence of matter, but only of phenomena that have no counterpart in an outer world; and as the universe of which he affects to give the origin, is only a conceptional one, he regards a conceptional explanation of it as all that a direct and immediate insight into its nature demands. And it is here that the solution is seen, of the cool selfcomplacency with which, while denouncing all science reached by the induction of facts, and fortified by logic, as an empty pageant, he passes off this wild dream of a capricious fancy, as a rational and scientific explanation of the universe, because founded on an infallible insight of the eternal principles from which all material things spring. But grant him the forces which he conceives, and no such universe as exists nor any other could follow.

standing represents, it is merely phenomenal, and is only in the mind that creates it. But if it is a mere form of perception and has no external existence, what can be more contradictious and irrational than to attempt to account for it, as an exterior existence, and by forces that lie out of the mind? Yet this confusion and contradiction of assumptions and representations reign throughout his volume.

In the paragraph we have quoted, in which he denies that matter does or could exist, he yet speaks of it as a real external existence, and affirms not only that the perception of it is a different thing from matter itself, but that the efficiency by which the perception of it is produced, is put into matter, and that it is that efficiency, and not the matter, that is the object of perception. It does not exist then, and yet it is a material reality; it is merely phenomenal or conceptional, and exists only in the mind which creates it, and yet it has a real exterior existence and is the product and the object of external physical forces! And this jargon of self-contradiction is the result of a direct and immediate insight of infallible reason!

Third. He falls into a like solecism in assuming that gravity and heat are forces that exist independently of, and antecedently to matter, and are the causes of its existence. He says—

"We have only the forces of gravity and heat as comprising within themselves all the physical powers in nature.

"This comprehension of all mechanical force and movement within the two original and constitutive forces of nature, antagonist and diremptive, is a striking confirmation that our cosmology has been made to rest on the basis of a true and valid science. The principle of the generation of the material universe involved the agency of these two forces and needed none other.

..... And now, when we come to examine the actual forces operating anywhere within the created universe, and make the analysis of all the mechanical powers we can extract from nature, we find them all resolvable into weight and expansion, or gravity and heat, which are only the pressure of antagonist activities and the disparting of diremptive activities. Nature needed nothing more for its own existence; nature uses nothing more for its onward development; nature yields nothing more to human solicitation and extortion."—P. 384.

He thus exhibits gravity and heat as forces that exist independently of matter, and that bring it into being. But that is in contradiction to the most indubitable fact. Gravity and heat are qualities or affections of matter, as absolutely as extension, figure, and solidity are. They are not known as independent existences any more than tigure, color, and motion are, nor can they be, inasmuch as they cannot except as properties or affections of matter, be objects of perception. The fact that gravity is a leading property of affection of all matter, is no more a ground for the assump tion that it exists antecedently to and independently of it and is its chief creating cause, than the fact that figure an motion are affections of matter universally, is a ground fo the assumption that they exist independently of it, and cause its existence. His theory that gravity and heat ar the causes of matter and its forms, is nothing else than the theory that the material universe is the cause of itself.

In other passages he maintains that gravity and heat a antagonistic and diremptive forces are matter itself; and that matter is nothing else than those forces. "Let u keep this force which we have supposed to be supplied to

1859.7

Here he affirms that we may readily apprehend how such a sensation and perception are produced by an external force, and assumes, therefore, that we may reason from the perception and sensation as effects, to the external force as their cause.

Fourth. But grant him the forces to which he ascribes the formation of the universe, and they could have no power to produce matter. He holds that matter is the product of the antagonistic force of gravity, and the diremptive force of heat.

"God puts his simple activity in counter-agency. He makes act meet and hold act, and in this originates an antagonism which constitutes force; a new thing; a something standing out for objective manifestation, and holding itself in position as a reality distinct from his own objective simplicity. This force fixes itself in position; holds itself at rest; and so far from being inert, its very existence is a vis inertiæ, or a force actively holding itself still. Combined with this antagonist activity, in the same limit of counter-action, is the diremptive activity that works conversely to the antagonism, and which may for the present be apprehended as in unity, and the antagonism and diremption to be the one agency of the absolute Spirit in one and the same limit of their action; the antagonism working each way into the limit, and the diremption working each way from the limit, and both making in their interaction a compound material substance, which has the disparting of the antagonism in the diremption between the counter-working activities, and the fixing of the diremption by the antagonism on each side of the divellent activities. There is thus the combination of three molecular forces in one limit,—the diremption works each way out from the limit, and thus counterworks with an antagonism coming up each way in the limit, and thereby two antagonisms and one diremptive force equilibrate each other, and fill and hold the space they have taken. Any considerable extent of space so filled, a cubic inch, or a cubic mile, is a creation of matter palpable to the senses, impenetrable and substantial." -P. 101.

The reader can scarcely fail to notice the utter absence of proof from this passage, and the tone of assertion that pervades its jargon of words, and its undisguised pantheism. But the chief doctrine advanced in it is, that gravity acting

in antagonism to itself, and heat acting at a right angle with gravity, are the creative causes of matter; and that the material world is the product of those forces acting in those directions. We, however, not only have nothing but his word for it, but the supposition is wholly groundless and solecistical.

1. Gravity and heat are properties or affections of matter, not matter itself, and have no more power by self-antagonistic agencies and agencies against each other to produce it, than any of its other qualities have, or than matter itself has to produce those forces. If they have, why do they not bring new matter into existence when and wherever they are brought into contact with each other? Why, when a trip-hammer falls with great force on a red-hot iron on an anvil, does not a new batch of matter leap into existence? Why, when a locomotive engine rushes along the track producing a violent pressure and developing a large amount of heat, is not a line of new matter called into being? Why is not the work of creation now going on at the centre of the globe as rapidly, as according to Dr. Hickok, it was at the commencement of its creation? There is no diminution in the antagonistic force of gravity there.

space were the object to it of attraction, then, as any one point of space would be as attractive as any other, each point would retain the gravity under its influence in the place which it occupied, and prevent any concentration in a common central point. If, on the other hand, gravity itself, wherever it is, were self-antagonistic, then it would exert its antagonism equally in all points where it exists; and thereby be held stationary, instead of tending to a common centre. The supposition, therefore, that it should act antagonistically to itself, without matter to constitute a centre towards which it should tend, is contradictory to its nature and absurd. It is contradictious and absurd also to exhibit it as the creator of all matter, by its self-antagonism, when from its nature matter is an indispensable requisite to the possibility of its acting in self-antagonism.

- 3. This theory yields no explanation of the diversities of kind that exist in matter, and the disproportions of the several kinds. As gravity and heat are always identically the same, if they are the creators of matter, and always create it in precisely the same conditions and the same form, the matter which they call into existence should all be of identically the same nature. But the matter that exists is of about sixty distinct kinds. There are minerals, earths, and gases, and many varieties of each. They cannot have been produced, therefore, by gravity and heat acting antagonistically in the same conditions, with the same energies, and Were Dr. H.'s in the same proportions to each other. theory correct, if a single mineral exists in the earth, the earth should consist solely of that mineral; no other should belong to it, and no earths nor gases. Dr. Hickok's rational insight is a very different world-builder from Him who created the heavens and the earth, and who, by his fiat, gave the elements of which it consists the various natures that belong to them.
- 4. On the supposition that his forces could create matter by their counter-agency, they could not, acting in the mode he represents, give the matter they produced the form of a sphere. He represents gravity, instead of acting from all opposite points towards a common centre, as acting only from two opposite points which he calls poles: and exhibits heat as acting out from that line of gravity.

"At the point of counteraction each agency must turn its opposite back upon itself, so that there is not merely a counterworking at one point where the agencies meet, as in the inception of the antagonism, but from the very action of the antagonism, the antagonists have made each the other to react upon itself, and press back upon its own line of action, so that not only now is there counteraction where one simple activity meets the other, but each way in the line of action, each activity has been made to react upon itself, and there is counter-agency each way out of and beyond the point of contact, and thus already has there been an accumulation, a growth, a new-birth of forces from the original point of counter-working. And now were there but the simple law of action and reaction as opposite and equal, the accumulations of force must be in the right line of the original activities, and each one accumulate, by its retorsion from the energy of the other, new antagonisms in itself successively as from point to point it was made to turn back upon itself. Matter would thus necessarily be generated in right lines. But the second law of motion comes in immediately upon the original counter-working, and so soon as there succeeds a resttion in each simple activity, and thus a force fixing upon a new position out of the original point of contact, there comes at once an extended static each way in this line, and thus an excess of each its fellow activity back upon itself, in every point of force composing the transverse ring, must accumulate two other rings of forces, one on each side of the first or equatorial ring, and which will be, in fact, the turning of the whole ring on each side from itself, and making it to flow in newly-engendered streams of forces on both sides backward towards the polar The continued activity of the central antagonism, kept by the polar points from going back any further in a right line as an axis, must perpetuate this flowing back on each side of the equator in new generations of forces, till they meet in their respective polar points, and a proper globe is thus formed by a spherical layer all about the central point. This primitive globe is now self-balanced in all its points; but, as the central action goes on, it must again push each way in the axis, and generate two other polar points beyond, thereby clongating the axis, and in this elongation, there comes, as before, a static rest in the axial direction, and the central working must rise again in a new transverse ring, and repeat a new flow of forces in their rings from the equator each way to the poles, and augment the globe by another ensphering layer, when all again is balanced, and a new elongation of the axis takes place, to repeat the same equatorial rising and flowing back to the poles, and so on indefinitely, till the reactions in the accumulating forces of the globe balance the energy of the central working, and the globe ceases to grow."---Pp. 140-142.

The error of the assumptions on which he proceeds in this passage, and the self-contradictions into which he runs, are but exemplifications of the hallucination that marks, at every step, his boasted insight of reason.

He assumes that gravity acted from only two opposite points, which he calls poles, towards a common centre, and, therefore, that it existed only in that line. But that is contrary to fact. It acts in lines from all opposite points to the centre to which it tends, and in any one as much as any other. It is as inconsistent with its nature to assume that it should not act equally from all points towards the centre to which it tends, as it is to assume that it does not act at all.

On the supposition that it acted only from two opposite points, and on a single line to a centre, it is clear that if any matter were generated at the centre by the pressure of the opposite forces, and were pushed sideways out of that line, the moment it passed out of it, it would pass out of the sphere of gravity, and be driven, by the projectile force that carried it out of that sphere, into space, and would continue to move on in a straight line till it met a counteracting force from some other quarter: and consequently, no globe of matter, nor any accumulation whatever, would take place at the centre. In assuming that the matter generated by the counteracting forces would form itself into a globe around the central point, he forgets that his postulate implies that gravity acts from only two opposite points, and on a single line, and therefore that all matter out of that line, on either side, must be exempt from its influence, and subject only to the projectile force by which it was borne out of the line of gravity. The shape, therefore, the matter not driven off would assume, would be that of a line simply, not that of a globe.

On the supposition that matter were generated at the central point, in the manner he assumes, and that it accumulated around that point, the enlargement of the globe, into which it formed itself, would plainly be from within, by expansion of the exterior crust, or by bursting through it to the exterior, not, as he represents, by the superposition of

359.] Dr. Hickok's Rational Cosmology.

of remaining stationary in bulk for near six thousand years, should have expanded long since to a sphere millions of times its present size, and all the bodies of the solar system grown to such dimensions as to have brought them into contact with each other, and united them in one mass.

Dr. Hickok's insight of reason, is thus nothing but a wild hallucinated imagination, that pays no regard either to the laws of matter, or to his own mistaken assumptions in respect to them.

5. He maintains that the matter which he holds would be generated by the antagonist force of gravity, would be raised by heat to fusion, and become a molten ocean.

"This diremptive action ultimately disparts the layers, and also the molecules in the layers, and dissolves the whole mass into a fluid or molten state. The two agencies thus balance each other, and the diremption is held still while the antagonism is just parted, and the fluid ether rests quiet."—P. 187.

But this is, in the first place, a mere assumption. He neither alleges any proof, nor can, that such a quantity of heat exists in conjunction with gravity, wherever the latter acts, that matter, under their joint influence, in a condition like that which he supposes, would be melted. To assume such a point, however, without evidence, is to treat the question as one of mere imagination, instead of scientific truth, and to mock his readers in place of instructing them.

In the next place, on the supposition that gravity and heat are such counteracting forces as he imagines, it is intuitively clear that the force of heat could never advance to such a point, as to produce a fusion of matter. For in order to the fusion of matter, supposed to be generated by the antagonistic force of gravity, heat must become the predominating activity in it, countervail the gravitating power, and drive the particles from the intimate conjunction with each other in which they would otherwise be held by it. But it is self-evident that heat brought into activity by mere pressure, could never rise to a higher expansive force than simply to balance the antagonist force of gravity; as the noment they reached a counterpoise they would remain in equilibrium. As no heat could be developed but by the

pressure produced by the gravity, when that pressure was counterbalanced by the expansive force of the heat, the further development of heat would cease, and the two forces hold themselves balanced. And that counterpoise would be reached before a fusion of matter could be produced, inasmuch as fusion could not take place, unless heat became a more powerful force than gravity, and released the particles from the union in which they were held by it. No fusion then could ever take place by the mere pressure of opposite forces.

In the third place, on the supposition, however, that gravity and heat are such counteracting forces as he assumes, and that the point at which they would counterbalance each other were at or above the point of fusion, then it is clear that all that was ever fused would remain so. For as the measure of the heat producing fusion would result from the measure of the opposing force of gravity, and as that force would for ever remain the same while the quantity and position of the matter remained unchanged, the heat also would continue at the same point of intensity. And as the fresh matter continually generated at the centre would come intensistence in a state of fusion, and would swell the volume

teraction, in the manner he supposes, could produce matter, fuse it and form it into a sphere, they could not give it a rotary motion on its axis. He says:—

"When the heat is perpetually forced from the centre as there generated, into the equatorial plane, the hemispherical antagonism tends to hold it in this place, and necessitates its accumulation in the equatorial region. It presses its way between the layers only overcoming this hemispherical resistance. The perpetual generation and effusion must at length isolate every antagonist molecule, and thus truly fuse the whole sphere, but, the greatest press of conflicting forces must be in and near to the equatorial plane.

"With this pressure of the two hemispheres together in the equatorial plane, from the perpetual working of the central antagonism, and the exact balancing of the molecules in fluid rest by the loosening of the interposed and everywhere permeating heat-force, we have a starting-point for the insight to attain to further determinations. The perpetual pressure of new generated forces, both antagonist and diremptive, into the balanced fluid ether, and which from the loosened and dissolved state of the antagonist forces on the spherical layers, cannot now augment the volume of the universal sphere, must gradually condense and thicken the homogeneous etherial fluid, and make it to be a chaotic mass of blended and confused interworking forces that by occasion given shall come together in chemical combination, and constitute various distinct substances. The even working of the two central forces, while thickening the mass to greater consistency, keeps it still fluid and molten, and ready to flow on any excess of pressure.

"This excess must ultimately come, when the consistency of the mass is too dense to permit the ready penetration of the central working forces. A commingled stream of such forces, precluded from free permeation in the thickened chaotic matter, must drive it into currents, and force the resisting portions before it into unequal accumulations. The invading currents, meeting with the resistance of the matter in advance, must tend perpetually in spiral and gyrating movements, turning athwart their own courses and revolving across their general lines of movement. Such whirling movement must repeatedly break up the matter that it carries into diverse successive separations, and at intervals make wheeling portions of matter that turn themselves about upon their own axes, and work themselves into spherical forms."—Pp. 187–189.

Here also he contradicts alike his own theory and the laws of matter. On the supposition that matter were produced in the manner he represents, by the mere forces of gravity and heat, it is clear that it would be absolutely homogeneous. Identically the same causes acting in precisely the same conditions and forms, could only produce exactly similar effects. As there then would be no diversities in the nature of the matter produced, nor the forces by which it was influenced, there would be no possibility of any such chemical activities between its particles. As they would all be exactly alike and under exactly the same forces, if any two were attracted towards each other, all the rest would, and would unite as one homogeneous mass: if any two particles repelled each other, all the rest would, and no other conjunction could take place between them than that which was produced by gravity. The fancy of currents and whirlpools among them is, therefore, inconsistent with his hypothesis of their origin. Next, on the supposition of any amount of chemical activity among them, it would not produce the rotation of the general mass on its axis by the generation of currents and whirlpools. It could have no tendency in that direction: for as a current could only be

own; as that would require that it should be released from the gravitating power to the common centre of the general mass, which would be impossible, except by its projection into space with such force as to countervail its tendency to that centre, and prevent its returning to it: an effect that could not result from mere chemical forces.

He fails, thus, to account for the chemical agencies to which he ascribes such important offices, and for the rotation of the general mass of matter, which he supposes to have been generated, on its axis, or its formation into separate spheres.

- 7. He fails equally to account for the projection of spheres from the general mass, and their rotation after being separated, as he assumes, on their own centres.
- "Single Worlds.—When any rotating mass shall be of so great consistency, or of such slow motion, that the revolving force at the circumference is less than the force of gravity or adhesion, then can no part be separated from the mass in its revolutions, but the forces of gravity and revolution will work on together, and the surrounding fluid matter will be taken up and incorporated into the body, and the wheeling mass must ultimately settle itself into a globe of such an oblate form as the exact compounding of the gravitating and revolving forces shall determine. It must henceforth fill its own place, and rotate alone on its own axis, and take that position in the great sphere which is determined in its specific gravity."—P. 191.

But how is this single world to extricate itself from the gravitating power which binds it to the general mass of which it is a part, and fly off into space to such a measureless distance that it shall become an independent world in its movements? Dr. Hickok has not even attempted to indicate any projectile force by which that essential change can be accomplished. It could not be the result of chemical agencies. They only act between particles that are near each other, and in subordination to the higher force of gravity. They have no projectile force whatever, neither has gravity nor heat, the only forces which Dr. Hickok deems necessary in order to build a world. Gravity is the direct opposite of a projectile force, and holds matter to a common centre, in place of hurling it from it: while heat

only expands the matter which it permeates into a greater volume. It has no power to project it in great masses out of the sphere of gravity. A more pitiable break-down than his system here exhibits cannot well be conceived. Grant him all the false, absurd, and contradictory postulates that he claims, till he attempts the formation of separate worlds, and he then comes to a dead pause, or rather welters for ever in his ocean of molten matter without any power to extricate himself. He has no force by which he can form any part of the general mass into a spherical shape. He has none by which he can give it a rotary motion on its axis. He has none by which he can project it into empty space and make it an independent world, or the centre of a system of worlds.

S. He breaks down, in like manner, in his theory of the formation of planets.

"Systems of Worlds.—As these spherical bodies rotate on their axes, there must be not only the hemispherical pressure, but the force of rotation, perpetually tending to flatten the spheres at their poles and elevate them at their equators. If any of them have too little adhesiveness, or such an excess of 1859.7

diminishing in the ratio of the square of the distance, it must therefore discede from its old path, till it comes to its culminating point in the opposite end of a line drawn through the centre of the sphere from the point where it disceded from the sphere. From this point the gravitating force begins to augment and bring the course gradually nearer to its old track, till in the point from whence it disceded its orbit will have been completed, and it must henceforth continue to move through these superior and inferior apsides, in an elliptical orbit around its old parent sphere, and be known as a distinct planet."—Pp. 192, 193.

But, in the first place, on the supposition that a sphere were formed, his theory, as we have shown, furnishes no force by which it could be made to rotate on its axis. Neither gravity, heat, nor any species of chemical agency would have the slightest tendency to produce such an effect.

Next, on the supposition that a rotary motion were given it, he then cannot prove nor furnish any probability that it would rotate with such rapidity as to throw any part of its No such event has, so far as is known, matter into space. ever taken place. The rotary motion of the sun, the planets, and the satellites, is wholly unlike their other motions, and the effect of a wholly different impulse; and it is absolutely uniform. Not the slightest appreciable difference is discoverable in the rapidity of the earth's revolution on its axis, during the lapse of years and centuries, nor in the revolution of Jupiter nor Saturn. There is no reason, therefore, to suppose they ever revolved on their axes more rapidly than they do at the present moment; nor that they were ever of any greater dimensions. But no matter is now thrown from their equatorial regions into space, and formed into new planets or satellites. It is as groundless and contradictory to the laws that govern them, therefore, to suppose that oceans of air, water, or molten matter, were thrown from their equators, thousands of years ago, as it were to suppose it to be projected from them now.

And finally, on the supposition that matter were thrown from such a world, and formed into a sphere, it would not rotate on its axis. Such a projectile motion could not pos-

sibly generate a motion round its centre. The movements are wholly different in kind, and could not spring from the same impulse. The projectile motion of the planets is far more rapid also than their rotary motion, and thence could never have been identically the same, nor resulted from the same cause; and this Dr. H. admits in effect in his attempt to account for the fact, that the satellites of the planets have no such rotary motion as the planets, but only turn once like our moon, in a revolution round their primaries, pp. 196, 197. As this law holds in respect to moons, supposed to be thrown from planets, it must equally in respect to planets, supposed to be thrown from suns.

We might offer many other objections equally fatal to his theory, but it is unnecessary. It has not the slightest title to the character of a scientific cosmology, but is a wild and arbitrary scheme wrought out by Dr. H.'s imagination, without regard either to the laws of matter, or his own postulates respecting them. What greater absurdity and self-contradiction can be conceived, than the assumption, first, that gravity, which is a property of matter, exists and acts independently of that of which it is a property? Second, that two opposite rays or lines of gravity tending to

understanding, believe in the existence of a veritable external world. He holds that all the objects of sense-perception are merely conceptional, and exist only in the mind that perceives them. The universe accordingly is to him only ideal, and needs therefore in his view, contemplated as an external universe, only an ideal external cause. That ideal cause is, on his theory, what he calls gravity and heat, and they are identical with what he denominates the Absolute, who is also on his system but an idea. Thus he represents the gravity and heat which he exhibits as the forces by which the universe was created and wrought into its spherical forms, as God's acts and activity.

"God puts his simple activity in counteragency. He makes act meet and hold act, and in this originates an antagonism which constitutes force, a new thing. . . Combined with this antagonist activity in the same limit of counteraction, is the diremptive activity that works conversely to the antagonism, and may be apprehended as in unity, and the antagonism and diremption to be one agency of the absolute Spirit in one and the same limit of their action," p. 101. "The principle of the generation of the material universe involved the agency of these two forces," "antagonist and diremptive," "and needed none other. Spiritual Activity finds occasion to go out in its energy in the origination of both counteraction and diremption, and in the combination of these all that is space-filling and time-determining has its existence," p. 384.

He thus expressly declares gravity and heat, his antagonist and diremptive forces, to be the simple activity, and acts of the Absolute Spirit. Gravity and heat, therefore, are, in his vocabulary, only names of acts of the Absolute Spirit. And, as on his view of the understanding, there is no external world, but only a conceptional one in the mind, and thence nothing in that world from which the existence of God can be inferred, it follows that the Absolute Spirit of his system is, also, a mere ideal one; and thence his Cosmology is but a blank atheism. To each individual mind there is no existence but itself. There not only is no God, no revelation from God, and no work of redemption, but there is no human race to be redeemed. And as each individual

mind is to itself the only existence, it is responsible only to itself, and is its own master and law. The theory is thus as fatal to morals as it is to religion.

Dr. Hickok, in endeavoring to imbue the minds of those who are placed under his care, and of others to whom he obtains access by his volumes, with this impious system, assumes a fearful responsibility. Many indeed, we are aware, who do not assent to it, and who even denounce it with horror when taught by foreign atheists, regard its inculcation and diffusion here with little apprehension, as though its vague and deceptive acknowledgment of God as an idea, could disarm its denial of him as a being of its power to injure. But they wholly misjudge. An ample exemplification of its tendency has taken place on the continent of Europe, and atheism in its boldest form, and demoralization in its grossest shapes, have everywhere been its fruits. And why are they not to be its effects here? In denying God, and all responsibility to him on the one hand, and on the other deifying man, and making his appetites and passions his law, it gives unrestrained licence to evil. Is the human heart here any more proof against the influence of such a doctrine than in other climes? It is through the

within Herod's jurisdiction, it is evident from Luke xxiii. 8. that Herod never saw him until the day of his crucifixion. Yet as he went about all Galilee, preaching in the synagogues, and performing miracles (Matt. iv. 23-25) during John's imprisonment, we naturally inquire how it happened that Herod had not heard of him before. The evangelists, though they all concur in the fact, do not explain it. learned men suppose that Herod had been absent from his tetrarchy (Luke iii. 1) during this part of our Lord's public ministry, and did not return until about that time. be the true explanation, it accounts sufficiently for John's being allowed by Herod to remain in prison during so long a time, without any further proceeding against him. however this may be, the united testimony of the three evangelists leaves no room to doubt the fact. Herod was well acquainted with Jewish opinions, and no doubt had the same idea of the resurrection of the body which the He appears to have attached the idea of people had. personal identity to the body, as well as the soul of the Baptist, and must have supposed, therefore, that the severed head which had been delivered to Herodias (perhaps in his presence) had been brought back to the rest of the body, and united to it in some miraculous way.

It is more important to observe that this extraordinary way of accounting for our Lord's miracles shows conclusively that Herod did not doubt in the least the accounts he had received. The evidence must have been incontestable, or he would not have imagined a greater miracle, as the most reasonable way of accounting for them. regard, then, these verses, as Herod the Tetrarch's testimony to the truth and reality of the miraculous works of Jesus; and in that view the evangelist appears to have introduced his saying in this place. Perhaps he also meant to set in contrast the reasonings and belief of this wicked man (whose chief distinctions were those of infamy and sin, see note on Luke xxiii. 8), with the blasphemous insinuations of the self-righteous Pharisees (Matt. ix. 34, xii. 24). Regarded, however, as the testimony of the Tetrarch, who had the means of investigation at his command, to the truth of our Lord's miracles, the argument deducible from it, is analogous to that derived from the conduct of Herod the king. recorded in the second chapter (see note on it, Journ. vol. ix. 63, 65).

It may be remarked also, that these verses conclude the first (or what we have called the argumentative) part of this gospel. The Harmonists have shown, that from the fourth to the fourteenth chapter, the narrative does not follow the order of time (see Whiston's Short View of the Harmony of the Four Evangelists, pp. 100-103, and Le Clerc's Harmony Dissert., 2, can. i), while the remainder of it does so, very nearly. Whiston maintains that the matters contained in these chapters have been misplaced,—that originally they stood in much the same order as they do in Mark; whose gospel he regards (erroneously, we think) as an epitome of this. The view which we have taken is, that an orderly plan is pursued in the first fourteen chapters of this gospel as they now stand; but it is the plan of an argument (see note on Matt. i. 1, Journal, vol. ix. 52-54). If such a plan is discernible, it is a moral demonstration that we have this gospel in the order in which it was written. How far this hypothesis is supported by the preceding notes is left to the judgment of the reader. We will only add, that it seems very proper in a gospel designed especially for the

Matt. xiv. 3. "For Herod had laid hold on John and bound him, and put him in prison for Herodias' sake, his brother Philip's wife."

The Evangelist had before alluded to the imprisonment of John the Baptist, but without mentioning the cause or any of the circumstances of it (iv. 17). This was necessary, to mark precisely the commencement of our Lord's public ministry (see note on Matt. iv. 12–17, ante, pp. 93, 94). Now he relates the cause of imprisonment and the termination of it by way of introduction to the narrative which is to follow; for having mentioned the death and burial of John, he takes up the history from that time onward, ery nearly in the order of time.

Verses 4 and 5. "For John said unto him it is not lawful for thee to have her, and when he would have put him to death he feared the multitude, because they counted him as a prophet."

John the Baptist was an authorized and an authoritative teacher of the law, to which Herod and Herodias were subject. In this he was superior to the apostles at that time (Matt. xxiii. 3; and see note on Matt. iii. 1, 2, ante, pp. 84, His influence with the people may be judged of by the fears of Herod. Impelled by passion and the instigation of Herodias, his intention was, to put him to death, but his fears restrained him at the moment. This was a providential expedient for the preservation of John. And if we may suppose, that soon after imprisoning John, he went to Rome, and was detained there by public affairs; we should regard his absence as another providential expedient for the same purpose. If to this we may add, that he put John to death soon after his return, we reasonably account for his not having heard of the miracles of the Lord Jesus until after that event, and for his extraordinary conjecture that he was John the Baptist risen from the dead.

Verses 6-9. "But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod; whereupon he promised with an oath to give her whatsoever she would ask. And she being before instructed of her mother, said: Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the

oath's sake, and them which sat with him at meat, he com-

manded it to be given her."

These verses give us a glimpse of the festivities of the great men of that day, and may remind the reader of a similar cruelty of one of the kings of Egypt (Gen. xl. 19, 20). As the influence of Herodias secured the imprisonment of John, -which we have seen was the event upon which the commencement of our Lord's public ministry was suspended (see note on Matt. iv. 12-17, ante, pp. 93, 94), so it was her influ ence which occasioned his death; which, as we shall see, was another epoch in the trial of the nation. Strange that such great things should depend upon the malice and cunning of such a woman. That her influence over Herod, her uncle (see note on Luke xxiii. 8, vol. ix. p. 304) was very great, is proved by a passage in Josephus (Antiq. bk. xviii, chap. vii.), where he records an instance of her pertinacity and of Herod's yielding to her, against his will and better judgment, as it proved to be, in a measure which resulted in the loss of his tetrarchy, and banishment to Lyons. That her influence was not sufficient to procure the death instead of the imprisonment of John upon his first arrest, is to be ascribed to the special providence of God, whose designs

Consequently our Lord had been preaching about a year and a half when John was beheaded. During this time he commissioned the twelve apostles, and sent them forth to preach the kingdom, from which mission they returned at or about the time of the death of John. (Mark vi. 30. See Lightfoot, Harm., § 47.) It does not appear that he sent the twelve forth again upon a similar mission during his public ministry. Their second mission followed his resurrection and ascension.

However this may be, the death of John the Baptist was the crisis of the nation's trial. While John lived, it was, in one sense, in the power of the nation to receive him; at least he was in their midst to be received. Now it was too late, unless God would raise him from the dead (as Herod imagined he had), and send him to them again. (See Acts iii. 20.) Having rejected John, they could not nationally receive Jesus; for, according to the Divine plan, both must be nationally received, or both nationally rejected. The personal ministry of each was inseparably connected with the personal ministry of the other, so far as the nation, as such, was concerned, so as to constitute one great moral trial, and to issue in the same result. Hence our Lord not only joined his ministry with John's (Matt. iii. 15, and see note), but applied the predictions of the prophets concerning his sufferings and death to John. (Mark ix. 12, 13.) Each bore the strongest testimony to the other, to prevent, if possible, the rejection of either by the nation. (See note on Luke iii. 20, 21, ante, pp. 92, 93.) But the time allowed for their change of mind, in respect to John, expired at his death; and from that time onward we observe an important change in our Lord's public and private discourses and miracles,* which we account for by the new posture of the

The correctness of this remark (which is very important) will appear as we proceed. At present it may be sufficient to say, that the public miracles of our Lord, before the death of John, were miracles of healing, of raising the dead, and casting out devils. The miracle of multiplying food was not performed till after that event, and, as we shall see, for a particular end. As to his instructions to his disciples: it was not till after the death of John he spoke plainly of his sufferings, death, and resurrection. (Matt. xvi. 21.) As examples of his public instruction of the people before the death of John, the reader may be referred to the sermon on the mount, Matt. v. vi. vii. chaps.

nation in the sense just explained. The evangelist appears to have regarded the death of John in this light, for he

and his public parables in Matt. xiii., the great themes of which are the law of the kingdom he preached and the manner of its coming. To these we may add his public discourse at Jerusalem (in John chap, v.), the leading design of which was to vindicate his authority as Son of Man and Lord of the Sabbath-day. (See note on Matt. xii. 8.) As an example of his public teaching after the death of John the Baptist, we may refer to the discourse in John vi. 26-52, delivered at Capernaum shortly after his first miracle of multiplying bread, while the impression it made was fresh upon the minds of the people. (John vi. 26.) In this discourse he does not appear as a preacher of the kengdom, urging it upon them in their national capacity, but as the Son of Man, having power to save and give eternal life to as many as would individually receive him. (John i. 12.) Taking the miracle he had just performed as his theme or text, he discourses about himself as the true bread He told them the bread with which he had just before miraculously fed them to satisfy was not the bread of heaven, though it was the product of his heavenly powers. It was perishable food (vs. 27). Nor was the bread that Moses gave their fathers the bread of heaven (vs. 32). That also was perishable food. (Exod. xvi. 19, 20.) The bread of God is the Son of Man, who came down from heaven to give his life for the world (vs. 27, 33, 49-51), of which the bread of the miracle and the bread Moses had given their fathers, were mere symbols. Here we observe a plain allusion to his death, which presupposed his rejection as Messiah by the nation, now made sure to enlighten human judgment by the rejection of John. We observe also an obscure allusion to his elect people of grace (vs. 39, 44), which presupposed makes it the beginning of a new series of narrations, in which he pursues, as Mark and Luke do throughout their gospels, very nearly the order of time.

Matt. xiv. 13. "When Jesus heard of it [viz. the death of John] he departed thence by ship to a desert place; and when the people heard [thereof] they followed him on foot out of the cities."

The Saviour no doubt knew of the death of John before he was informed of it by John's disciples. He was at that time at Nazareth (xiii. 54), whence he departed to preach the gospel of the kingdom upon the imprisonment of John (iv. 17). The news in both instances, it is probable, was carried to him from the prison or fortress of Machaerus,* situated at the east of Jericho and the river Jordan, upon a small stream which enters into the Dead Sea from the northeast, which was at a considerable distance from Nazareth. The point to be especially noticed is that dividing our Lord's public ministry into two portions, as before suggested, the beginning of each is from Nazareth.

Perhaps it was in order to gain occasion for a new and very different display of his miraculous powers (John vi. 6) our Lord retired by ship to a desert place whither he knew he would be followed by multitudes from the cities, without making adequate provision for their wants, attracted by his healing power, as we may infer from the 14th verse. The disciples perceiving their destitute condition, proposed, after their sick had been healed, to send them away in order that they might buy food for themselves.

Matt. xiv. 16. "But Jesus said unto them, they need not depart, Give ye them to eat."

not to preach the kingdom in order to its acceptance by the nation in its collective capacity. Hence, at his final entry into Jerusalem (Luke xix. 41, 44), and at his final departure from the temple (Matt. xxiii. 37-39), he spoke of the nation's visitation and trial as already past, although he was yet in their midst, and the formal act of rejecting him before Pilate was yet to be performed. (See note on John xix. 15.) For the nation's trial was in effect, though not formally, closed when Herod beheaded John.

[•] It is supposed by some that it was at this place Herod celebrated his birth-day, where he had collected an army against Aretas whose daughter he had married, and had repudiated for Herodias' sake. See Grotius in loco. Josephus, Antiq., lib. xviii. chap. 5. Cradock, Harm., § xxvii.

This command of the Saviour must have struck the disciples with great surprise. They knew how scanty their own supply was, and the impossibility of buying sufficient food in such a place for so large a company. How then could they obey this extraordinary command? (John vi. 5-9.) The display of power, which the Saviour intended to make, was one of which they had no conception; it was a new revelation of his character to them, as well as to the multitudes, who had fewer and less favorable opportunities of observing it.

Verse 17. "And they say unto him we have here, but five loaves and two fishes."

John (who is a little more particular) informs us, that the loaves and fishes were not of their own supplies, but be longed to a lad ($\pi \approx i \delta \acute{a} g \cos n$, a boy) in the company; and he adds an expression of Andrew's, which shows that he thought them of no account for such a purpose: "But what are they among so many?" (John vi. 9, 7.)

Verses 18-21. "He said, bring them hither to me..... And he took the five loaves and the two fishes, and looking up to [towards] heaven, he blessed and brake and gave the loaves to the disciples and the disciples to the multitude,

these miracles and of the difference between them, we shall have occasion to notice hereafter. (See Matt. xvi. 8-12; Mark viii. 16-21.)

In this place, it is pertinent to remark, that this kind of miracle is not mentioned in the answer our Lord sent to John the Baptist (Matt. xi. 6). Nor is there any express prophecy in the Hebrew Scriptures, that Messiah should perform such miracles. It is also important to be borne in mind, that no such miracle was performed before the death of John the Baptist, by which event the posture of the nation as such, it has been remarked, was materially changed. (See the note on vs. 10.) Hence we infer, that this kind of miracle does not so properly belong to the Messianic office of our Lord, as to his Adamic character or relations, and thus he applied it to himself in the discourse at Capernaum, before referred to (John vi. 27, 48, 53).

This miracle appears to have impressed the popular mind more strongly than any which he had previously performed. This is proved from the resolution of the people, on that occasion, to make him a king by force (John vi. 15), which he frustrated by retirement. The reasons why such an act could not be permitted are obvious. The nation had rejected John the Baptist and the appointed evidence of our Lord's Messiahship (John xi. 5, 6), upon which they were bound to receive him, with the obedience of the heart, and they could not afterwards be allowed to recognise his regal rights, upon other evidence, especially under the promptings of unholy and selfish motives (John vi. 26).

But it is more important to our present purpose to observe, that this miracle was an exercise of our Lord's Adamic power, or of his power as Son of Man, with which he was invested from the beginning, according to the declaration of David (Ps. viii. 6). In this character, we have seen, he was the Lord of the world. All the powers of nature were obedient to his will. At his bidding, the earth produced all he required, and as he required, without stint or limit. Water became wine by his will (John ii. 1-10). A single loaf, a single grain, became a full supply for myriads of men. Philosophically considered, the miracle authorizes the conclusion that the Saviour's power over nature was absolutely without bounds: for he that could make five

small loaves suffice for five thousand men, and leave a surplus greater than the original quantity, could with equal ease make one loaf suffice for a thousand times that number, because nothing short of unlimited power over physical nature could do either, and such power can produce whatever may be required, from little or much, at will.*

On this principle our Lord reasoned with his disciples on a later occasion (Matt. xvi. 8-11), as we shall notice particularly hereafter.

Matt. xiv. 22-33.--Jesus walks on the sea.

The miracle recorded in these verses was another exercise of our Lord's Adamic power. It differs, in its order or class, from that last mentioned, inasmuch as it was exhibited only to his disciples, and of course belongs to his category of private instruction. (See notes on Matt. iv. 17, ante, p.

^{*} It is instructive to consider the argument our Lord deduced from this miracle (John vi. 26-58). It proved his power to produce, at will, suitable aliment for their bodies. Hence he argued, that he himself, who had that power, was the true bread, that word being understood in its literal and proper sense; and as he had shown them his power to provide food for their fainting bodies, they ought to believe he was able to supply, with equal case,

95; viii. 28-27, pp. 108, 110.) That there was a design in concealing it from the public may be inferred from John vi. 25, where we find that the people, not being able to account for his being so soon on the other side of the sea, desired him to tell them how he came there, which he tacitly declined (John vi. 25, 26). Luke omits this miracle entirely, but Mark (vi. 46-52) and John (vi. 16-21) record it, with some variation of circumstances and language, which it is proper to notice.

According to Matthew and Mark, the boat was in the midst of the sea, but according to John it was twenty-five or thirty furlongs, or between three and four miles from the land, when Jesus overtook them. Neither of the evangelists, however, expressly affirms that he passed over all that distance by walking on the surface of the water. Nor do we suppose it necessary to assume that he did so. power as Son of Man, which he more strikingly exhibited after his resurrection, enabled him to approach them in whatever way, and with whatever rapidity he chose; but when the disciples first saw him approaching their boat, he was walking on the sea. Both Mark and John omit to mention Peter's adventurous request and his rescue (Matt. xiv. 28-31); and Matthew and Mark take no notice of another miracle, which John records in a single line, viz. the rapid, if not instantaneous, transit of the boat to the land whither they went, upon their receiving Jesus into it (John This miracle, if we duly consider it, is strikingly illustrative of the Saviour's power over nature. Mark adds a reflection (vi. 52) upon the whole matter, which enables us to assign these miracles to the same and their proper category: "They," the disciples, "considered not the miracle of the loaves," which they had just before witnessed.

This miracle of the loaves is referred to, as we conceive, because it was of the same order or class. They had witnessed many, if not all, our Lord's public miracles—the healing of the sick, the cleansing of lepers, the raising of the dead, the restoration of sight to the blind, of hearing to the deaf, of strength and soundness to the lame and palsied,—his power over demons, which they themselves also had exercised in his name;—yet these, the evangelist does not refer to, but only to the miracle of the loaves. It was easy,

and would have been natural for him, to say they considered not his many miracles (John xii. 37), had there not been a peculiar propriety in referring especially to the miracle of the loaves. The miracles of healing belonged to the Messianic office of our Lord; but the miracle of the loaves, like his other miracles of power over physical nature, was an exercise of his powers and prerogatives as Son of Man, and not included in his Messianic office.

Upon this miracle, then, we may reason as we did upon that last noticed. The inherent power of his nature as Son of Man, by which he performed it, would have enabled him to walk upon the winds, or the clouds, with equal ease had he chosen to do so (Ps. civ. 3; Prov. xxx. 4, viii. 28, 30); for nothing less than an absolute control over physical nature is sufficient for either. This power, as before suggested, he frequently and most wonderfully manifested to his disciples after his resurrection, but only in stinted measures before. As this view of the matter may strike the reader as uncommon, if not quite new and questionable, we desire to add a few considerations in support of it.

Our Lord's intercourse with his disciples after his resurrection is justly regarded as profoundly mysterious; and note on Matt. ii. 12, 13), or even privately in his intercourse with his disciples; and then only for their special instruction (Matt. viii. 23, 27, xiv. 25, 32; Mark vi. 48; John vi. 19); or for the instruction of a part of them (Matt. xvii. 1, 2; Mark ix. 2; Luke ix. 29). During the whole of his public ministry he restrained the mighty powers within him; contracting them, so to speak, to the puny measures of our fallen humanity; because, as Son of Man, he could do nothing of himself (that is, he could not give scope and action to his powers) beyond the works the Father had given him to do [or exhibit] (John v. 19, 30, 36). class of miracles we are considering were permitted, as transient or momentary exhibitions of his majestic nature (see 2 Pet. i. 16, 17), in the manner, and to the extent, in which they were performed, for special purposes; and are to be reckoned as exceptions to the habitual restraint or constraint to which he had voluntarily submitted. resurrection he cast off this restraint in a great measure, as the manner of his appearing to his disciples and departing from them proves, and at his glorification he was wholly and completely enlarged from it. (See the Notes on Luke xxiv. 38, 39, Journ., vol. x. 294; and on Acts chap. ii. id., pp. 548, 550.)

According to this view, what we commonly consider the natural side of our Lord's character, was really the miraculous side; and what we consider the miraculous side, was but the natural outward actings of his glorious humanity, as Son of Man, and Lord of the world. Nor must we forget that his Divine nature as Son of God was in hypostatic union with his Adamic and fleshly nature, and this consideration enforces the view we have taken, because in his Divine nature the restraint of his powers only, and not the exertion of them in mighty works, can be accounted miraculous.

Matt. xiv. 28. "And Peter answered him and said, if it be thou, bid me come to thee upon the waters."

If Peter had any doubt whether it was Jesus whom he then saw, and thus addressed, he proposed a most extraordinary expedient to remove it. But the conduct of Peter shows that he had no doubt whatever on that matter. He knew it was Jesus, and this new exhibition of his Lord's

miraculous powers prompted his request. The words of the original admit, perhaps, of a different turn from that given them in our translation: "Is it thou?—bid me come to thee upon the waters." We may regard the words à si h, "is it thou," as words of recognition and surprise, not as implying doubt. He was confident it was Jesus, and that he could enable him to do what he was doing, and in this confidence he made the request.*

Verse 29. "And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus."

So far as we know, this is the only instance in which any of the disciples attempted a miracle of this nature; and this we suppose was the evangelist's reason for recording it. Peter was naturally courageous and impulsive, and consequently sometimes inconsiderate, and this passage among others, is cited to show that such was his character. But that, we suppose, is not the instruction the record was intended to convey. The chief lesson is the power of perfect faith—(that is, faith without fear or doubt) to perform acts or works like these, as the following verses prove:

Verses 30, 31, "But when he saw the wind was boiste-

to Peter after his rescue, was an assurance to him that perfect faith or trust, without fear of consequences or doubt of success, would have enabled him to do what he had attempted, which amounts to this, that perfect faith in Jesus is a power superior by Divine constitution to physical laws: and this agrees with what the Lord taught his disciples most explicitly on other occasions. He told them that if they had such faith, even in its seed (that is undeveloped) form (as it must necessarily be in this life),* nothing would be impossible to them (Matt. xvii. 20; Luke xvii. 6), and the examples he gave them of the power of faith, prove its superiority to physical laws. The Lord's remark on this occasion shows us, that we are to understand such promises or assurances literally; not in a figurative or hyperbolical sense, or as intended merely to represent strongly and impressively the moral power of faith (Matt. xvii. 20., xxi. 21; Mark xi. 23; Luke xvii. 6; note on Matt. viii. 2, 3, ante, pp. 102, 104). The verse under consideration, then, is important as furnishing a rule of interpretation; and for that purpose chiefly, we suppose, it was recorded. It teaches us in what sense we are to understand the Saviour's language in like cases.

The power conferred upon the apostles when they were sent forth to preach the kingdom (Matt. x. 1-8) did not extend to miracles of this nature. Nor do we know that they performed miracles of any kind after the death of John the Baptist, until they were endowed with fresh powers by the descent of the Holy Spirit after our Lord's ascension. For reasons already suggested (Matt. xiv. 3-12, note) we presume they did not, at least in virtue of their commission to preach the kingdom. If this be so, it was only by the power of faith they were able, after the death of John and their return from their first mission, to perform a miracle (Matt. xvii. 16-20) even of the kinds which their commis-These were miracles of the first and third sion embraced. classes before mentioned. (Note, Matt. iv. 23, 24, x. 1.) Peter's attempt to walk upon the water, and his partial success, were the nearest approximation to a miracle of a dif-

Or, perhaps the allusion may be to purity or homogeneity, freedom from mixture or alloy with anything of another nature, as a mustard seed is.

VOL. XI.-NO. III.

ferent order or nature, made by any of the apostles. the faith requisite for such miracles is not designed for the holiest and best of men in this life. Fear and doubt are instinctively and inseparably incident to our fallen or mortal condition. They constitute, in part, the bondage (Heb. ii. 14, 15) from which we are to be delivered, when the body shall be redeemed (Rom. viii. 23; Luke xxi. 28), exalted, and glorified. (1 Cor. ix. 27, xiii. 2.) Then perfect faith (or call it assurance or confidence) will take the place of doubt The believer will no longer know in part, but perand fear. fection having come, all the frailties of his fallen nature will be done away. (1 Cor. xiii. 9-12.) For it is one of the inconceivably great and glorious purposes of redemption to raise up and construct out of the fallen race of Adam, a new order of manhood by a genealogy derived from the Second Adam—the Adam of glory, the Man of God's right hand (Ps. lxxx. 17) in whom the attributes of dominion and power described by David (Ps. viii. 6), and the large promises of the Saviour shall be fully and literally realized. (Rev. iii. 21; John xiii. 23; and see note on John xiv. 12, Journ. vol. viii. pp. 100-103.)

Verse 32. "And when they were come into the ship the wind ceased." John adds (vi. 21) "and immediately the ship was at the land whither they went."

Two other miracles of power over Nature, and, as it seems, silently wrought. It is not said that he rebuked the winds audibly, as on a former occasion (Matt. viii. 26, note), and the rapid, noiseless transit of the vessel from the middle of the sea to the place of their destination, after the wind had ceased, without their toiling and rowing, was in itself a most amazing effect of his power as Son of Man.

Verse 33. "Then they which were in the ship came and worshipped him; saying, Of a truth thou art the Son of God."

Some commentators suppose that these words (a line 1975) "they which were in the ship" include mariners besides the disciples; because the word "disciples" is commonly used, when none else are meant. And to account for these mariners joining in an ascription of a divine nature to the Lord Jesus, Dr. Bloomfield supposes that the disciples would be likely to impart to the mariners the information that they had heard him claim to be the Son

of God. It is much more probable, however, that none but the chosen disciples were in the vessel, because none but the disciples are spoken of in vs. 22, where it is said that Jesus constrained his disciples to get into the ship and go before him, and that they were gone away alone. By occupation four of the apostles, at least, were fishermen, and competent as mariners to navigate the lake. John (vi. 19) represents the disciples as rowing; and Mark (vi. 48) as toiling in rowing. Besides the article (70) the (vs. 22) indicates that it was the ship or boat which was commonly used by the disciples and perhaps kept especially for their use. But the chief reason is derived from the nature of the miracle itself. It was one of those extraordinary acts of power, which none but the disciples were permitted to witness (see note on Matt. viii. 23-27). The miracle was a part of the private instruction or discipline of the apostles, designed to qualify them for the offices to which they had been chosen. As to the reason first above suggested, that the word "disciples" is commonly used, when none other are meant, it is sufficient to say, that the word "disciples" would have induded Peter, whereas the intention of the evangelist was to exclude Peter from the observation he made. Consider the circumstances: The Saviour had caught Peter when beginning to sink and had brought him to the vessel. They entered it together (xal quadron durin, vs. 32). The other disciples, who remained in the ship (οἱ δὶ ἐν τῷ πλως) coming forward to meet the Saviour by whose side Peter was standing (عوم تعنا بالمانية عنام worshipped him and said : "Truly thou art the Son of God." His saving Peter from sinking and bringing him into the vessel again, in the manner they had witnessed, walking by his side as on solid ground, was in itself another miracle, which served to increase their amazement.

He pronounced no such blessing on this occasion, nor did he intimate that they had confessed him to be the Son of God by inspiration. There must, therefore, be a difference in the two expressions or in the sense in which they were uttered: for if the expressions are equivalent and if they were uttered in the same sense, we cannot account for the different manner in which they were received by the Saviour. Notwithstanding, therefore, all that Bishop Middleton or any one else has proved concerning the use or omission of the Greek article in the New Testament, we cannot understand the expression of the disciples on this occasion as a confession of the deity of the Lord Jesus, which Peter's confession certainly was. It appears to be much of the same nature as the centurion's, who watched the crucifixion (in Matt. xxvii. 54. See note on that verse, vol. ix. p. 658, Journal). They regarded him as a man highly favored of God, endowed with most extraordinary powers (as Satan surmised he was, Matt. iv. 3, 6), but without any conception of his divine nature and attributes as the Son of God and the Creator of all things. This view of the passage detracts nothing from the proofs of the doctrine of our Lord's divine nature, and his equality in that nature with God the Father. For this great truth is to be proved rather by his own words and works, than by the confessions of his disciples, especially those made before they were inspired and when they were imperfectly instructed in the mysteries of redemption (see Matt. xvi. 21-23).

Matt. xv. 12, 13. "Then came his disciples and said to him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up."

It is interesting and instructive to observe, how constantly the disciples approached the Saviour to give him information of what they observed, as if his knowledge and means of knowledge were limited like their own. This fell in with his own habit of inquiring of them concerning many things as if he needed information (John vi. 5, 6; Matt. xvi. 13; John ii. 24, 25). Hence we learn how completely his superior nature was concealed under his humanity. None of the apostles appear to have realized his

glory as Son of Man, or his omniscience as divine, until after his resurrection. Then Peter, in answer to his thrice repeated inquiry, declared the great truth: "Lord, thou knowest all things" (John xxi. 17). It was a part of the divine plan that it should be so. Perhaps we may say it was one of the constraints to which the Saviour had submitted, that he should not always act upon what he knew, but upon what had been communicated to him in the way of ordinary intercourse between men. But what we wish particularly to note, is the divine purpose as to the ultimate condition of this world. The remark, it is true, has a specific application to the Pharisees, who were offended at his doctrine. Yet it is a great truth of universal application. The figure the Saviour employs, may remind the reader of the parable of the tares. The enemy is planting his seed and nurturing his plants; but they shall, when the time of the harvest comes, all be rooted up, and nothing which is not of heavenly origin shall be suffered to remain. This instruction (which was privately given to the disciples) coincides with the Lord's prayer-"Thy kingdom come, thy will be done, on earth as it is in heaven."

Matt. xv. 21. "Then Jesus went thence and departed into (say towards) the coasts (borders) of Tyre and Sidon."

John the Baptist and our Lord were both ministers of the circumcision (see vs. 24, and Rom. xv. 8). It does not appear that either ever crossed the borders of the land of And when our Lord passed through Samaria in Israel. going from Jerusalem to Galilee (John iv. 3, 4), there was a necessity for it, as the evangelist is careful to inform us; because the Samaritans were not among those to whom he was sent (Matt. x. 5; xv. 24). For these reasons the word (15) translated into, in this verse, should be rendered towards, or into the neighborhood of the territories of Tyre and Sidon, for he did not actually go out of the land of Israel. This was another constraint which he put upon himself as a man, to confine himself strictly to the objects of his mission. John the Baptist's mission was so closely bound up with his, that we do not suppose the Holy Spirit with which he was filled would have allowed him to have led any other manner of life than he did.

Matt. xv. 22-28. The miracle recorded in these verses,

was performed after the death of John the Baptist, and of course after the trial of Israel as a nation virtually was ended (see note on Matt. xiv. 3-12). Yet it is plain the objects of our Lord's mission to Israel were not fully accom plished. They were still the sheep of which he was the shepherd, yet lost sheep; because they had rejected the Lord's forerunner, and were soon to reject and crucify him Yet they were still the children of the kingdom, and the blessings the Saviour had to dispense were their bread (Rom xv. 27. See note on Acts iii. 19-21, vol. x. pp. 569-579 The time had not come when Gentiles were to be admitted as sharers therein; but this obstacle was overcome by the faith and importunity of this Gentile mother. To illustrate the power of faith by this further example, the evangels records this miracle. In the case of the centurion (Mat viii. 5-10) it does not appear to what nation the servan belonged. In this case the subject of the miracle was Gentile. According to Mark (vii. 24-39) the interview too place in a house into which the Saviour had entered with desire to be concealed, yet with some of his disciples, as appears by Matthew. It may be regarded, therefore, a private instruction to them, and disconnected with th other beginning, at the death of John. We have seen how deeply the popular mind was impressed by the first miracle of the loaves. The Saviour now performed another of the same kind, after healing all the sick brought to him in order to prepare their minds fully for the course of instruction* upon which he had just entered, with a view to the gathering out of the nation, the beginnings or ground-work of an elect people, who would receive him notwithstanding the nation, as such, had virtually rejected him, by rejecting his forerunner. From the death of John, therefore, the public ministry of our Lord in this respect, was like that which he afterwards appointed for his apostles (see Rom. xi. 5, 14; 1 Cor. ix. 22).

[•] Our Lord's discourse in John vi. 26-58, has already been referred to (see foot note to Matt. xiv. 10). We now add, for the purpose of pointing out more fully the change in our Lord's public instruction after the death of John the Baptist, a few references to his discourses in the 7th, 8th, 10th, and 12th chapters of John. In the 7th chapter we find an obscure allusion to his ascension (vs. 33, 34), and to the gift of the Holy Spirit, (vs. 39), as well as individual appeals to his hearers (vs 37-38). In the 8th chapter we find an allusion to his crucifixion (va. 28)—a warning of the consequences of their unbelief (va. 21-24)—invitations to follow him as the light of the world (vs. 12)—promises to those who believed (31, 32, 51)—a strong denunciation of their sinful character (va. 41-44)—an assertion of his pre-existence and oneness with the Father (va. 56, 58). In the 9th chapter we have an account of one convert (vs. 35-38) and his own declaration as to the effect of his mission (vs. 89), founded upon the foreseen rejection of himself by the nation. The appeal of his discourse in the 10th chapter is personal and individual. He portrays his character and office under the emblem of the good shepherd, and assuming his rejection as actual, plainly declares his purpose to lay down his life for his sheep (vs. 11, 15, 17, 18). He alludes also to the calling of the Gentiles (va. 16), to the purpose of forming an elect people out of both Jews and Gentiles (vs. 27, 28, 29), and plainly declares his Divine nature We observe the same individual appeal in the 12th chapter (vs. 25, (vs. 30). 26, 35, 86), and a plain allusion to his death (vs. 32, 83). These discourses were all delivered after the death of John. How different they are from those pronounced before, may be seen by comparison of them with the sermon on the mount (Matt. v. vi. vii.) and his public parables (Matt. xiii. 1-9, 24-88; and see also John v. 17-47). The gospel of John, we suppose, was designed in part, to exhibit more fully, than the other evangelists had done, the public discourses of our Lord after the death o John the Baptist, and his private instruction of his disciples. In these two particulars, it is very rich and full. The miracles which he wrought during this period were proof of his Divine authority to command the belief of the people, and their hearty reception of him as the only and all-sufficient Saviour of men. (See the note on Matt. xiii, and ante, pp. 249, 250.)

Matt. xvi. 4. "A wicked and adulterons generation seeketh after a sign, and there shall be no sign given unto it but the sign of the prophet Jonas: and he left them and departed."

This verse was remarked upon in connexion with Matt xii. 38 (ante, pp. 242-244). But that declaration was made before the death of John the Baptist, and contains one of the few allusions which the Saviour publicly made to his death during John's lifetime (see John ii. 19). This declaration was made after the death of John, and this was a further reason for refusing the sign the Pharisees and Sadducee demanded. Our Lord's ministry, from being national in it appeal or object, had now become personal among th people; and if they desired, or pretended to desire, the sign with a view to his reception by the nation as Messiah, th import of the answer was, it was too late for that purpose Their trial as a nation was virtually over. All the at pointed signs had been given but one, and that one wa typically set forth by the prophet Jonas. We observe too that on the first occasion, our Lord's answer was little mor than a denial of their request. Now, however, he explain the ground of his refusal by referring to their own principle 1859.7

cees. And they reasoned among themselves, saying, it is because we have taken no bread."

This is one of several passages which exhibit, in a striking manner, the dulness of the apostles, or their want of sagacity to apprehend the Saviour's meaning, even when his allusions were very plain. (See chap. xv. 16; John xiii. 29, 36, xiv. 5.) They seem to have been quite as dull of apprehension as the common people, who did not enjoy his private instruction. (John vii. 35, xiii. 36.) We are sometimes ready to inquire, why the Saviour, who had such control over their minds, did not infuse into them greater powers of comprehension; but the answer is, this belonged to the office of the Holy Spirit. (John xvi. 13.)

The allusion in these verses to the corrupt doctrines of the Pharisees and Sadducees, seems to us plain enough, yet they thought he referred to their forgetfulness to take bread with them, and they understood his words as a caution against buying of those who had no good will to them, and were wicked enough to poison their food. A moment's reflection upon what they had just before seen, should have convinced them that the matter of a few loaves of bread was not of the slightest consequence to him, and that the conjecture they made was of all imaginable the most improbable; but it gave the Saviour the occasion to show them the import of his miracles of the loaves, and what the difference between them was designed to prove.

Their strange conceit is recorded for the sake of the reasoning by which the Lord removed it. His questions show wherein the force of these miracles lay. In the first of them, he fed five thousand men with five loaves, and the fragments remaining filled twelve (regions) baskets. In the second he fed four thousand with seven loaves, and the fragments remaining filled only seven (remains) smaller baskets; that is, the smaller number of loaves was sufficient to satisfy the larger number of persons, and leave a greater surplus remaining—thus proving that his power was not graduated or limited by, or in any way dependent on the supply. This, however, would not appear from the miracles, if the (remains) baskets left of the seven loaves were larger (proportionally) than the (regions) baskets of fragments left of the five loaves; for then the surplus left of the seven loaves

would be greater in proportion as the number fed was less. The readers of the English translation naturally understand that the baskets, in both cases, were of the same description. The original shows they were different. What the exact difference is between the original words may be hard to determine, but the point of our Lord's question requires us to assume that the (σπυρίδας)* baskets remaining of the seven loaves were of less size than the (κορίνους) others. Thus understood, by the first miracle, the smaller number of loaves supplied the larger number of persons, leaving of the fragments a larger number of larger baskets; and by the second miracle, the larger number of loaves supplied a smaller number of persons (sufficiently indeed), but left only a smaller number of smaller baskets full of fragments. The difference he would have his disciples understand depended solely upon his will—in other words, that the abundance, if we may so express it, in the latter miracle, did not increase his power, nor the deficiency in the former instance diminish it; but the effect in both cases depended simply on his will, and not upon the means he employed.

We add only that both these miracles are to be ascribed to his power as Son of Man, and they prove his absolute dominion over nature. (See Ps. lxvii. 1, 6.)

With these verses, the evangelist commences a series of most important instructions privately given to the disciples, extending, with the exception of five verses (xvii. 14-18), to the end of the eighteent chapter. It is a rich vein of Divine mysteries, which will amply reward the profoundest study.

^{*} In Acts ix. 25, we read that Paul was let down through the wall of Damascus (εν σπυρειδι) in a basket. The object of the writer is to show the imminence of the danger to which the apostle was exposed, and one of the circumstances laid hold of to show it was, the insecure means to which his friends, in their haste or extremity, were obliged to resort. If we suppose the basket comparatively so small and frail that it could not receive and securely sustain the apostle's person (which, according to tradition, was not large), we perceive the force of this circumstance. Had it been a (τορίτος) basket large enough and strong enough to contain a man of ordinary size and weight, the danger of his descent to the ground would have been much less, perhaps it would not have been mentioned at all. The apostle, referring to this danger (2 Cor. xi. 32), and the means of his escape, uses the word σαργανη, which probably signifies in this place a small basket made of twiga-Valpy's Steph. Thes. occci. vol. 1.

Matt. xvi. 13, 14. "When Jesus came into the coasts of Cesarèa Philippi, he asked his disciples, saying: Whom [who] do men say that I the Son of Man, am? And they said, some say that thou art John the Baptist, some Elias, and others, Jeremias, or one of the prophets."

There was an immeasurably deeper mystery in the person of our Lord than any connected with the person of John the Baptist. The mystery of John's character and relations arose chiefly from the obscurely revealed purpose of two advents of the Messiah,—the first to suffer, the second to reign; and the consequent appointment of two forerunners; the first under the covenant of law; the second under the covenant of grace. The mystery of our Lord's person consisted, if we may so express it, in the trinity of relations or characters which he sustained, each of which involved mysteries too deep for creatures to comprehend (1 Pet. i. 12). He was the Word (John i. 14), and as such the Creator and Governor of all things (John i. 3). He was the Son of Man, and as such, the absolute Lord of the world. He was the seed of the Davidic covenant, and as such, the Messiah of Israel. The mystery of John's character was involved in the last of these relations, that, namely, of our Lord's Messiah ship; whereas the chief mystery of our Lord's person lay in the union of his Divine and human nature, and of his human nature to the seed of Abraham.

The question our Lord proposed to his disciples respected his humanity, or his nature, as Son of Man. Notice the particularity of the question: It is not "whom [who] do nen say that I am?" In that form the question would have involved the whole complexity of his being, which is incomprehensible by creatures. The question turned upon his manhood or humanity. "Whom [who] do men say that I, the Son of Man, am?" This was his intermediary character, connecting, as it were, his Godhead with his Messiahship (as God-Man-Messiah).

David, we have shown, had some glimpses of his majesty and glory as Son of Man (see note on Matt. ix. 4, ante, pp. 209, 211), and was overwhelmed by the greatness of the promise, that so great and glorious a Being should become incarnate in his race. Whether he had any conception of the mystery which lay aback of this;—the union namely of

the Divine to his nature as Son of Man, cannot be inferred either from the Psalm he had composed or from his address to God, which we have considered (note on Matt. iz. 4). However this may be, it is plain from the answer of the diciples that the people had no proper conception of his character or person in any of these relations. They mistook the order of his manhood. John the Baptist, Eliss, Jeremias, and all the prophets were of the fallen race of the first Adam. They were mortal men, and heirs of the fortunes of their fallen progenitor. He was the Second Adam, and by Divine covenant the head of a holy undying race, and Lord of the world. He could not die except by his own voluntary submission to powers which were under his control (John x. 17, 18).

We cannot have any adequate conception of an essentially immortal man, and much less of our Lord; manhood in union (as it was from the beginning designed to be) with the Divine Nature. That it is fraught with the deepest mysteries is proved by John iii. 13, vi. 62, xvii. 5. That the mysteries of the nature of angels are not to be compared with the mystery of our Lord's manhood, may be inferred from his exaltation in that nature immeasurably above them. (Hell. i.

Matt. xvi. 15. "He saith unto them, But whom [who] say ye that I am?" Without making any observation on

tion:—the creation and marriage of Adam and Eve, being intended as a shadow of the mystery; as is clear by the apostle Paul's arguing in Eph. v. 23-32.
—(The Glory of Christ Unveiled, by Joseph Hussey, p. 175.)

[The] image then spoken of in Genesis [i. 26] is the substantial image of Gop [Heb. i. 3] or the Glory-Man... subsisting in the second person of God: so standing in him before Adam, as to and with God (who is incapable of changeable sight) he was considered and reputed the same.—He was to stand for ever.—Ib. p. 102.

What can we make of these texts [of the O. T.] which call him The Man [The Adam] (Erek. ix. 3, 11, x. 2, 6, 7; Dan. xii. 6, 7; Zech. vi. 11, 12, xiii. 7) if we shut out his secret being with God before the open ways and means, of his open being with men? Was he a man at all in their sense, who deny that he was a man otherwise than intentionally to be a man, till he existed by incarnation in the Virgin's womb? They think it enough, because tis orthodox to own he was God, without beginning, and Man in and from the Virgin's womb. But though this is truth and orthodox, it is not all the truth...... It is sound to hold the person of the Mediator, God-Man, to be one person and two distinct natures, but it is not sufficient, if we do not begin the human nature as the secret glory man with the Father in the Son from everlasting. (Prov. viii. 22-81; John xvii. 5.)

He was actually man to God before his incarnation in the womb, of the substance of the Virgin. He was a man with God by a beginning from everlasting, as well as he was actually God before without beginning from everlasting. He was a man secretly in the covenant before he was incarnate secretly in his mother's womb. This was the condition of the Mediator to and with God in the everlasting covenant. (2 Sam. xxiii. 5, vii. 18, 19; 1 Chron. xvii. 17.) The intermediate successions of things, and all the changes in the ways and means, were future or to be, in respect of the Man and in respect of the church; not in respect of God: For it was done in God and to God and with God, before; and yet the Divine Settlements and laws of Heaven made it as necessary, that it should be done in the man and to the man successively through time, as it was certainly done in God, to God, and with God, upon the man, by infallible settlements, constitution, and make in his secret covenant among the persons of the Godhead, before all time."—Hussey, "Glory of Christ Unveiled," p. 185.

Calvin says in his readings upon Daniel:—"In eo nihil est absurdi quòd Christus aliquam speciem humane nature exhiberet ante quam manifestatus in carne." Calvin, however, does not maintain this view.

Dr. Henry More (Oper. fol. 66) says: "Quodque Angelus qui ducebat Israelitas in terram Canaan, Christus erat, videtur plane asseri 1 Cor. z. 5. these opinions of the people, our Lord immediately proposeds the same question to the disciples, somewhat abbreviated

Nequé tentemus Christum sicut quidam corum tentarunt, etc. Christus vere non nudus Deus est, sed complexum quid ex humana natura et Divina. Per pende Heb. xi, 26 , Atque profectò animam Messise in verum naturi fuisse antequam nostram carnem sumpserat, sensus maxime facilis ne natura lis illius loci 1 John iv. 2. videtur etiam inferre. Παν πνεδρα ὁ ὁρολογεί lum χοιστόν ἐν σαρκὲι ἐληλυθότα ἐκ του θεοῦ ἐστεν Sensus enim genuinus ex Quicunque spiritus profitetur Jesum esse Messiam profectum in carnem and in corpus terrestre, ex Deo est; quod supponit eum fuisse, antequam in ille-

venerat, vel huc è cœlo profectus erat

"Rursus; cum optime fieri possit, ut ille, etiam ante generationem hominu et terrarum orbis inhabitationem Messias electus esset (ut ita loquar) et unita insuper cum Divino λόγω cœlestique glorià ac pulchritudine resplendens inter angelos in cœlo; hæc hypothesis rationem reddet admodum facilem el genuinam multorum locorum novi Testamenti quæ aliter valde obscura vides tur: Quemadmodum illud Philip. ii. 6, 7, 8. Multorum enim mentes exeruciavit, qui fieri possit, ut ex eo quòd homo fiat, sui ipsius eximanitio in etc num et immutabilem Deum cadat. Ad quod tamen textus digitum ridets Potest autem admodum propriè competere anime Messie, qu intendere. etiam verè Deus erat per unionem physicam cum Deitate. Similiter John xvii. 4, 5. Glorificavi te in terra, etc. Nune igitur glorifica me tu Pater, etc. hoc est, Reduc me Pater, rursus ad teipsum ut ed glorid iterum fruar, qua apud te habui in cœlis antequam homines nati essent, atque hic terrarus

yet importing the same; as if he had said, "But whom [who] say ye that I, the Son of Man, am?"

Verse 16. "And Simon Peter answered and said: Thou art the Christ, the Son of the living God."

It has already been remarked, that there is much more in this answer than in the exclamation of the disciples, when the Lord entered their boat from walking on the sea. (Matt. xiv. 33. See note.) The answer is to be interpreted by the terms of the question, and may be thus expressed: "Thou the Son of Man art the Christ, the Son of the living God." In his Adamic nature (or as the Second Adam, that is, Second in the order of manifestation, though First in the order of being) he was the Son of God. (Prov. viii. 22-31; Luke iii. 38, comp. vs. 23.) In his fleshly nature, which he took from the seed of Abraham, he was called Son of God by the angel Gabriel (Luke i. 35), because begotten in that nature by the overshadowing power of the Most High. his Divine nature also, he was the Son of God, and one in essence with the Father, as is proved by many passages: The emphasis of John i. 1; 1 Tim. iii. 16; Matt. i. 23. Peter's answer lies, as we conceive, in the words vou Zantes the living. Under one view, these words seem superfluous: for God in his nature is ever-living, eternally the same and unchangeable in his being. But as indicating precisely the meaning which the apostle intended to express, they are by no means superfluous. They signify that as the Son of God he partook of the life and being of God—of his nature and attributes (John v. 26), just as the son of a mortal man partakes of the nature of the father who begat him. Thus inerpreted, these words declare the profoundest mystery of

Hussey (also before quoted), Bishop Gastrell, Dr. Thomas Bennet, Dr. Thomas Burnet, Dr. Knight, Dr. Thomas Godwin, and see Dr. Watta's discourses, entitled, "The Glory of Christ as God-Max, displayed in three Discoursea."

These quotations and references are not made with a view to any particular mode of explaining the doctrine of the Trinity, but only as they bear upon the question of the pre-existence of the Son of Man; as the Man of the Covenant, the Glory-Man, the Second Adam, whose image the spostle Paul teaches (1 Cor. xv. 45, 49) his elect people will bear.

It is proper to add, that Dr. Owen on Heb. ii. takes a different view.

Norma.—The Editor of the Journal does not concur in the theory of the authors presented in the above note.

redemption, to wit, the incarnation of God the Son, in Christ, which, as we learn by the next verse, could never be known except by the revelation of the Father.

Whether David perceived this mystery, when Nathan conveyed to him God's promise concerning the Messiah, cannot be determined, as has been observed, by his address on that occasion (1 Chron. xvii.; 2 Sam. vii. See note on Matt. ix. 4). What struck his mind with overwhelming force, was the exalted nature and attributes of our Lord's Nor can we determine from the words of Peter manhood.on this occasion, whether he apprehended as David did, our Lord's greatness and glory as the Second Adam. We infer that he did not, as that was not the truth especially revealed to him at that time. Hence the importance, if not the necessity, of considering together these different revelations, as it is only by combining them we can form any proper apprehension of the greatness and glory of Christ, as God-Man-Messiah.

Verse 17. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed (it) unto thee but my Father which is in Heaven."

There is an emphasis or animation in these words, which seems to indicate that our Lord rejoiced that the Father had now at length been pleased to discover this great mystery of his person to one of his disciples (Luke x. 21; Matt. xi. 25). It was a great event, and was soon followed, as we shall see, by the disclosure of other mysteries by himself, of which the disciples had not the remotest conception before; we mean the mysteries of his death, resurrection, and glorification (vs. 21, and xvii. 1, 2). This apostle was blessed in being chosen first to receive and declare this great mystery of the incarnation. He was told that the discovery he had made, was not due to his own sagacity, or any human teaching, or even to his own Divine teaching, but solely to the revelation of the Father.

It is worthy of observation also, that our Lord addresses this apostle by his original name, Simon Bar-jona, as he did after his resurrection at the sea of Tiberias (John xxi. 15, 16, 17), and not by that he had given him at their first interview before his call (John i. 42). That there is something significant in this manner of address we cannot doubt. At

least it renders probable the suggestion (in a former note, vol. viii. pp. 103, 104), that the name Peter was then first given him to denote the fact that he first declared the Divine Sonship of the Lord Jesus.

Verse 18. "And I say unto thee that thou art Peter"—that is, that thou art he who has rightly declared the mystery of my person as Son of Man—"and upon this rock"—this foundation, meaning God's work of revealing to his elect people the mystery of the incarnation—"I will build my church, and the gates of hell"—that is death—"shall not prevail against it."

See the notes on this verse in Journ., vol. viii. pp. 103-108. Also notes on Acts ii. 47; Mark xvi. 15, 16, vol. x. 390 and 564.

Verse 19. "And I will give unto thee the keys of the kingdom of heaven," literally, of the heavens, "and whatsoever thou shalt bind on earth shall be bound in heaven," literally, in the heavens, "and whatsoever thou shalt loose on earth shall be loosed in heaven," literally, in the heavens.

Great use is made of these words by Romanists to establish the supremacy of Peter over the other apostles, and of those who claim to be his successors, over the church of Christ, but without good reason. One argument against this use of the passage is derived by Protestant commentators from Matt. xviii. 18, where the power claimed for Peter is expressly given to all the apostles, or rather to the church. The verse reads thus: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven"—not in the heavens, as in Matt. xvi. 19—"and whatsoever ye shall loose on earth shall be loosed in heaven"—not in the heavens, as before.

In the context of this passage (xviii. 15-18) our Lord had prescribed a course of proceeding to be observed towards an offending brother, the last step of which was, to make a complaint against him to the church. This plainly is a measure of church discipline. He then added, addressing all the disciples, "Whatsoever ye shall bind," &c. We observe here a change from the plural of the word heaven (which the Lord used when addressing Peter) to the singular, and the first question is, whether the change is unimportant? Are the singular and plural form of this word

(heaven) indiscriminately used? (See note on Matt. vi. 9, vol. vii. Journ. p. 385.) Or is the change of phraseology significant and designed? In the next verse (Matt. xviii. 19) the church is not spoken of in a collective capacity, but as if to show the efficacy of union in prayer, our Lord adds a similar promise; "Again I say unto you, that if any two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father which is in heaven," literally, in the heavens, reverting to the plural form again.

A careful perusal of this gospel in the original Greek, will show very clearly that the evangelist does not use these two forms of the word indiscriminately (see Journal, vol. vii. 385), and we assume that the sense is not the same in the two passages under consideration. The difference appears to be this. In Matt. xviii. 18, our Lord is speaking of his future church, and he gives them a law or rule, by which they should regulate their conduct in the case of an offending brother who will not listen to the admonitions of the church. Upon this precept, the discipline of excommunication is in a great measure founded. To this rule the apostle Paul plainly refers in 2 Thess. iii. 6. Our Lord's meaning appears to be, that such an act, so done, during the church state, and until the end of the dispensation of the church militant, shall receive the Divine sanction. The promise to Peter, on the other hand, is personal to him, and has respect to the times of the kingdom, which are yet future, and are to follow the times appointed for the gathering of the elect church, and therefore gave him no such supremacy in the church as has been claimed for him.

What, precisely, is the import of this promise to Peter, we know not, nor can we imagine what privileges and powers are implied in the promise of thrones and dominion over the twelve tribes of Israel, which our Lord afterwards made to all the apostles (Matt. xix. 28; and see Luke xxii. 29, 30). If it were allowable to conjecture upon so obscure a matter, we should suggest, that the promise to Peter of the gift of the keys is, in some way, connected with the second advent of our Lord, and may in some respects be analogous to the office of John the Baptist or of Elijah.

This dogma of the Romanists rests upon the assumption

that the church is the kingdom of heaven, which John the Baptist and our Lord preached, whereas the times of the kingdom are the times of the restitution of all things, to be introduced at the second coming of the Lord.

Verse 20. "Then charged he his disciples that they should tell no man that he was Jesus* the Christ."

This injunction, it will be borne in mind, was given after the death of John the Baptist. As we have already suggested (see note on Matt. xiv. 10), the trial of the nation was then virtually over, and our Lord's ministry among the people was directed to the reception of himself by individuals as the Son of Man, rather than to the reception of himself by the nation as their Messiah, and this may have been one of the motives of this command. But it should be observed also, that our Lord did not at any time, during his ministry, publicly assume the title of Christ until after his betrayal (Mark xiv. 62), and then his public ministry Then, indeed, such an avowal was necessary, was ended. in order to show more explicitly his public and formal rejection by the nation in that character (notwithstanding his many miracles) and his sufferings as their king.

The reasons why our Lord did not publicly assume the character and title of Christ have already been sufficiently stated in the note on Matt. xi. 3 (ante, pp. 226, 227), to which the reader is referred.†

^{*} Eminent critics agree, that the word 'Invos; should be omitted from the text. There are fifty-four MSS. (it is said), that do not contain this word. Besides, it is omitted in several versions and by most of the early Christian writers who quote this verse. We should therefore, read, "that they should tell no man that he was the Christ."

[†] Every reader of the N. T. must have observed that Jesus (not Christ), is the name usually employed by the evangelists to designate our Lord's person. It occurs about six hundred times in the four gospels. The name or title Christ, on the other hand, occurs but seldom; and the name Jesus Christ still more unfrequently in the gospels. In Matthew's gospel the name Christ occurs eleven times; in Mark's, six; in Luke's, twelve; and in John's, eighteen times. The name Jesus Christ, occurs in Matt. i. 1, 18; Jesus the Christ, in Matt. xvi. 20; Jesus called Christ, in Matt. i. 16. In Luke's gospel he is nowhere designated by both these names. If we turn to the epistles, we find the reverse to be the fact. The apostles in their epistles, and Luke in the Acts, commonly apply to him both names. Jesus Christ, or the Lord Jesus Christ, or our Lord Jesus Christ, or our Lord and Saviour Jesus Christ, but seldom Jesus without addition, although sometimes

Verse 21. "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day."

It is very interesting to notice the method our Lord observed in the instruction of his disciples, apart from the multitudes, after the death of John the Baptist (see John xvi. 4, and note on Matt. xiv. 10). The words (*** ****) from that time (see note on Matt. iv. 12-17, ante, p. 94), refer to the time of the revelation to Peter of the mystery of the incarnation (verse 16). This mystery once apprehended, the Lord proceeds immediately to declare the next in order, namely, the mystery of his death and resurrection. But these mysteries they were slow to apprehend (Matt. xvi. 22, xvii. 23; Mark viii. 32; Luke xviii. 34), and really did not, until after the events foretold had occurred (Luke xxiv. 20, 21; John xx. 9; Mark ix. 10). Notwithstanding these mysteries, they were of course incapable of comprehending the allusions he made to his ascension (John vi. 62), and his future advent in glory (John xvi. 12). Yet he taught this in the plainest terms (vs. 27); and to enable some of them better to apprehend his meaning, was transfigured before them, within eight days after the first of these mysteries was revealed to Peter. It was a memorable week of their discipleship; for in this brief space of time the five great mysteries of redemption were made known to them, namely, -the incarnation, the death, the resurrection, the glorification, and future advent of the Lord.

Verse 22. "Then Peter took him and began to rebuke

they do (see Philip ii. 10; 1 Thess. i. 10; Heb. ii. 9). In Paul's epistles there are nearly two hundred examples of one or the other of these designations.

This change is too remarkable to be accounted for on the ground of popular usage, as Dr. Campbell suggests; for (as Calvin observes, Inst. b. ii. c. 16, § 1), "as the name Jesus was not given him rashly or by fortuitous accident, or by the will of man," so we suggest, the change from the name Jesus, to Christ or Jesus Christ after his ascension, was not unadvisedly or accidentally made, nor did it come through mere usage or the pleasure of man. He was not called Christ during his public ministry, because he did not publicly assume that character for the reasons above suggested. He was called Christ after his ascension, because he really was the Christ, and was rejected by the nation in that character (see note on Matt. xvii. 22).

him, saying, Be it far from thee, Lord: This shall not be unto thee."

Peter had just been taught by inspiration one great mystery, but nothing more. Of the rest he was quite as ignorant as his fellow-apostles, and remained so until he was taught by the fulfilment of the predicted events. "Men frequently teach," or attempt to teach, "all things at once, Divine wisdom acts far otherwise."—(Bengel.) In the same manner the whole of Divine revelation has been given to the world. (Heb. i. 1.)

Peter's observation, however affectionately intended, was not only rash and contradictory to the Saviour and the Scriptures, but prompted by a carnal mind. It was wholly at variance with the hidden wisdom of God, in regard to the world's redemption, as appears by our Lord's reply.

Verse 23. "But he turned and said to Peter, Get thee behind me, Satan: Thou art an offence unto me" (σκανδαλον, or an impediment in the path of my duty and office), "For thou savourest not the things that be of God but those that be of men."

Peter was looking to a kingdom in the unredeemed world, groaning as it was, and still is, under the curse of He had no conception of the expedient Divine Wisdom had devised to repair the ruin brought upon the world and upon men at the fall by the curse. As however he confidently believed that Jesus was the Christ (verse 16) he confidently expected his kingdom would then be established and with this thought in his mind and these words on his lips, it is plain he was looking for a much more inglorious dominion for his Master, than was worthy of him to establish or It was a kingdom of the same kind as that which Satan proffered, and which the Lord rejected with the same words of rebuke he employed on this occasion (Luke iv. 8). Unwittingly, therefore, Peter, though an attached friend and follower, touched upon the same point as Satan did, and so far as his words can be supposed to have had any persuasive effect, they were a temptation to him to give up the work of suffering and death, through which alone, his kingdom could be established consistently with his own glory and the Divine plan. In this way we account for the sharpness and severity of the Saviour's rebuke, and for the

same form of words he had employed in his answer to the tempter.

Verses 21-27.

A close and natural connexion of thought runs through these verses. Peter in his ignorance would have his Master exempted from the sufferings and death he had now for the first time plainly predicted. In this he savoured of the things of men. As Peter's remark showed this, the Lord took occasion to declare with equal plainness what his followers must expect, as if he had said, "I must suffer many things of the elders and chief priests and scribes, and be put to death. And you, my followers, must be prepared for the same usage. Covet not the kingdoms or the glory of this world, but take up the cross of crucifixion as the slave does, and suffer death upon it, if fidelity to me requires it. Thinking and feeling thus, you will savour of the things of God, for it has been appointed that only through my sufferings and death my kingdom can be established."

This thought brings out the meaning of what follows. "The loss of life in this way is no loss of life at all. On the contrary, it is the divinely appointed way to gain eternal life. The world, and all the kingdoms of this world, are really of no moment. The honor and the eminence they can confer, will profit you nothing." The Saviour put a case of extreme suffering—that of a torturing, lingering death, with ignominy. He means to require the entire and supreme devotion of his followers under all, even the most trying circumstances. He intimates too, that occasions will occur, in which they will be put to this severest of tests. To counterpoise this, he adds, that the Son of Man, though he must thus suffer, shall nevertheless afterwards come in the glory of his Father, with retributions and rewards for every man according to his works.

Our Lord here teaches, by implication, if not explicitly, his second advent in glory, although it is not probable that the apostles, at that time, comprehended his meaning. (Luke xviii. 34.)

Matt. xvi. 26. "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

Man has been called a microcosm, and such indeed he is even in this life. He is a little world of capabilities, faculties, and endowments, each of which is susceptible of everincreasing enlargement during unending ages. Especially is this true of man as redeemed and renewed by the Holy Spirit. Everything else, earth-born or earthly, is stinted to certain measures. This boon of renewed human nature comes from the union of the believer to Christ through the perpetual indwelling of the Holy Spirit, whose office it is, not only to sustain and sanctify him, but to impart to each and every power and faculty of his nature continual and ever-increasing vigor and growth (see 1 John i. 4). We know not that such is the condition of any other order of God's creatures. Even the holy angels, although they may, and no doubt do, advance from age to age in knowledge and happiness in the service of their Maker—as man now does in the progress of his earthly career—yet they do not sustain that relation to the Redeemer which his elect people do (Heb. ii. 16); nor have we reason to suppose that they are the subjects of that peculiar creative work which the Holy Spirit will ever be performing upon the redeemed Much less have we reason to suppose, that of mankind. those of mankind in whom the Holy Spirit does not dwell, will share in this privilege or prerogative of the members of the body of Christ (John xv. 1-6). Their powers and faculties may remain what they may be or will be when their day of grace is over; for they are the subjects of the righteous judgment of God, who will render to them individually according to their deeds (Rom. ii. 5, 6). Yet if we lay out of view the retributions of the day of judgment, who can estimate the extent of their loss? To fail of that union to the Redeemer, which brings them under the tuition of the Holy Spirit, and ensures to them his eternal indwelling, is to fail of the great end of their being, and in itself is a loss which cannot be measured. Even if the Divine goodness (as some vainly imagine) were still to mete out to them that measure of happiness which they enjoy in this life, their station would be fixed among the lowest ranks of creation, while those in whom the Holy Spirit dwells will be advanced by him from one degree of beauty, and glory, and happiness, and power to another, and their capacities

for the service and the enjoyment of God will be for ever expanding through the cycles of eternity. What mind can follow the career of the least of God's elect people?

The apostle Paul calls believers "the temple of the Holy Ghost" (1 Cor. iii. 16, 17, vi. 19; 2 Cor. vi. 16). There is much more in this expression than we are apt to consider. We are not to restrict it to the present life. The apostle took an enlarged view of the destination of the church. The accomplished aggregate of God's elect, raised to glory by the power of the Holy Spirit, constitute the temple of which he spoke. This temple is wholly the Spirit's workmanship (Eph. ii. 10, 21), and he will for ever dwell in it, and adorn it with new glories, and enlarge and strengthen it by his almighty energies (1 Cor. iii. 9). With such views we should ponder the Saviour's question, What advantage would a man gain, though the profits of his worldliness were the world itself, if thereby he suffers even the smallest damage in his soul, or fail of attaining these high privileges of the saints?

The expression (Tri di Vozio dividi) lose his own soul, may perhaps be understood in the sense of suffering, damage, injury, or loss in the soul, or in respect (xara to Vozio) to the soul. The expression seems to have been transferred from the business of a merchant, whose aims are to make profit or gain by traffic. The other expression, "what shall a man gain in exchange," &c. (astallyma), may be applied to the case of the entire loss of it. Thus understood, these two questions have respect to different classes of persons—the first, to those saved ones who nevertheless fail, through their worldliness, of the exceeding blessedness and glory proffered to them, and the last to those who shall be finally and for ever lost.

Matt. xvi. 27. "For the Son of Man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works." See John v. 28, 29.)

Every person familiar with the gospels must have observed that our Lord frequently spoke of himself, as of a third person; but it was only when he applied to himself the designation in this text—Son of Man. Yet often, when speaking of himself, he used the pronominal and customary

forms of personal reference, as in his sermon on the Mount, Matt. chaps. v.-vii., and in the discourses recorded by John in chaps. v.-x.

Various reasons have been given for this peculiarity, but the true reason appears to be, that our Lord used this form of designation, as a titular distinction, to denote his relation to this world as its Sovereign or Lord. As an earthly king may speak of himself as the king, to denote his relation to his people, so the Lord Jesus spoke of himself as THE Son of Man, to denote his relation to the world as its Lord. The context confirms this view. Royalty, and absolute, universal government over the world and the whole race of mankind, belong to him as the Son of Man, which is as much as to say, that, as Son of Man, he is the King of the kings, and the Lord of the lords, of the whole earth. It is in no respect synonymous, as some have supposed, with his title MESSIAH. The title Messiah has especial reference to Israel and the throne of David (Luke i. 32, 33), and to his elect church, the Israel of God (see notes on Matt. ix. 4, xii. 8), as we shall have occasion to show hereafter (see note on Matt. xvii. 22).

Matt. xvi. 28. "Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom."

With this promise the conversation near Cæsarèa Philippi was concluded. Our Lord commenced it, we have seen, by the inquiry, "What men said of him as Son of Having received their answer he repeated the question to the apostles. Peter answered it correctly, and received his Master's blessing. He then spoke to them for the first time, plainly, of his rejection by the nation—his sufferings and death. This drew from Peter an expression extremely offensive to the Saviour, for which he was severely rebuked. This done, the Saviour returns to the subject of suffering, and adds that they also, if they would follow him, must be willing to suffer, as he was about to suffer, and even give up their lives in his service. This was very discouraging to them. It was so opposite to their expectations and hopes, that it might naturally be expected to shake their purposes, unless counteracted by strong promises of the ultimate attainment of their hopes, and some

demonstration of the nature and glory of the things he promised. A fit occasion, therefore, had occurred for the Saviour to make some extraordinary manifestation of his glory as a counterpoise, so to speak, to the mournful and discouraging disclosures he had just made. For these reasons, among others, we suppose, that our Lord in this promise tacitly referred to his intended transfiguration, which occurred on the same day of the week following, thus bringing within the compass of eight days, to the knowledge of at least three of the apostles, the great mysteries of the kingdom, of which before they had no conception. Such appears to be the connexion of the transfiguration with this conversation of our Lord with his disciples.

In confirmation of this view it may be remarked, that Mark and Luke, as well as Matthew, narrate the transfiguration in immediate connexion with this promise. Luke varies a little in his expressions from the other evangelists. He says it was about an eight days, after these words (period him to the five these words (period him to the five these words), ix. 28), by which he may refer to this promise in particular, or to the whole conversation the Saviour had with the disciples on that occasion.

But understood either way, the transfiguration having occurred so soon afterwards, and neither of the evangelists having recorded anything the Saviour said or did during the interval, are very probable grounds for believing that they regarded the transfiguration the fulfilment of that promise.

Dr. Whitby, however, thought it "wonderful that some commentators, both ancient and modern, should refer this passage to our Lord's transfiguration on the Mount, mentioned in the following chapter:" but his interpretation, which refers it to the destruction of Jerusalem by the Romans (A.D. 70), destroys the connexion of thought between this verse and the context. If it be correct, all the apostles, except John, died without seeing what the Lord had promised. His chief arguments are these: " Seeing the transfiguration could not be seeing the Son of Man coming in his kingdom, because his kingdom was not begun till after the resurrection, when all power in heaven and earth was given to him." Matt. xxviii. 18. see Matt. xi. 27.) His next argument is, that "it was as true of all the disciples as it was of Peter, James, and John, that they should not taste of death until after that vision."

Our Lord said nothing to the contrary of this. that some of them should not taste of death till they saw the Son of Man coming in his kingdom; not that some of them should taste of death before. None of them did taste of death until long after that vision, but nine of them did taste of death without seeing it, and this is perfectly consistent with the promise. To the first of these arguments it may be replied, that the transfiguration was a real though transient manifestation of the glory of the Son of Man. Moses and Elias really appeared. It was a real appearing of a bright cloud,—the Shekinah or symbol of the Divine presence, as we suppose. There was a real voice issuing out of the cloud. In one word, the transaction, in all its parts and concomitants, was a reality, not a mere scenic representation, or a mere impression produced upon the minds of the apostles without a corresponding outward reality. It was, however, an unearthly reality, and consequently could be nothing else than an actual appearing of the Son of Man in his form of glory, just as he will appear at his second coming in his kingdom. These three apostles, therefore, did see the Son of Man coming, i.e. as he will come, in his kingdom, although they did not see the kingdom come.

Thus we are to understand John i. 14: "And we beheld his glory,—the glory as of the only begotten of the Father;" and 2 Pet. i. 16, 17: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." This apostle evidently refers to some account he had previously given to the persons he was writing to, of the transfiguration, after our Lord's resurrection, and he proceeds: "For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." Peter felt no difficulty in calling the transfiguration "the power and coming," or, "the coming in power" of our Lord Jesus Christ, nor in saying that he was an eye-witness of his majesty, when he beheld him transfigured, attended by Moses and Elijah, and overshadowed by the cloud, or symbol of the Divine presence.

And to remove all ambiguity as to what he referred to, he adds: "And this voice which came from heaven we heard when we were with him in the holy Mount."

If the connexion of thought be that before suggested, and if the object of the Saviour was to teach these favored disciples, by an ocular demonstration, the mystery of his glorification, in connexion with the mystery of his death and resurrection, there was no other event to which this promise of the Saviour could refer; for none of them, it is unnecessary to observe, lived to see the actual coming and establishment of his kingdom over the earth. And if this was not the Saviour's purpose, what could it be? Upon Dr. Whitby's hypothesis what object could the Saviour have in telling the disciples in so obscure a manner, that one of their number should survive the destruction of Jerusalem? Would that strengthen or encourage them to take up the cross and follow him; to deny themselves; to renounce all the hopes they had cherished of a kingdom to be possessed without shame or suffering? That the motive we have suggested is worthy of the Saviour to hold out, is proved by Heb. xii. 2. Any other interpretation, especially Dr. Whitby's, dislocates the verse from its natural connexions, and deprives the promise of any perceptible motive or meaning.

But it will be inquired, why did the Saviour express himself so vaguely, if he secretly intended to fulfil the promise, within the compass of a week? "There be some standing here that shall not taste of death, till they see the Son of Man coming in his kingdom." These expressions would be natural, if applied to an event known or believed to be remote, but would they be so, if applied to an event known to be so near?

This form of expression no doubt influenced Dr. Whitby. It has served, with many commentators, to divert the mind from the event the Saviour intended, and this so far from being an objection, is a further reason for applying the promise to the transfiguration. For consider, the transfiguration was the most private of all our Lord's miracles. Three only, of the twelve apostles, were permitted to witness it. It was designed to be kept a secret until after the Lord's resurrection. Matthew and Mark say that he ex-

pressly charged them not to speak of it, till that event. Luke does not mention this charge, but merely says, that "they kept it silent and did not speak of it to any man in those days." Now, such being the purpose of the Saviour; we may suppose that if he spoke of it at all, he would do so only in a very indistinct, indefinite way. He would not say particularly that some of them should see him assume his form of glory, and call to his presence two of the departed Nor would he definitely announce the time when he purposed to fulfil the promise. He would not say, within a week or within a year some of you shall see the Son of Man coming in his kingdom. For, when the time had elapsed, there would be an inquiry among them, who had seen the fulfilment of the Lord's promise. apostles, it need not be said, were inquisitive. They had much conversation together, and sometimes disputes. James and John excited the displeasure of their companions, by an ambitious request. It is unnecessary to add, the Saviour understood their characters perfectly. He knew their weaknesses and faults, and shaped his conduct with consummate skill and prudence. Had it been known which were the favored disciples might not the others have felt grieved? (See Matt. xx. 20-28.) Perhaps the favor shown to James and John, in admitting them to see the transfiguration, emboldened them to ask for pre-eminence in the kingdom. However this may be, our Lord, by so indefinite a promise, gave no occasion to those whom he did not intend thus to favor, to make any inquiry about its fulfilment, and thus Peter, James, and John, were not known to be the favored ones, until after our Lord had risen from the dead. Then an entirely new order of things commenced. By the inspiration of the Holy Spirit, they were all taught very different views of the kingdom from those they had previously entertained. Their envy and ambition were extinguished, and the eight not favored, rejoiced heartily in the favor shown to the three.

Now a promise made with such objects in view, as it would necessarily be indefinite in its terms, would naturally produce the same effect upon the minds of commentators as it did upon the minds of the apostles at that time. None of the apostles then knew what the Lord intended. After-

wards they did, and the method which the evangelists took to remove the obscurity, was to narrate, in immediate connexion, the promise and fulfilment. The connexion comments on the words.

Matt. xvii. 1. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart by themselves" (Mark ix. 2; Luke ix. 28).

Luke says it was "about an eight days after these words" -(meaning perhaps not only the promise but the whole discourse, of which the promise was the conclusion)-in which computation he includes the day on which the promise was made, and also the day of the transfiguration, whereas Matthew and Mark exclude both those days; so that there is no discrepancy between the evangelists. It is more important, however, to notice the pertinacity with which all of them denote the interval of time. According to Dr. Whitby's interpretation, and, indeed, any other than that before stated, this precise notation of the time can serve no other purpose than that of denoting the order of its occurrence. The evangelists might as well have said (MITA TAUTA) after these things, or (MAI TYPHITE) it came to pass (Mera TRUTE) after these things, which are the phrases they generally use. The design of this particularity we suggest, as before, is to connect the promise (in Matt. xvi. 26) with the transfiguration as its fulfilment. Thus understood, it shows how the Lord hastened to allay the severity of his rebuke to Peter by this extraordinary privilege, and how soon he practically taught these favored disciples to look through and beyond the sufferings and ignominy he must endure to the glory which would follow (1 Pet. i. 11).

And here, it is proper to observe, that our Lord exhibited different degrees of evidence of his divine nature and glory to different persons. To his disciples generally, he exhibited more than to the multitudes—to the twelve apostles more than to his other disciples—to Peter, James, and John, more than to the rest of the twelve, and perhaps to Peter more than to James or John. Certain it is, that Peter was distinguished by the Father above his fellow apostles, in being first taught the mystery of the incarnation, as has been remarked upon Matt. xvi. 17; and the reader need not be

reminded, that there were especial reasons why one of the twelve should not be a sharer in the extraordinary favors of his master (see John vi. 70).

It is noticeable also, that while the evangelists are precise in denoting the time, they are very indefinite in respect to the place of the transfiguration. Matthew and Mark describe it as a high mountain, Luke calls it "the mountain," as though he had reference to some particular mountain, but does not intimate what mountain. Jerome who died A.D. 420, at the age of 80, that is nearly 400 years after this event (Ad. Eustochiam Epitaph. Paulæ), has preserved the traditionary opinion or belief that Mount Tabor was the mountain referred to by the evangelists. Josephus says that Tabor was in Galilee, twenty leagues and more from Cossarèa Philippi; and from Mark ix. 30, we may infer, that our Lord was not in Galilee when he rejoined his other disciples the next day (Luke ix. 37).

Others suppose our Lord was transfigured upon Mount Panium, situated at the fountains of Jordan, near the foot of which, Cæsarèa Philippi was built (see Lamy's Harmony). This opinion also rests upon conjecture. None of the apostles, except Peter, James, and John, knew the mountain until after the resurrection of our Lord. Whether they spoke of it afterwards definitely to others, we do not know, but the apostle Peter when writing of it (2 Ep. i. 18), is not more definite than the evangelists, and John (i. 14), when referring to the transfiguration, makes no allusion whatever to the place where it occurred. This obscurity was designed in order, perhaps, that no occasion should be given to the superstitious practices which it was foreseen would have followed, if the evangelists had definitely marked the spot of this most wonderful transaction.

xvii. 2. "And was transfigured before them."

It will be useful before proceeding further, to collect from the three evangelists, and arrange in their order, all the circumstances attending the transfiguration. This we have attempted to do as follows. But the reader should attempt it for himself. (1) Our Lord ascends the mountain to pray, as Luke informs us (ix. 28), attended by Peter, James, and John; (2) while in the act of prayer, his person is transfigured, or, as Luke expresses it, the appearance of his face

was altered or became (175501, another) changed. His face shone as the sun. His garments became white as light (Matt.)-[white exceedingly as snow, shining, such as no fuller could make them (Mark)-white and glistering (Luke)]. In the meantime, Peter, James, and John, had become heavy with sleep, and probably did not witness the change at its commencement. (3) Moses and Elias then appear in glory. (4) The disciples awaking (Luke ix. 32) perceive the change in the Lord's person ;-they perceive also, the presence of Moses and Elias in glorified forms (5) The disciples hear the conversation of the Lord with Moses and Elias about his approaching ("godo", Luke ix. 31 exodus from his state of lumiliation at Jerusalem. (6) The conversation ceases, and Moses and Elias are in the act of departing. (7) Peter perceiving it, as we may suppose, makes the most extraordinary display of his character on record. He ventures to speak, as if unawed by the presence of such glorious and majestic forms. (8) Before Peter had done speaking, a cloud (probably the Shekinah) suddenly overshadowed them. Matthew calls it a light or bright cloud. According to some readings, it was a cloud of light. (9) Meantime (that is, while Peter was speaking) Moses and

Thus, a succession of testimonies to the mystery of our Lord's person was furnished by this most wonderful trans-The transfiguration of his person into the appearance of such majesty, was of itself an overpowering testimony to his glory as the Son of Man. Then the appearing of Moses and Elias, and their conversing with him about his decease or transition from humiliation to his former glory, was another amazing testimony to the glory of his nature, as the Son of Man. Having accomplished the object of their mission, nothing remained to detain them longer, and they departed. The crowning testimony of all followed:it was the testimony of the Father himself. In order to this, the mysterious cloud appears, as soon as Moses and Elias disappear, and while Jesus, with the three disciples only, were within it, the voice is uttered, "This is my beloved Son, in whom I am well pleased. Hear ye him." No greater testimony than this could be given. Then the cloud also disappears, and the transfiguration is passed.

Many questions are suggested by this wonderful transaction, but we must not too curiously inquire into a matter so profoundly mysterious. There can be no doubt that there were reasons for ordering the whole scene exactly in the way it occurred, although we should not be able to discover them. We may safely believe, however, that none are so probable as those which tend most to exalt the majesty and glory of the manhood of our blessed Lord. As to the transfiguration itself, we are inclined to regard it as a temporary display or revealing of the concealed glory of his person; or, as an outward manifestation or uncovering, for a little space, of the inherent glory of his manhood. (John xvii. 5. See note on Matt. xiv. 22–33.)

We call the transfiguration a miracle, and such it was. But his return from his transfigured, or glorified, to his inglorious form, is not commonly regarded in the same light. Yet, if we consider the essentially inherent glory of our Lord's person, it was, perhaps, a greater miracle to conceal it under the humble veil of his flesh, and keep it concealed (except so far as his miracles occasionally displayed it) from his incarnation to his resurrection than to uncover or reveal it, as he did on the occasion which we are considering. We add a few observations upon some parts of this narrative.

Luke ix. 29. "And as he prayed," &c.

The evangelist does not mention the subject of his prayer, but as he ascended the mountain to make this display of his glory, we may reasonably conclude that his prayer had respect to it. If this supposition be admitted, it would follow that his prayer was the appointed means for that end, and as faith or implicit trust in God is the life and energy of prayer, we may conclude that the transfiguration of the human person of the Lord Jesus was wrought through that means (see John xvii. 5). Our Lord's faith, as a man, was perfect. It took hold of God, and drew from God whatsoever he asked (John xi. 41, 42), being always agreeable to the Divine will (Matt. xxvi. 53, 54).

Luke ix. 30. "And behold there talked with him two men, which were Moses and Elias, who, appearing in glory, spake of his decease ("godo"), which he should accomplish (\pi\lambdaggo") at Jerusalem."

The evangelist is very explicit. Two men (not angels) appeared, and these men were Moses and Elias. It was not, then, a scenic representation merely, but the real appearing of two departed saints, in forms of glory, sent to earth from the heavenly world expressly to hold this interview with the Saviour. They talked with him in audible, intelligible words, which the three apostles heard and understood. The subject of their discourse was the same our Lord had, for the first time, broached to his disciples a week before, namely, his sufferings and death at Jerusalem. Moses and Elias knew the purpose of the Lord's humiliation, and the place of its termination or accomplishment. They spoke of his decease (decession, decessus, "¿.d., or departure, at Jerusalem. The identity of the subject confirms the interpretation of the promise before suggested (Matt. xvi. 28). It is as though our Lord had assumed temporarily his glory, to repeat, in Peter's hearing, the very things at which that apostle had revolted, in order to show him how differently these saints regarded him.

However this may be, we may regard our Lord's brief intercourse with these departed saints as a type, or exhibition on a small scale, of the society and intercourse between him and his redeemed in his kingdom. In this sense, it was a fulfilment of his promise; for it was an open mani-

festation of himself, as Son of Man, in the glory with which he will appear in his kingdom.

Matt. xvii. 4. "Then answered Peter and said, Lord, it is good for us to be here. If thou wilt, let us make three tabernacles: one for thee, and one for Moses, and one for Eliss."

Peter evidently regarded his Master as the greater of the three glorious persons before him. Whether his glory surpassed that of the others, or whether the manner of their address and demeanor convinced him of it, we are not informed. Nor are we told how he could know one departed saint from another. The fact only is recorded, and it seems to argue either that the apostles were, for the occasion, gifted with new powers of discernment, or that these saints made themselves known to the apostles by some extraordinary power which they possessed (1 Cor. xiii. 12). But the transaction is too mysterious to be reasoned about. It belongs to the invisible world, or rather to the times of the kingdom yet to be revealed.

We cannot leave this passage without calling the reader's attention again, for a moment, to the character of the apostle. He was in a scene of unearthly glory. Before him stood the Son of Man in his glory, attended by the greatest of the prophets, and all three attired with the splendor of the heavenly world. Who but Peter would dare to utter a voice or mingle his words with theirs in such a scene! It is obvious to remark that he neither appreciated the nature nor the object of the transaction, nor the character nor condition of the persons before him. Evidently he was awestruck and bewildered (Luke ix. 33; Mark ix. 6). In that there is no marvel. The marvel is that he should speak at all. The character of Peter, in this respect, is unique. No such record as this is made of any other man.

One observation more upon the whole of this passage (Matt. xvii. 1-8), and the instruction it was intended to convey. We have eye-witnesses of the sufferings and death of the Lord Jesus; eye-witnesses of his person after his resurrection; eye-witnesses of his ascension; and eye-witnesses of his glorified person, and of the manner of his intercourse with the saints in glory; but not in this order: for the Divine purpose did not permit the Lord's return to

the earth after his final ascension until he should come in his kingdom (Acts iii. 21). Hence he appeared in his glory for a little space, during the period of his humiliation, and two of the most eminent saints of the former dispensation were sent to hold converse with him, in the presence of three of his disciples, in order that the church might have, through their testimony, out of order and before the appointed time, an example or outward manifestation of the kingdom, and of the hope to which his elect people are called. In this view of the transfiguration, it was a most gracious provision for the comfort and encouragement of the church in her pilgrimage through this world. Heb. xii. 2, 22, 23, xiii. 13, 14; 1 Pet. i. 10-18.) thus treating the mystery of our Lord's glorification in connexion with the mystery of his death, it marvellously joined the sufferings of the cross with the kingdom and the crown.

Matt. xvii. 9. "And as they came down from the mountain Jesus charged them, saying, Tell the vision (what things they had seen, Mark ix. 9) to no man, until the Son of Man be risen [again] from the dead."

From this verse we infer that the instruction to be derived from the transfiguration was designed for the church. No purpose connected with our Lord's personal ministry among the Jews was to be served by it. We may observe also that the Lord's resurrection from the dead was the epoch (very nearly) of his entering permanently into his glory (Luke xxiv. 26), so that the injunction in effect was, not to speak of this temporary glorification of the Lord's person so long as he continued in his state of humiliation, nor until he was ready to pour out the spirit of glory upon his followers.* We have no evidence that the disciples revealed the secret until after the day of Pentecost, but one use they then made of it may be learned from the second epistle of Peter, the leading doctrine of which is the second coming of the Lord. (See Journal, vol. viii., pp. 585, 593, where the reader will find this epistle analysed and briefly explained.)

Рипо.

^{*} The author of an interesting little treatise, lately published by the Prebyterian Board of Publication, entitled, "The Last Days of Jesua," supposes

ART. III.—HAVEN'S MENTAL PHILOSOPHY.

MENTAL PHILOSOPHY; including the Intellect, Sensibilities, and Will. By JOSEPH HAVEN, Professor of Intellectual and Moral Philosophy in Amherst College. Boston: Gould & Lincoln. 1858.

THE works on the faculties and laws of the mind that have had a chief currency in this country for several years, are those of Kant, Cousin, Coleridge, Morell, or their disciples here, that are mistaken in their leading views of our nature, and have betrayed great numbers into the rejection of the sacred Scriptures, and the idealism, the pantheism, or the atheism in which the theory held by them has unfolded itself in Europe. It is a matter for congratulation, therefore, that a volume on the subject has appeared that is free from their errors, and presents the great features of our intellectual and moral constitution in lines that are recognised by consciousness as truthful, and that are in harmony with the teachings of revelation respecting our nature and God's sway over us. Professor Haven's classification of the subject is natural, and his analysis of the faculties and processes of the mind simple and clear. His vocabulary is English instead of Kantian or German. The chief points

the mountain in Galilee, mentioned in Matt. xviii. 16, was the mountain on which the Lord was transfigured, and that the appearance in Galilee " was a substantial reproduction of the transfiguration scene." In this way he accounts for the two opposite effects produced: "some worshipped and some doubted." In this conjecture, we think, the author mistakes the object of the Saviour's appearance after his resurrection, which was to establish the reality of the fact of the resurrection of the very body of flesh which was credified, and for that purpose alone St. Paul uses it (1 Cor. xv. 5, 6), the evidence of which would be impaired by transfiguration. Besides, it seems impossible that St. Peter would refer to the transfiguration in the special manner he does (2 Epistle i. 16-18), if the same transaction had been repeated afterwards in the presence of the whole body of (or more than five hundred of) the disciples. If the Lord had been twice transfigured there would be the same reason for recording both, and we cannot give any reason why the last should be mysteriously concealed, and the first be circumstantially recorded. It may be sufficient to say, however, that this opinion or conjecture is without evidence, and the estimable author referred to, it may be presumed, regarded it in that light.

that need to be considered in order to a just apprehension of the several topics are distinctly stated, and the reasons for the views he entertains presented with directness and brevity. There are few waste words on his pages, no pretentious flourishes of rhetoric, and no attempts to settle fundamental questions by mere assumption or hypothesis.

After a brief analysis and classification of the mental powers, and a chapter on consciousness, attention, and conception, he treats, first, of the presentative powers, or the senses, and maintains in accordance with our consciousness, that our sense perceptions are produced by the action on the organs of external objects, and that they are veritable perceptions of those objects, and the medium to us of a knowledge of their existence and in a measure of their nature;thus rejecting the great postulate of Kant and his followers, that sense perceptions are mere creations of the mind itself, independently of any perceived or cognisable external cause -by which the mind of each individual is exhibited as to itself the only known or knowable existence, and all proofs of the being of God and other intelligences struck from our grasp. We could wish the author had given greater prominence to this part of his system, and unfolded its bearings on affections with which it is occupied at the time. Next, that the mind's freedom lies in its choosing according to its prevailing desires; not, as Arminians hold, in choosing irrespectively both of thought and desire. Thirdly, that the mind is the efficient cause of its choices, not the mere subject of Fourthly, that as its putting forth its volitions from conscious reasons, that are present to it at the time, is not only consistent with, but indispensable to, its freedom and responsibility; so its being placed under influences by which thoughts, and thereby emotions are excited in it that become reasons for its putting forth volitions, is consistent with its freedom and responsibility. Fifthly, that thence God's providential and moral government over it, determining all its conditions, and constituting a certainty that its thoughts and affections will be what they are, is compatible with its freedom and responsibility. And finally, that therefore his predetermination through that medium and foresight of all events, are also consistent with the freedom and responsibility of his creatures.

Professor Haven regards President Edwards as justly charged with having slid in some of his statements and expressions from the freedom of the will which he intended to maintain, on to the ground of the stern necessity held by Collins and Priestly. We think it would not be easy to verify the judgment. President Edwards' terms, indeed, are unfortunately chosen, but the sense in which he explains them, wholly precludes that fatalism. He expressly states that by necessity he only means certainty; and in the expression quoted by Professor Haven, that the difference between natural and moral necessity, "lies not so much in the nature of the connexion, as in the terms connected," that which he means by "the nature of the connexion" is doubtless its certainty, while the terms connected, between which the difference lies, are in the one case physical, but in the other intellectual, and thence capable of a connexion consistently with freedom.

We recommend this work as better suited than any other with which we are acquainted for a text-book, for which it is specially designed, in colleges and schools.

ART. IV.—RELIGIOUS LESSONS OF THE DILLUGE.

BY REV. CHARLES W. SHIELDS.

The deluge may be viewed as a physical event induced by moral causes; a divine judgment upon the existing world of sinners. As such it is portrayed in the Bible, consistently with its character as a book of religion rather than of science, and as such we here propose to consider it.

The sacred record informs us that for some centuries previous, the true religion had been preserved in the family of Seth, while the descendants of Cain were steadily deteriorating. But at length frequent intermarriages began to take place between these opposite races. Religion and purity allied themselves with impiety and licentiousness. The result was a progeny of monsters in wickedness. A most frightful degeneracy of morals ensued. The whole earth was a scene of gigantic iniquity, and teemed with abominations. The disease of human society had reached a crisis demanding some desperate remedy. It had become evident that nothing short of the extermination of a race so

mere local inundation or a general submergence of the planet, the avowed design of Jehovah in producing it was, in either case, accomplished; the entire corrupt race of man was thereby destroyed. Nor would the moral impression of the judgment upon the modern mind be either enhanced or diminished by more definite scientific knowledge in respect to the physical geography of the period. The uninhabited portions of the globe might, meanwhile, have remained undisturbed, or have simply existed as yet in a primitive chaotic condition, or have been involved in a universal catastrophe, designed not merely to destroy the infant race, but to effect important cosmical changes with reference to the future history of mankind; yet whichever of these hypotheses we adopt, the religious lessons of the event remain the same. After all the light that science could ever shed upon the contemporaneous condition of other parts of the world, revelation would still contract the horizon of fancy within that comparatively small region where we behold the angry billows surging over a whelmed race of sinners, and limit us to a consideration of the "things which happened unto them for ensamples, and are written for our admonition, upon whom the ends of the world are come."

But what are the religious lessons of the deluge? Possibly we may learn them from the comments of New Testament writers. It would certainly be reasonable to expect light from such a quarter, and we could desire no better elucidation than that of inspiration becoming its own interpreter.

Now, the deluge is uniformly represented as both a sample and a menace of judgment to come. It may be taken as a specimen of the transition of prophecy into history, and a warning to the world that now is, of things yet to come upon the earth. Both the Saviour in his discourses, and the apostles in their epistles, so represent it.

It is obvious, therefore, that if we could divest ourselves of modern prepossessions and take the position in fancy of a devout antediluvian, we should be much better able to appreciate our own analogous position in respect to "things not seen as yet" of which we have been warned; and such an example we have in the patriarch Noah,

whose faith the apostle cites as worthy of study and imitation.

In order to understand the wonderful trial to which Neah was subjected, we have need to consider the peculiarly incredible nature of the prediction or promise which his faith must grasp.

1. The event foretold was contrary to all the wistin opinions of mankind. He was bidden to anticipate a vas universal judgment at the very idea of which his cotempo raries would laugh him to scorn. That they so received the divine premonition we know to be the fact; and that such abounding unbelief was eminently fitted to try the patri arch's faith, we can easily infer, not only from our general knowledge of the laws of human belief, but from the effect on our own minds of modern infidelity in respect to similar predictions. We are warned of a vast judgment upon the whole race, somewhat analogous to that which was threat ened against these ungodly antedilavians. We strive with greater or less success to put faith in the monition. But when, in the face of the clearest predictions, we observe that, "as in the days that were before the flood they were eating and drinking, marrying and giving in marriage

with a conviction that the end of the world was at hand, and, as if cowering beneath the very shadow of the apocalyptic angel, flying through the heavens and crying, "Woe, woe, to the inhabitants of the earth," have been held in a torture of suspense until the dreaded moment was past, and the ardors of fanaticism were left to cool down into the bitter ashes of repentance. The season is still recent when our own land was filled with scenes of extravagance occasioned by a similar panic, and we are constantly witnessing fresh outbursts of the same instinctive foreboding.

But Noah must stand alone in his faith against an infidel world. He must set himself in opposition to the current convictions and impressions of all mankind. Could there have been a sorer conflict with reigning opinions than that he was called to endure? And had this been the only obstacle his faith encountered, had there been any rational grounds on which to anticipate the event foretold, would it not still have been a signal instance of confidence in divine testimony that while the warning was universally discredited, he was so " moved with fear" as to prepare for its fulfilment?

2. But the prediction of the deluge, besides being thus contrary to the existing opinions, was also contrary to the existing experience of mankind. There were no rational grounds on which to anticipate it. All previous human history was one accumulated presumption against it. Not a single precedent from the past could be cited in favor of it. Noah was required to prepare for an event the like of which never before had occurred. He could regard it in no other light than that of a stupendous miracle. The laws of nature were to be suspended, or at least their ordinary operation entirely changed, and a vast inundation effected by means of which all animal and human life, except a remnant, should be utterly destroyed.

And that it demanded strong faith to believe in an event so utterly unprecedented and anomalous, we can readily understand from our observation of the manner in which all modern philosophy stands opposed to the similar event of a coming judgment. It cannot be denied, that, reasoning from the natural course of things, there is nothing to favor the idea that the present material system is ever to

undergo that vast physical catastrophe which is foreshidowed in some of the New Testament Scriptures. We have, in fact, acquired a confidence in the stability and future continuance of nature, founded upon the known uniformity of her laws and operations, which is a growth of centuries of observation and experience. The entire science of the world proceeds upon this confidence and to-day sets itself, however unconsciously, against the warning that Nature is ever to be arrested in her course. It is, therefore, no slight difficulty we must encounter in anticipating an event which is not only generally discredited, but seemingly rendered improbable by a presumption that has been gathering strength for ages, and has rooted itself in the profoundest philosophy of the time. Possibly the apostle would remind us of this difficulty when he warns us that in the last days scoffers should come, saying, Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation!

And yet formidable as such scepticism may appear, that which Noah must overcome was even more formidable still. Our modern infidelity in respect to a coming judgment compared with that of the antediluvians, is specious shall which may yet be swept with surges of fire, and guilty cities have been wrecked in a sulphurous storm like that, it may be, which is to o'ertake

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, yea, the great globe itself
And all that it inherits."

Thus we are living under an economy, which, besides having been introduced by a great convulsion of nature, has also afforded monitory examples of that greater convulsion in which it is to terminate. The world with which we have to do is all scarred with the track of approaching vengeance, and might be said to bear in its conscience a reminiscence as well as a presentiment of judgment.

But the patriarch was warned of a catastrophe, the very idea of which was at the time unfamiliar, which was utterly without precedent or analogy, and alike foreign both to the course of nature and of Providence. He had to deal with an infidelity as plausible, and in one sense as reasonable, as it was universal. He must oppose himself, single-handed, not merely against all cotemporary experience, but against all previous history. It is impossible to conceive of a graver conflict between reason and faith, philosophy and revelation, science and religion, than that in which he was involved. And even though nature around him had been agitated with portents of the disaster, would we still be without any modern parallel of that unbounded confidence in God's word, which prompted him, in the midst of such ancient and specious scepticism, to reverently prepare for its coming.

3. It is pertinent, however, now to add that the prediction of the deluge, besides being thus contrary to all existing opinion and experience, was also contrary to the existing aspect of nature. We have no reason to believe there were any presages of the coming ruin upon the face of surrounding creation. So far as we know, the geography of the antediluvian world evinced an entire want of pre-adaptation to the event foretold.

Now, in respect to the final conflagration, we are surrounded with the materials of a most vivid and plausible conception of its origin and nature. We know that the

very soil we tread smothers beneath it vast central fires, and that the very air we breathe is charged with secret elements of destruction, which, at the slightest beek of Omnipotence, might kindle the whole fabric of land, and sea, and sky, into one wide and flaming ruin. It is true, we do not readily admit even into our fancy the prospect of a catastrophe so awful, soothed and emboldened as we are by the ordinary serenity of nature. But let science, with her magic wand, stir the equipoise of those subtle agents which are slumbering around us so gently, and in the flash and the shock we have revealed to us amid what terrible antago nisms we are helplessly cradled. And when we behold this mimic strife expanded into the lightning and thunder of the actual tempest, while the whole concave above us is all a blaze and resonant, we find nothing so very improbable in that picture of a last dreadful storm, "wherein the heavens being on fire shall pass away with a great noise. Or, when over those vast embers, glowing at the centre of the earth, whole continents tremble, and mountains disgorge, and cities and provinces are flooded with molten soil, we can easily believe there is more of the literal than the figurative in that prediction that "the elements shall melt with fervent

nature? How devoid of all premonitory signs of that watery devastation which awaited her must she have seemed in those inland regions where the infant race was then cradled? What known reservoir was at hand ever threatening to break over its bounds? Whence was to come that vast body of water which was to be brought over the earth and poured down in a forty days' rain from the skies? We may strive as we will to palliate the great miracle of the deluge by speculations upon the hydrography of the ancient world; it will still remain true that a sublimer act of confidence in God's word the world never saw than when righteous Noah, being admonished of an event which neither man, nor history, nor nature herself gave him any reason to apprehend, set himself in godly circumspection to anticipate it. No wonder the apostle ranks him among the most heroic examples that the annals of piety afford. "By faith Noah, being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

The obvious effect of the parallel we have been drawing is to strengthen our faith in any analogous predictions with which we have to deal. There is more, far more in the existing opinions and experience of mankind, and in the existing aspects of nature, to favor the idea of an approaching destruction and renovation of the earth by fire, than there was in the time of the patriarch to favor that of its approaching destruction and renovation by water. The religious beliefs, the very superstitions of Christendom have for centuries clung to that idea; it has been already paralleled by an analogous catastrophe and foreshadowed in exemplary judgments; and the present material system abounds in its portents and is ripe for its fulfilment.

Whether this is the actual doctrine of Scripture in respect to the destiny of the existing economy of nature, we had not proposed to inquire. It belongs to a class of unfulfilled prophecies about which the Christian world are divided by opposite theories of interpretation and modes of thought; and he would be more bold than wise who would espouse either side of the question without long and thorough biblical research, as well as impartial comparison of corroborative proofs and authorities.

But it may be interesting to notice the present state of

opinion upon the subject. In the general department of eschatology there are two classes of theorists who may be termed (to borrow an illustration from palætiological science) the uniformitarians and the catastrophists; the former maintaining that natural laws and causes now in operation, as they have been the same in all time past, will continue the same in all time to come; and the latter maintaining that such laws and causes are but incidental and transient, admitting of periodical and violent suspensions hereafter as well as heretofore. The one is the scientific conception of nature, and would represent her course, as that of a continuous growth or development of strata, floras, faunas, civilizations, without pause or break in the evolution and through indefinite periods of time; the other is the theological conception of nature, and would represent her course as a succession of divine economies or dispensations, miraculously introduced one upon another, after fixed intervals, and by distinct acts of creation and Providence. Thus the two parties would differ in respect to the geography of the millennial world very much as they differ in respect to that of the antediluvian world. The uniformitarian, as he would take the deluge to have been some mere casual inundation, such as might now occur, affecting but slightly the ancient fossiliferous strata, and involving only that small portion of the existing vegetable and animal kingdoms then associated with man, so he would expect the predicted renovation of the earth to be effected by the natural progress of civilization as a legitimate triumph of human science and art, and the next and highest stage in the planetary life. But the catastrophist, regarding the deluge as a vast terrestrial convulsion, involving the whole existing organization of the earth in ruins and designed to adjust it to that dispensation of forbearance consequent upon the previous dispensation of judgment, would be led to expect some similar convulsion as the mode of fitting it for the final dispensation of love, wherein it shall have its resurgence out of the fires of dissolution into "the new heavens and new earth wherein dwelleth righteousness."

Unlike as these two theories are in their aim and spirit, it is obvious that plausible arguments could be adduced in favor of both.

1959.7

On the one hand, it cannot be denied that much has already been effected by the quiet progress of religion, science, and art; in other words, by the growth and extension of Christianity and its consequent civilization, towards improving the physical condition of man upon the earth. To this is to be attributed the steady decline of the great evils of famine, pestilence, and war, and such a development and application to human well-being of the mineral, vegetable, and animal resources of the globe and of the more subtle agents of light, heat, and electricity, as almost turns the fictions of olden mythology into facts, and seems like prophecy passing into history before our eyes. over, all this, if we judge by recent discoveries, is but the beginning of marvels. Fifty years ago the project of an instantaneous communication of thought across the Atlantic would have appeared as visionary as that of a voyage to the moon. And were the immense masses, now drilled into idle or destructive armies, organized in vast industrial enterprises, it is difficult to conceive how much could be done towards reclaiming insalubrious regions and causing even the desert to bud and blossom as the rose. It is in fact demonstrable that if man is to progress at the present rate, in knowledge and power, he must also progress in a gradual control over nature towards that predicted dominion when he shall "see all things put under his feet," and be second only to the angels.

But, on the other hand, it must be admitted that the doctrine of catastrophes or economies is supported by the literal interpretation of Scripture, by the analogies of Providence, and by the equities of the divine government. The present civilization, it may be maintained, is superficial and specious, does not alter the depraved human being, occurs only as an incidental benefit which the world enjoys from its connexion with the church, and is at best but ephemeral when viewed on the scale of that Providence with whom "one day is as a thousand years and a thousand years as one day." It may be destined to perish, like that which preceded and occasioned the deluge, a splendid but abortive prodigy in the flames of a general conflagration. Such a judgment, too, would be a fit complement to previous dispensations. It would sift the righteous from the wicked, and prepare the

new heavens and earth for their habitation, thus completing that adjustment of the material to the moral economy of nature to man, in respect to which the present system is transient and provisional. And as there is much in the disordered diluvial condition of the earth's crust to indicate the action, in ancient periods, of a huge cataclysm rather than of a gradual deposit, so there is much in its present igneous condition, and in the combustible material with which it is fraught, to indicate a literal fulfilment of those predictions which speak of fire as the means to be employed in still more beautifying it and making it meet for the indwelling of the righteous.

Without, however, enlarging upon this question, we need now only insist upon that practical conclusion in which both parties can unite: that the present earth is yet to be renewed, either by a gradual transformation or by a sudden reconstruction, through the agency of law or of miracle. the great lesson taught us by the event we have been con-As Jehovah declared, on the subsidence of the sidering. waters, "I will not again curse the ground any more for man's sake; while the carth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii. 21, 22. So, although "the heavens being on fire shall be dissolved, and the elements melt with fervent heat, nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." 2 Peter iii. 12, 13. That progressive removal of the curse from the earth, which was partially effected by the deluge, will be completed by the That bow of covenant love which Noah conflagration. beheld encircling the altar and the bleeding Lamb, we may still behold "round about the throne," and the Lamb appearing as it had been slain, while he that sitteth upon the throne declareth, "Behold I make all things new."

This idea, besides being supported by many literal statements of Scripture, runs through its whole doctrinal system. The notion of a resurrection of nature is but a legitimate corollary from that of the resurrection of man. Physically and morally, they stand or fall together. "For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope; because the creature

ture itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 20–23. Now; the hidden meanings of this divine art which we call nature, are broken and clouded by the curse; but then, transfigured into a clear expression of the thought of God to his creatures, as a visible embodiment of divine ideals of power, and beauty, and grandeur, it shall lie floating in the smile of Omnipresent Love, as when the angels sang over it in gladness.

The idea, too, is in beautiful accordance with many of the purest yearnings and presentiments of our nature. In it the dreams of the philanthropist, the ideals of the philosopher, the fancies of the poet, and the visions of the prophet, may all be harmonized and at last accomplished. The only Arcadia is the earth renovated, wherein the lion and the lamb shall lie down together, and a little child shall lead them. The true Utopia is the New Jerusalem, founded upon apostles and prophets, Jesus Christ himself being the chief corner-stone. Man reigns lord of nature in Christ. Heaven is but the full flower of earth,

"The world's new genesis, Budding in fire."

To all this may be added, as a concluding thought, that the moral adaptations of the present material system indicate its transitory or transitional character. It is full of intimations that it was never intended to be perpetual, but destined, sooner or later, to change or to dissolution. For we must suppose that He who made man, and knew what would be his history, would make the world in which he dwells to correspond to his nature and destiny. His physical circumstances would be arranged with some reference to his moral circumstances. If he were ordained to a double character for good and evil, we should expect the physical system to which he belonged suited to produce a double experience of joy and sorrow; and if, in that character, he were appointed unto a brief probation that he might decide upon one or the other of his two tendencies, and so be

stamped with the impress of the one or the other throughout eternity, we should anticipate in his material environment all the characteristics of a transient residence, a tabernacle that might sink into ruin when the purpose of its tenant had been accomplished, and give place to another and more enduring dwelling, in keeping with the new wants and higher destinies of his immortality. And who can survey our present terrestrial abode without being impressed with such a conviction? We see, on the one hand that the world we live in is by no means in its material aspect a scene of unmingled misery. Despite all the wicked abominations which fill it with war, and make it ofttimes seem but a suburb of hell, it still has much to assure us we are not quite confounded with those gloomy mansions; serene skies and verdant landscapes, the solemn pageantry of day and night, and the changeful scenery of the seasons, amid all which, in moments of forgetfulness, we are tempted to compose ourselves with the fulness of peace and content. And yet, on the other hand, when we reverse the picture, we as readily acknowledge that this world is, as to its physical characteristics, by no means a scene of unalloyed enjoyment. If not utterly a hell, neither yet is it entirely a

and anomalies is to outlast the temporary purpose it serves? May we not rather see by those twin features impressed throughout creation, that the God of nature is therein but conforming himself to the God of revelation; that as the final judgment of man is to sift this world's population of its dregs of wickedness, and precipitate them to destruction, so is the final dissolution of nature to purge this world's materialism of its dross of corruption, and bring it forth from the fiery baptism as a new and glorious habitation of righteousness? "Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of God?"

ART. V.—Expositions for the Aid of Bible Classes.—The Miracle, the Discourse, and the Persecution,—Acts iii. and iv.

THE miracles recorded in the preceding chapters,—the sound descending from heaven, the tongues of fire, the inspiring influences of the Holy Spirit, and the gift of foreign languages,—were wrought on the apostles and disciples themselves, and were designed to fit them for their work as witnesses for Jesus, and heralds of the glad tidings of salvation through his blood. And they had the highest adaptation to that end. They were of such a nature that the fullest conviction was felt by those who were the subjects of them that they were the work of God, and they comprised the gift to them of all the aids that were requisite to the infallibility of their teachings, and their performance of the wonderful works that were necessary to attest their divine commission and rouse the attention and command the faith of those whom they should address.

The writer now proceeds to record another miracle, of a wholly different kind, on one who was not a believer,—the removal of a natural bodily defect, not the gift of a supernatural power,—that carried a resistless proof to the spectators that it was the work of God, and thence that the apos-

tles, in connexion with whose agency it was wrought, were his messengers, and spoke by his authority.

Chap. iii. "Now Peter and John went up together to the temple at the hour of prayer, being the ninth hour," vs. 1. There were three hours of prayer, the third answering to our nine in the morning, the sixth corresponding to twelve with us, and the ninth, the hour probably of the evening sacrifice, and answering to our three in the afternoon. The events related in this chapter occupied the space therefore from three to sunset. Chap. iv. 3. The apostles are said to have gone up into the temple, because its area was elevated above the ground that surrounded it. By the temple is here meant the courts that surrounded the sanctuary, not the sanctuary itself. None but the priests entered that edifice. In the exterior court or area, called the court of the Gentiles, proselytes from foreign nations were stationed. that next within, the Israelites stood, and thousands of them looking through the gates opening into the inner court, where the great altar was situated, beheld the spectacle itself of the sacrifice made on it; and the altar was of such elevation, being near twenty feet in height, that the fire and smoke of the consuming victims were visible, probably, to the whole body of worshippers in the courts, and it was to them a season of prayer, of adoration, of thanksgiving, of confession of sin, of pleas for forgiveness, of supplication for temporal and spiritual blessings, of entreaties for the coming of the Messiah, and the redemption of their nation.

"And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple," vs. 2. It is natural to ask how it can have happened that this man had not been healed by Christ on some of his visits to the city, especially as it is expressly stated that during his presence in the temple, immediately after his triumphal entry on the Monday before his crucifixion, "the blind and the lame came to him in the temple, and he healed them." Matt. xxi. 14. If this lame man were within a few steps of the Saviour when those miracles were wrought, it seems singular that he and his friends were not apprised of them, and that he was not borne forthwith to Christ's presence and healed. The likelihood there-

fore is, that he was not then at the gate of the temple, nor in the city, and that he had not been, at any of Christ's previous visits there during his ministry. He not improbably was brought from a distant part of the empire, as from Chaldea, Asia Minor, or some island of the Mediterranean, and reached Jerusalem after Christ's last miracles were wrought at the temple immediately before his seizure and crucifixion; and that the period during which he had been laid at the gate of the temple was only that—about eight weeks-which intervened between the crucifixion and the time of his being healed. That was sufficient to make him well known to those who passed him several times a day, on their way to and from the temple. Possibly he may also have been laid there for a longer period, anterior to the commencement of Christ's ministry, and his accumulation of alms have enabled him to return for several years to his native country, or the distant residence of his relatives. On which side of the temple the Beautiful gate was situated is not certainly known, nor whether it opened into the temple area or one of the courts; it is generally supposed to have been the eastern gate of the temple inclosure, which was in a line with the eastern gates of the courts and the entrance to the sanctuary itself, and was distinguished, according to Josephus, for the beauty of its material, Corinthian brass, its size, and its tasteful and gorgeous decorations.

"Who seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them," vs. 3-5. The lame man does not appear to have recognised Peter and John as disciples of Christ and workers of miracles. He probably had no knowledge of their relation to him, or their persons, and obviously had no expectation of any other benefit from them than alms; and the working of the miracle was as unforethought of by the apostles a few moments before as it was by him. Peter was moved by the impulse of the Spirit to heal him, and he called his fixed attention to himself, "Look on us," in order that he might be aware that it was at the apostle's word that the healing was wrought.

"Then Peter said, Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk," vs. 6. The announcement that silver or gold, which he expected, was not to be bestowed, was designed to prepare him for the higher gift that was about to be conferred. The address of Peter was a command. " In the name of Jesus Christ the Nazarene, rise and walk," or in the more emphatic form in which it appears in some manuscripts and editions, simply, "walk." The name of Jesus Christ is the power of Christ by which the cripple was to walk, not the power or authority by which Peter directed him to walk. The command was therefore a command to rise and walk by Christ's power, and implied that the cripple was to rise and walk by faith in Christ's name. And that faith he doubtless exercised immediately in a degree, and in a full and emphatic form when the apostle took him by the hand to raise him to his feet. This is shown by his subsequent conduct, and is specifically affirmed, verse 16. He probably had heard of the great miracles of Christ, and believed that could be have been borne into his presence he should have been healed by him; and that conviction of his miracle-working neous deliverance from his infirmity. He leaped as though to try the extent of the power he had received, and possibly in a degree from his uncertainty of the measure of strength he was to exert, simply to throw himself forward in a walk. He stood also erect, and walked forward as he pleased, and entered the temple or court, where the apostles stood, to worship at the offering of sacrifice, and where already a large concourse had gathered. And he entered it praising God, acknowledging him as the author of the miracle, and glorifying him for the power and goodness displayed in it.

"And all the people saw him walking and praising God," vs. 9. They were apprised, therefore, that he ascribed his being healed to God, not to man, and that he ascribed it to him in the person of the Messiah, by faith in whose power it was that he was healed.

"And they knew that it was he who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him," vs. 10. It may seem singular that after having so recently witnessed the numerous and far greater miracles of Christ, the people should have been filled with such surprise and wonder at this. The reason doubtless was, partly, that many who were witnesses of it were from distant places, and had not been present at Christ's miracles; and in a still greater degree, that this was wrought by his disciples, who they probably supposed were divested by Christ's death of their power of working wonders. They all regarded the healing as real, as miraculous, and as a signal display of divine power and goodness.

This miracle, therefore, was as eminently adapted to the purpose for which it was wrought,—the conviction of those who witnessed and heard of it, that it was the work of divine power, and demonstrated that the apostles who wrought it were messengers of God,—as the miracles of the day of Pentecost were to the object for which they were designed.

1. The person on whom it was wrought was well known to the people of Jerusalem. He had been laid at the gate of the temple for a considerable time, where a large crowd passed six times a day, many of whom were addressed by him, in his solicitation of alms, and had become familiar, doubtless, with his features, his name, the nature of his

malady, his connexions, and his history. They were able, therefore, after he was healed, to identify him as the person who had been laid as a beggar at the Beautiful gate of the temple.

- 2. The defect of his limbs was constitutional, and lay in their mal-formation. It could not, therefore, be cured by any mere force of nature, nor by any therapeutical remedies. No external nor internal application could rectify bones, joints, and muscles that were deficient in structure; and that if stimulated in a natural way, would only more fully unfold and expand their mal-formation.
- 3. The cure could not have been the work of the apostle's power, inasmuch as the nature of the change that was wrought was wholly unknown to him. He had no exact comprehension of the structure of the cripple's lame or sound feet, and knew not, therefore, what their specific differences were; and thence could not have known what the peculiar changes were that were to be accomplished in order to a perfect healing. None but God had that knowledge, and none but he had the power to work the change. Had Peter possessed the requisite knowledge, he had not the power, by a volition, to modify the structure of the feet and ancles, nor to give the needed strength to the defective parts. The communication to them of that strength, was as completely out of the sphere of his power, as the creation of new limbs was. The miracle, therefore, was indubitably the work of God.
- 4. The healing was real and instantaneous. The man continued lame without mitigation to the moment of Peter's commanding him to walk. He was borne by men to the gate of the temple, because of his lameness, immediately before Peter approached him; and his cure was proved to be instant and absolute by his instantly leaping, and walking, and entering the temple, and his continuing to walk the next day. Chap. iv. 10. He himself, accordingly, the apostles, the spectators universally, and the priests, the elders, and scribes, regarded it as a genuine and a miraculous healing. Chap. iv. 10, 16.
- 5. It was wrought publicly; and from the notoriety and known lameness of the man who was the subject of it, could be verified by whoever chose to inquire into its certainty.

6. It was performed by the power of Christ in connexion with the agency of the apostle. It was by faith in Christ's power that the cripple became the subject of the miracle, and in that act of faith he recognised him as the Messiah, the Redeemer of the world; and its being wrought at Peter's word, was a lofty and impressive proof that he was a minister of Christ, and that the messages which he announced were derived from him. The miracle was thus in every respect suited, in the highest degree, to carry a resistless conviction to the spectators and others that it was the work of God, and an attestation of the Messiahship of Christ and of the authority of the apostles as his messengers. None of the miracles, perhaps, recorded in the Scriptures possessed this adaptation in a larger measure, or produced the effect for which they were intended more decisively on those who witnessed them.

"And as the lame man who was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering," vs. 11. holding the apostles was probably in order to prevent his being separated from them by the rush of the crowd; and his reluctance to be separated from them sprung, doubtless, from the revelation made to him of Christ, by which he was led to the faith in his power that resulted in his being healed, and to his consequent recognition of the apostles as his messengers. His trust in Christ, which was a condition of the miracle, his praising God, and his adherence to the apostles now, and at the trial before the Sanhedrim that followed, indicates that, along with the cure of his body, he received the far higher gift of the renovation of The porch in which the apostles were stationed, his mind. and to which the people ran, was a portico or colonnade, roofed to exclude the sun, and attached, not to the temple edifice or sanctuary itself, but to the walls that surrounded the courts or the sacred inclosure. That called Solomon's is said to have been erected by him, and to have been at the south side of the temple area. There were several others erected by Herod around the courts. And it was in them that Christ and his apostles were accustomed to teach. The people, who ran to the apostles greatly wondering, expressed their surprise by acts and words, it would seem, as

Peter made it the ground of the discourse which he addressed to them.

"And when Peter saw (it), he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" vs. 12. Peter's address indicates that the wonder of the people was founded on their assumption, from the fact that the miracle was wrought in connexion with their agency, that they were the authors of it, in the same manner as Christ was the author of his, and that they, therefore, were of as high a rank and authority as he. But the apostle immediately corrected their error, and apprised them that the healing was wrought, not by them, but by Jesus of Nazareth, whom they had put to death, yet whom God had glorified.

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let (him) go," vs. 13. The designation of God, as the God of Abraham, of Isaac, and of Jacob, and the God of their fathers, was adapted to command the awe of the people, and win them to the reception

denied him in the presence of Pilate when he was determined to let him go." Their delivering him up, was their delivering him to Pilate in order to his being put to death; and their denying him, was their disowning and rejecting him as their King when Pilate presented him to them as such. John xix. 14, 15. That they were so much more malevolent and implacable towards him than even Pilate, who was disposed to release him, was an awful feature of their rejection of him.

"But ye denied the Holy One and the Just, and desired a murderer to be granted to you, and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses," verses 14, 15. In what more insolent and impious form could they have exhibited their scorn and hatred, than that they chose a murderer to be released to them, as more worthy of their sympathy and approval than he? What more horrid shape could their rage and madness assume, than that they should kill the great Prince, or Author of Life, who came to vanquish death, and restore them and the race from its power? A more terrible picture of the unexampled crime of which they had been guilty could scarcely be drawn in so few words. That they should denounce their Messiah as an impostor and malefactor, when his innocence was so manifest that the Gentile ruler, before whom he was arraigned, acquitted him; that they should reject him because of his innocence, and demand the release of a murderer in his stead; that they should kill him when he came into the world to open the way to raise them from death to an immortal life, was a climax of atrocity the universe had never before seen. Yet this personage, whom they had thus treated, God had glorified, by raising him from death in majesty and power, exalting him to the sceptre of the universe, and pouring the Holy Spirit on his apostles and disciples, to qualify them to proclaim to men the glad tidings of salvation through his name. And it was by faith in him as the Messiah, that the lame man had been healed by his power.

"And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all," vs. 16. Here it is expressly affirmed that the Prince

of Life, the Messiah, was the author of this miracle, and that it was wrought because of the faith that was exercised in him as such. By his name is meant his attributes, power, knowledge, and goodness, exerted in his office as the Messiah whom the Father had glorified; and by his working the miracle through faith in his name, is meant his working it because of the faith that was exercised in his power, wis dom, and grace, as the Messiah, to work it. And that faith was exercised, doubtless, not only by the apostles, but by the cripple also who was the subject of the miracle. a sublime proof of the Messiahship of the crucified Jesus, if the recognition of him as such by the apostles, and faith in his power, had led him to heal the cripple. It was a still more striking proof of it, if the cripple's faith, infused into his mind by the Spirit of God, the moment it rose into exercise, was followed by the miracle. And that faith was an indispensable condition of the miracle. It is said to have given the soundness to the cripple, in the presence of the whole crowd, so clearly and indubitably, that they were in effect witnesses of it. For it was in faith in Jesus Christ of Nazareth that Peter gave the command to the lame man to walk. It was in faith in his name that the lame man tecost, expressly affirms that he was attested by God, by miracles, and signs, and wonders, which God did among the Jewish people. But that of which they were ignorant was, that Jesus of Nazareth was the Messiah, and that he was to suffer rejection and death in order to their redemption and the redemption of the world. With what amazement and horror must they have been smitten by the announcement, that in denying him as their Messiah and crucifying him, they had been fulfilling a great number of predictions respecting him by the ancient prophets. The chief of these predictions are Ps. xxii., Isa. liii., and Dan. ix., where it is expressly foreshown that the Messiah was to be cut off. That these great prophecies wholly escaped their notice, or were misunderstood by them, indicates extreme blindness. Yet he invites them to repent and accept the redemption which Christ died to achieve.

"Repent, therefore, and be converted, in order to the blotting out of your sins, that times of reviving may come from the presence of the Lord, and he may send Jesus Christ before ordained to you, whom heaven must indeed receive, until the times of the restitution of all things, of which God has spoken by the mouth of his holy prophets from the ages or most ancient times," vs. 19-21. What divine benignity, that the offer of forgiveness and redemption through the death of Christ was thus immediately made to those who had rejected him and put him to death! God invited them as freely, and was as ready to save them as any others. They had only to repent and turn to God and accept his mercy, and they would be washed from their sins in the blood they had so malignantly and impiously shed. The expression "blotting out of your sins," is very expressive. It indicates that their forgiveness was to be as absolute and final as though the sins for which they were forgiven were struck from existence, so that they would no longer be a ground of accusation and condemnation, any more than though they had never been committed. of reviving from the presence of the Lord, are times of quickening doubtless by the Spirit reviving the believing and ronewing the unconverted, so as to perpetuate the church down to Christ's second coming. It is a revival in a religious, not in a material relation. And the coming

of times of reviving is represented as depending on their conversion. Instead of the common version-"that your size may be blotted out when the times of refreshing shall come. the rendering should be, "that times of reviving may come. The sense is: Be converted in order to your being for given, and to the coming of times of revival. In like man ner the sending of Christ, contemplated as a blessing to them, is exhibited as to be consequent on their repentance and conversion. "Repent, that times of reviving may come from the presence of the Lord, and (that) he may send Jesus Christ, already ordained, or chosen, to you." The time of sending Christ is the time of his return in glory at his assumption of the sceptre of the world. The term trans lated in the common version preached, denotes destined appointed, chosen, and signifies that Christ will have been chosen as their Messiah by the converts whom Peter ad dressed, or constituted such by their believing recognition and reception of him, long before his coming. The time of his second coming is defined as the time of the restoration of all things foreshown by the prophets from the age, that is, from the most aucient times. "Whom heaven must re ceive (that is, as its monarch), until the restitution of all

rebuke of his people shall he take away from off all the earth," Isa. xxv. 6-8. "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction," Hosea xiii. 14. "Son of man, these bones are the whole house of Israel. Prophesy and say unto them: Thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your land," Ezek. xxxvii. 11-14. The restoration of all the living to holiness is predicted with equal clearness. "Thy people shall be all righteous," Isa. lx. 21. The curse is to be removed also from the earth. "For behold I create new heavens (atmosphere) and a new earth, and the former shall not be remembered, nor come into mind," Isa. lxv. 47. The animal tribes are to be restored to harm-"The wolf and the lamb shall feed together, and lessness. the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord," Isa. lxv. 25. The race is to be placed again under a theocratical government, as the first pair were before the fall. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. And it shall come to pass that every one that is left of the nations which came up against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles," Zech. xiv. 16; Isa. lxvi. 22, 23. And Christ is to come in the clouds of heaven and receive the dominion of the world, that all people, nations, and languages may serve His kingdom is to be everlasting, and his dominion one that shall not pass away. Dan. vii. 13, 14. And these restorations are to be from a curse that is common to all the race. But beside these, the Israelites are to be restored from the special and peculiar curses that have befallen them; namely, from exile among the nations, and from the loss of the peculiar theocratical privileges that once belonged This restoration is predicted in a great number of 30

passages: "Behold I will gather them out of all countries whither I have driven them in mine anger and in my fury, and in great wrath: and I will bring them again into this place, and I will cause them to dwell safely, and they shall be my people, and I will be their God," Jer. xxxiii. 37, 38; Isa. lxvi. 19-23. The restoration of all things foretold by the ancient prophets is thus to be a restoration of the earth itself from the blight of the fall, the restoration of the race then living from the dominion of sin, and its curse, suffering, sorrow, and death; the resurrection of the holy dead to an immortal life; the return of the Israelites from exile, and readoption as God's people; and the replacing of the world under the immediate government of Christ. And this restitution is to take place at the commencement of his millennial reign, not at the close of it. It is to be at the epoch of his return from heaven, and that is to be when he comes in the clouds and receives the earth as his everlasting kingdom, that all nations may serve him. Dan. vii. 13, 14. It is thus clear from this passage, that the conversion of the nations is not to take place till after Christ's second coming, and that that is the teaching of all the ancient prophetic Scriptures. The restoration of all things which they foreshow is to follow his coming again; and his coming is to be a personal coming, for he is to be sent; and the reign on the earth on which he is then to enter, is to be a personal reign.

The apostle now reminds them that Moses had foretold that God would send them such a prophet as Christ. "For Moses truly said to the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people," vs. 22, 23. The prediction from Deut. xviii. 15-19, foreshows that the promised prophet was to be of the absolute authority which Christ had claimed in his ministry, and had vindicated in the miracle he had just wrought in attestation of the apostles as his messengers; and all who rejected him were to be destroyed, as all who reject Christ are to perish.

All the prophets that followed had also foretold of

Christ's coming, ministry, death, and reign. "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days," vs. 24. Thus the Lord revealed to David by Samuel: "When thy days be fulfilled, I will set up thy seed after thee, and I will establish his kingdom, and thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever," 2 Sam. vii. 12–16. His birth, his deity, his reign are foretold also by Isaiah vii. 6, 7, xi. 1–10; and his death, liii. 2–10; his birth and reign by Jer. xxxiii. 15–22; his death, his second coming, and reign, by Dan. ix. 25, 26, vii. 13, 14, xii. 1, 2; and Zech. xiii. 7, xiv. 3, 4, 5, 9; and his coming or his reign by the other prophets.

He reminds them also that it was promised to Abraham, in the covenant of which they were the subjects, that in the great descendant who was to spring from him "all the kindreds of the earth were to be blessed," vs. 25. are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." vs. 25. Prophets were those to whom God made revelations of his will; and such, in an eminent sense, was Abraham, and in a measure Isaac and Jacob. In saying, therefore, that those whom he addressed were children of prophets, he reminded them that Abraham, Isaac, and Jacob, from whom they were descended, were among the number to whom God had foreshown the coming of the Messiah, in the great promise of the covenant that "in his seed"—the Christ-" all the kindreds of the earth shall be blessed."

He now closes his address by stating that the office for which Christ was sent to them was to turn them from their sins. "Unto you, first, God having raised up his Son, Jesus, sent him to bless you, in turning away every one of you from his iniquities," vs. 26. The precedence denoted by the term first, is the precedence of the proffer of salvation to the Israelites to its offer to the Gentiles. The term translated son, denotes servant also, or the man Jesus, in his official work as God's messenger. The word raised, denotes not his resurrection but his being brought into life by his conception and birth of Mary. The object for which

he was sent was, to turn every one of the Hebrews, to whom the news of his death and resurrection was made known, from his iniquities to holiness.

This discourse was thus like that of the day of Pentecost, suited in the highest measure to impress the hearers with the conviction that Jesus Christ was the Messiah, to touch them with a sense of their great guilt in rejecting him and putting him to death, and to win them to receive him as their Saviour, and look to his blood for cleansing from their sins. And its effect, we are told in the narrative that follows, was very great—many of them who heard the word believing, while the priests and rulers were excited to resentment and opposition.

Chap. iv. The writer now proceeds to narrate an attempt by the priests and rulers to prevent the apostles from continuing to preach Christ, and the refusal of the apostles to yield to their will. The points in the history that especially demand attention, on the one hand, are the principles and spirit of the persecutors, who, while they admitted the attestation of the apostles as God's messengers by a great miracle, yet forbad their any more speaking the message he had sent them to proceed in any more speaking the message he

resurrection of the dead, which that sect denied. They were grieved, that is displeased, indignant, that they taught the people. They held that the office of teaching belonged exclusively to themselves. They were indignant, or vexed also, that they announced, in respect to Jesus, the resurrection which is from among the dead—that is, his resurrection as an individual, leaving the rest of the dead still under the power of death. The objection to this doctrine was urged, not improbably, by the priests as well as the Sadducees; and it was a fundamental point with them to deny and discredit Christ's resurrection; as to admit it would have been to admit that he was attested of God as the Messiah. They aimed, therefore, at a complete overthrow and suppression of the new doctrine.

"And they laid hands on them, and put them in hold unto the next day; for it was now eventide," vs. 8. It is not sure that they were placed in prison. The terms rendered in hold, mean under watch or guard. Eventide began at their twelfth hour, which answered to our sixth in the afternoon.

"Howbeit many of them who heard the word believed; and the number of the men was about five thousand," vs. 4. By the word, is meant the doctrine preached by the apostles, and not simply on this occasion, probably, but previously also. The opposition of the priests and rulers did not prevent its acceptance by others. Their belief was not a mere assent of the understanding to the doctrines taught them, but a reception of them with the heart, and a correspondent acceptance of Christ as their Lord and Redeemer, and rest on him for salvation. "Many who had heard it believed, and the number of the men became about five thousand;" that is, the whole number of believers, whether converted on the day of Pentecost or at this time. The use of the term men, is supposed by some to indicate that men alone were converted. But it is more probably used in a generic sense, to denote human persons, whether men or women, as the word man is often employed to denote simply a human being without regard to sex.

"And it came to pass on the morrow that their rulers, and elders, and scribes, and Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were

of the kindred of the high-priest, were gathered together at Jerusalem," vs. 5, 6. This was the Sanhedrim, with a body, probably, of their partisans assembled with them, not to take part in their deliberations, but from sympathy with them, and to show their concurrence in the measures to be adopted against the apostles. The rulers, elders, and scribes. with the high-priests and their kindred, formed, doubtless, a far greater number than that—seventy—to which the Sanhedrim was limited. Annas and Caiaphas were the priests before whom Christ was arraigned. That Annas is called the high-priest, when Caiaphas was in fact such, as appears from Matt. xxvi. 57, is explained by the interference of the Roman governor with the office, who, in violation of the sacerdotal law, set aside the incumbent when he pleased, and put another in his place. Several of the sons of Annas, as well as Caiaphas his son-in-law, were thus appointed high-priests.

"And when they had set them in the midst, they asked, By what power, or by what name have ye done this?" vs. 7. In this inquiry they proceeded on the fact, or admitted, that a miracle had been wrought, and ask only, "By what power, or in what name did ye do this?" that is, heal the lame man. The question implies that they were uncertain whether it was by the apostles' own power that it was wrought, as Christ wrought his miracles by his own power, or whether it was by a power higher than theirs. "Or in what name:" that is, by whose authority? or who commissioned you to work this miracle? This, doubtless, was meant to draw them to state whether, if it was not the work of their own power, it was wrought by the authority of Jehovah the God of Israel, or by Jesus Christ's, of whom Peter and John were apostles.

"Then Peter, filled with the Holy Ghost, said unto them," vs. 8. That he was filled with the Holy Ghost, means that he received a fresh impulse of the Holy Spirit for the occasion, in accordance with Christ's direction and promise: "When they bring you unto the synagogues and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say," Luke xii. 11, 12.

"Ye rulers of the people and elders of Israel, since we are this day questioned in respect to the good deed done to the impotent man, by whom he was healed, be it known unto you all, and to the whole people of Israel, that by the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, by him this man stands before you whole," vs. 8-10. The answer is authoritative, and has a directness, boldness, and emphasis suited to the greatness of the occasion, when they were first called to testify in the presence of the rulers of the nation to the Messiahship of Jesus of Nazareth, avow themselves as only his apostles, and declare the miracle just wrought an attestation of them by him as his ministers. "Be it known unto you"-not as our mere opinion or persuasion-but as an indubitable truth which we are commissioned by God to declare; and be it known to the whole house of Israel, as a truth in which they all have a supreme interest. strumentality of the apostles in working the miracle is not formally noticed in the reply. It was by the attributes of Jesus the Nazarene, in his office as Messiah, that the lame man was healed; that Jesus whom ye crucified, but whom God raised from the dead. The miracle is an indubitable and resistless proof, therefore, that he is the Messiah. he were not, he could not have wrought such a stupendous work, to which divine intelligence and power alone are equal.

"This is the stone which was set at naught by you, the builders, which is become the head of the corner," vs. 11. In this hypocatastasis, quoted from Psalm cxviii. 22, the rejection by the workmen of a stone, which the architect, in the erection of an edifice, makes the head of the corner, that is, the chief stone of the foundation that gives support and strength to the building, is used to represent the rejection by the Israelitish rulers of Jesus of Nazareth, as not Messiah, when God had appointed him to that office, and raising him from the dead—which was an unanswerable proof of his deity—had exalted him to his own right hand, and given him his own sceptre of the universe. What a fearful work was theirs of blindness and malignity!

"Neither is there salvation in any other: for there is none other name under heaven given among men by which

we must be saved," vs. 12. Not only was the lame man healed by Jesus Christ the Nazarene, but the members of the Sanhedrim and all others must be saved by him, if saved at all. In no other is there salvation; for no other name under the heaven has been made known to men through which we must obtain salvation. Jesus Christ, the eternal Word incarnate, is the only person promised as the Redeemer of men; he is the only one who is to make expiation for us; he is the only one whom God has raised from the dead, and exalted to the throne of the universe; he is the only one who can send the Holy Spirit to save us and deliver us from sin; he is the only one who can pardon and justify us, and crown us with eternal life in his king-There is no other in whom we must trust for these blessings, in order to attain them. The point, in respect to which the Sanhedrim were about to judge, was then of the greatest possible moment to them and all others. Jesus, who had healed the lame man, is the Saviour, the only Saviour of men. To reject him is to resist the appointment of God, and reject the only method of salvation. The apostle thus unfolded the bearing of the question on which they were to decide, and showed it to be of infinite significance. combination of thought can be imagined adapted in a higher measure to startle, and awe, and raise the subject out of the sphere of partisanship into its true relations to God and them-It seems not, however, to have produced that selves. effect.

"And when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and took knowledge of them that they had been with Jesus," vs. 13. The boldness of Peter was not bravery, but his calm self-possession, his full assurance of the truth of what he had uttered, and the earnestness and authority with which he spoke. By unlearned and ignorant is meant simply unlettered and unprofessional, or unofficial men, in distinction from the rulers and scribes, who were by office students and expositors of the law. "And they marvelled." That which excited their surprise and wonder was not that the miracle was wrought, but that it was not wrought by the apostles by their own power, as they seem first to have supposed, as Christ wrought his

miracles; nor by the power directly of God, as the miracles for the deliverance of the Israelites were wrought at the Red Sea and in the wilderness, but was wrought by the power of Christ. They wondered, also, it is probable, that God should have selected such unlettered and plain men to be the ministers of Christ, to proclaim his word, and be the instrumental workers of miracles in his name. That they recognised or acknowledged them that they had been with Jesus, seems to mean that they recognised them as having been his attendants and disciples, and came to the conclusion that they had wrought the miracle simply as his ministers. And this is implied in the verse that follows.

"And beholding the man who was healed standing with them, they had nothing to say against (this statement)," vs. 14. The man who had been healed was present with them, probably voluntarily out of love and sympathy; as it does not appear that any questions were addressed to him by the Sanhedrim. They had nothing which they could say in contradiction to the apostle's testimony. They could not deny the miracle. So far from it, they proceeded in their interrogation of the apostles on the admission of it as an undisputed fact; and asked only by what power, or in what name they had done it. They could not contradict the assertion that it was not wrought by the power of the apostles. Peter and John were mere men, unlettered, and unprofessional, and they repelled the suggestion that the miracle was the work of any power or merit in them. could not be denied that it was wrought in the name and by the power of Jesus Christ of Nazareth. For it was incredible that the apostles should have ascribed it to him, if they had not believed that he wrought it; and incredible that it should have been wrought in connexion with their direct invocation of him to perform it, at the moment it took place, if he was not its author. To suppose that he was not its author, were to suppose that the being who wrought it, made it an attestation of a falsehood, and a falsehood infinitely injurious to his own rights, and mischievous to men; which is self-contradictious and impossible. They had a full conviction, therefore, that they could not successfully controvert the testimony of the apostles. Yet, while unable to controvert it, they sternly resisted the conclusion to which

it should have led them, that Jesus of Nazareth is the Messiah, and should be received and acknowledged as such

"And having commanded them to go aside out of the coun cil, they conferred among themselves, saying: What shall we do to these men? For that indeed a veritable mirack hath been done by them, is manifest to all them that dwel at Jerusalem, and we are not able to deny (it)," vs. 15, 16 They admitted the reality of the miracle, and that it was wrought in connexion with their instrumentality, so that i was an attestation of their testimony. The proof of that facwas so absolute, as to leave them no means of denying it Yet they resolved, in spite of it, to prohibit their further teaching, that Christ is the Messiah, and that he must be received and believed as such in order to salvation. The meaning of their question, What shall we do to these men was not, shall we receive these men as the ministers of Christ, and accept and acknowledge him as the Redeeme of men, or shall we reject him: but, how shall we proceed with these men in order to prevent their further spreading their doctrine? They were resolved, notwithstanding the conviction that the apostles were attested as messenger from God, to reject them as such and intercept them from Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard," vs. 19, 20. Peter thus indicates that they virtually assumed the attitude of competitors with God for their obedience, and asserted a higher title to it than belonged to him. Whether God would approve such an arrogation he left them to judge. He and John could not but speak what they had received from Christ, and had been commanded to communicate. The things they had seen and heard, were the things of Christ's ministry, death, resurrection, and ascension. The things they had heard, those which had been taught them by Christ, and revealed to them by the Holy Spirit.

The response of the apostles was, however, lost on the San-"But they, having further threatened them, released them, not finding how they could punish them, because of the people; for all glorified God on account of that which had happened, for the man was of more than forty years, on whom this miracle of healing had taken place,' vs. 21, 22. The two parties thus acted out their respective principles, and displayed their characters in the strongest The rulers rejected Christ, and attempted to prevent the apostles from preaching salvation through his death, though they knew that God had wrought a great miracle in demonstration that they were his witnesses and ministers. They showed, therefore, that their hostility to Christ was such, that no amount of evidence would overcome it. The apostles, on the other hand, exhibited the most unfaltering steadfastness and fidelity. They made no concessions to the rulers and priests. They uttered no intimations that if exempted from punishment they would refrain from teaching, or modify their doctrine to meet the approval of the Sanhedrim. Instead, they boldly declared, that they could not but preach what they had seen and Their consciences prompted, the Spirit of God enheard. forced them to do it.

"And being released, they went to their own, and reported all that the high-priests and elders had said to them," v. 23. By their own, is meant their fellow-disciples. They related to them the threats of the Sanhedrim, that they might all know the hostility of the priests and rulers, and

that they might together look to God for strength to meet the dangers to which they were exposed.

"And they having heard (the report), with one accord lifted (their) voice to God and said, Lord, thou (art) God who didst make the heavens and the earth, and the sea, and all that are in them, who hast said by the mouth of thy servant David: Why did the Gentile nations rage, and the peoples anxiously take vain (counsels). The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ. For in truth, in this city, Pilate and Herod, with the Gentiles, and the people of Israel, have been gathered together against thy holy Son Jesus, whom thou hast anointed, to do whatsoever thy hand and thy will foreordained to take place," vs. 24-28. Though they all united in the address to God, it was probably uttered by but one voice. The prayer forms a beautiful expression of their views and feelings, to which they were raised by the Spirit, under the first burst of persecution they were called to meet. They were all animated with a spirit of truthfulness and fidelity. None shrank from the conflict to which they were exposed, or proposed a compliance with the injunctions of the Sanhedrim to evade it. None of diately prayed that he would give them grace to speak his word boldly, and stretch forth his hand and attest it by such miracles as should make it triumphant.

"And now, O Lord, look upon their threats, and grant to thy servants with all boldness to speak thy word, by stretching forth thy hand in healing, and working signs and wonders, in the name of thy holy Son Jesus," vs. 29, 30. To look upon their threats, was to consider their nature, their aim, and the results, that would naturally spring from them if carried into effect, in order to his employing the requisite means to interrupt and counteract them; and the means by which the apostles and disciples were to be enabled to speak the word with all boldness or freedom, was the stretching forth of God's hand that healings, and signs, and wonders might take place that should attest their doctrines, and carry conviction to the people that Jesus was the Christ, and that they were his ministers. They thus assumed the attitude that became them as God's servants and messengers. They did not propose to relinquish their work because they were opposed and likely to be persecuted. They did not despair of it because the great and powerful of the nation were arrayed against them. Their confidence was altogether in God, not in themselves, and it was unfaltering. They looked to him as their strength, and their fervent and sole desire was that he would give them the requisite aids to speak his word with fidelity, and would confirm it by his own almighty hand and make it efficacious.

"And when they had prayed, the place was shaken in which they were assembled, and they were all filled with the Holy Ghost, and spake the word of God with boldness," vs. 31. The shaking of the place was in answer to their prayer, and one of the signs and wonders which they had desired God to grant in order to inspire them with boldness in speaking the word. The gift of the Holy Ghost, in the fulness of his inspiring influences, was also in answer to their supplication, and with the miracle gave them the requisite strength to preach the glad tidings of salvation with boldness. Their speaking the word which followed the descent on them of the Spirit was their speaking it on subsequent occasions, probably, and to the people generally,

not their speaking it at that time and in the place in which they were then assembled.

The character of the two classes of actors in this scene was thus exhibited in the clearest light and in the boldest con-The priests and rulers displayed a daring impiety. With the full knowledge and conviction that a great miracle had been wrought by the apostles in the name of Christ, that was a proof that he was the Messiah, and that Peter and John were his ministers, they deliberately disowned him and rejected them, and undertook to prevent them from further preaching his word: and showed that no demonstration that they were God's messengers would deter them from opposing and persecuting them. Their resistance of God was direct and absolute. The apostles and disciples, on the other hand, exhibited an entire superiority to all selfish and sinister affections, and displayed an elevation of intelligence and wisdom, a rectitude, a fidelity, a fearlessness, a love of God, and a trust in him that were altogether beyond their unassisted nature, and such as could spring only from the power of the Holy Spirit.

ART. VI.—FORMULARIES OF THE CHURCH OF HOLLAND.

BY REV. JOHN FORSYTH, D.D.

DIE EVANGELISCHEN KIRCHEN ORDNUNGEN DES SECHSIEHNTEN JAHRHUNDERTS. Von Dr. A. Ludwig Richter. Weimar. 2 Bd.

KORT HISTORISCH BERIGT VAN DE PUBLICKE SCHRIFTEN, RA-KENDE DE LEER EN DIENST DER NEDERDUYTZE KERKEN door J. Ens. Utregt.

The formularies of doctrine, polity, and worship framed by the various branches of the Reformed Church have been of late years carefully collected. The labors of Niemeyer, Augusti, Richter, and others have brought these venerable, once rare documents, within the reach of all who care to examine them. If they were simply the relics of the past, like some of the Anglican liturgies of the times of Edward and Elizabeth, which have furnished materials for later formularies, though they have ceased to be used as such themselves, they would be still interesting both to the divine and the historian. But they are more than relics of the picty of a by-gone age; they have a living value and influence as the symbols of doctrine, which, like their Divine Author, are the same yesterday, to-day, and for ever. They were drawn up by men familiar with the Christian literature of the earlier centuries, as well as with holy Scripture—men filled with profoundest reverence for the word of God, and who deemed it a very serious and solemn business to prepare, in the form of Confession or Catechism, a statement of the grand verities of that word. Hence with all the boasted improvements in theology of these later days, few of the doctrinal propositions of these old formularies require modification; while in all the qualities which should distinguish such documents, they offer a very marked contrast when compared with many of the bald and illwritten church covenants and associational creeds of the present day.

These formularies deserve to be republished, and are worthy of study for the sake of the proofs they contain of the real unity of the Reformed Church on all the great points of faith and polity. She was not indeed organically one, like the church of Rome. The churches of France, Geneva, Holland, Scotland, recognised no common, central authority, no visible seat of unity. Each was, in this sense, independent of the other. Yet they were allied by bonds of intimate fellowship and sympathy. If one suffered, all suffered; if the peace and the purity of one were threatened by some noxious heresy, it was regarded and treated as a matter that concerned them all. They cheered each other while "under the cross," and welcomed each other's exiles; they borrowed from each other's creeds, and adopted each other's catechisms, and thus amid their circumstantial diversities, gave conclusive proof of their essential harmony.

We propose in this article to give a brief historical account of the formularies of the church of Holland,—formularies, which are not only regarded with affectionate veneration, as monuments of ancestral piety, by the Dutch

Confession of Faith, and the Liturgy.

The Catechism is that known as the Heidelberg or Palatine, one of the most precious productions of the Reformation, and one well worthy the place it has long held, and will long retain among the symbols of the Dutch churches. A "catalogue raisonné" of its numerous editions and translations, and of the various works to which it has given birth, would make a respectable volume. The defence of its "Innocence" long ago enlisted the zeal of the learned Lenfant, and more recently the "History of the Catechism and its Literature" has been written, with German exhaustiveness, by Van Alpen.*

A few words on the general subject of catechising and Catechisms, we trust, will not be deemed out of place, before proceeding with our special topic. The importance of this method of instruction is too obvious for argument, to those who attach any value to the knowledge of the great facts and doctrines of Revelation. It is so obvious that it must have suggested itself to Christian pastors and teachers

tum—illius aut illius gentis, illius aut illius ætatis aut sexus, ex illa aut illa secta, pro diversitate motus mei sermo ipse procedit."* Among the works ascribed to Justin Martyr there is one entitled "Responsiones ad Orthodoxos" (Axerict), in the form of question and answer, on a great variety of topics, such as, e. g.: "Why are the orthodox fewer in number than not only Jews and Gentiles, but all heretics? If each man has an augel guardian, how did the angels discharge their ministry, in the time of the flood, when there were only eight souls on earth?" This, however, is not a catechism in our sense of the word, yet it makes a nearer approach to the form of one than any other patristic document of the earlier centuries that has come down to us.

The most remarkable catechetical work, and indeed the only one of any value, of a date prior to the Reformation, is one which was in use in the Waldensian church, from the 11th century. Monastier gives it in its original form, in his Histoire de L'Eglise Vaudoise, ii. 296, under the title of "Catechisme des Anciens Vaudois et Albigeois, de l'an 1100." It is divided into eight chapters of very moderate length, the whole work extending only to ten pages. † It is, as the extract given in the note shows, a very simple manual, yet it brings out distinctly those grand vital truths of the gospel for which the Waldensian church witnessed so boldly and suffered so much and so long. The quickening influence of the Reformation was soon and mightily felt in this, as in every other branch of literature, and to it we are consequently indebted for all those admirable manuals, by the help of which so many generations of Christian youth have been imbued with the knowledge of divine truth. To

[•] De Cat. Rud., vi. 328.

[†] The following is Chapter I.—Lo Barba. Si tu fosse demanda qui sies tu f Repond. L'Enfant. Creatura de Dio rational et mortal. Barba. Per que Dio te a crea f Enfant. Afin que yo connaissa luy meseirne, e cola, e avent la gratia de luy meme, sia salva. Barba. En que ista la toa salu f Enfant. En tres vertus substantials, de necessità pertinant a salu. Barba. Quals son aquellas f Enfant. Fe, esperança, e carità. Barba. Per que cosa proveràs aiso f Enfant. L'Apostol seriv 1 Cor. xiii. a questas cosas pormanon, fe, esperança, ecarita. Barba. Quod cosa ès fe f Enfant. Second l'Apostol Heb. xi. es una subsistentia de las cosas da esperar, e un argument de la non apparussent.

the Reformed church, however, belongs the special honor of having produced those catechisms which are best adapted to the work of catechetic instruction, which have acquired the widest renown, and have imbedded themselves most deeply in the affections of all who know and love the truth.

The Heidelberg Catechism,—" liber celebratissimus," as Augusti justly calls it, was originally prepared for the use of the churches and schools of the Palatinate, by order of the pious Elector Frederic III. and was first published at Heidelberg, in January, 1563, in German, and soon after in a Latin version.* The theologians, says Lenfant, who labored on this work, were Zachary Ursinus, Pione Boquin, Emanuel Tremellius, professors of divinity, and Casper Olevian, court preacher, and it was finally examined and approved by a synod held at Heidelberg, in The precise share which each of these distinguished men took in framing the catechism is uncertain; but it is generally understood that that of Ursinus was, as Ens says, "Eersten en voornaamsten." Some materials for it may have been derived from the earlier catechisms of Calvin, Bullinger, and Micron, but the only one of that period which resembles the Heidelberg is that of Zurich, and which was probably copied from the former.

The earlier editions of the catechism were not divided into Lord's days, nor were there any Scripture proofs attached to the answers. These features date from 1573. Between the German and the Dutch versions there are some verbal differences of no very great moment, in the answers to the questions 18, 29, 36, 40, 48, 81, 83, 84, 89, 93, 94, and 103. But the most important matter of a textual sort is connected with the answer to the famous 80th question, "What difference is there between the Lord's

^{*} Alting's account of it is as follows:—" Catechismo opus erat duplici de causa, una, quod—Heshusius introduxisset catechismum Lutheri, privata auctoritate;—alii vero alios catechismos vel aliunde acceptos, vel a se conscriptos—quæ res perpetuas rixas dabat in Ecclesia. Altera erat, ut una et consentienti forma doctrinæ proponerentur per omnes Palatinatus ecclesias. Id negotii datum duobus theologis Oleviano et Ursino, 1562, tanquam Germanis et Germanice scribere doctis. Uterque in chartam conjecit ejus specimen. Olevianus populari declaratione fæderis gratias; Ursinus scripto duplici catechismo, majore pro provectioribus, minore pro junioribus. Ex utroque contracta est Catechesis Palatina. Hist. de Eccles. Palat. p. 81, 82.

supper and the Popish mass?" This answer closes with the very emphatic statement that the mass "is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry." During the commotions excited by the Jesuits in the Palatinate, about 1685, a furious outcry was raised by them against the catechism on account of the 80th question and answer. It was even maintained that in the original edition no such question was to be found; that both it and the answer to it had been foisted in at a later day; without the sanction of Ursinus or of the Elector. The same charge, substantially, has been more recently made. That it is utterly groundless has been abundantly proved by Ens, Van Alpen, and others. It does, indeed, appear that in the first edition of 1563, the 80th question is wanting; but Ens says "that it is found in the second German edition of that same year, with the answer not quite so full as we now have it, and that it was introduced by authority of the Elector, I know, through my honored colleague, Hieronimus Van Alphen, who has often told me that he had seen a copy of this same edition of 1563; and that on the 55th page of it the question occurs, and the answer in these words: "The holy supper witnesses to us that we have full forgiveness of all our sins, by the only offering of Jesus Christ, which he once on the cross hath accomplished. But the mass teaches that the living and the dead have forgiveness, not through the sufferings of Christ, but that Christ is offered by the priest for the same; so then the mass at bottom is nothing else, dan eene af godize verlochening der eenige offerhande en des lydens Jezu Christi." Then at the bottom of the page the following note is printed :- "What was left out of the first impression, e.g. what is found on p. 55, is there inserted by command of his Electoral Grace." Nothing can be more decisive than this.*

Alting, p. 88, simply states the fact that the first edition did not contain the 80th question, but that it was inserted in the second edition, by the express command of the Elector, adding in a note Exemplaria prime et secunda editionis id docent. The fact is also implied in an account of an interview between the Elector and a Diet, at Augsburg, 1566. After a very bold and noble speech by the Elector, Alting adds, that no one present ventured to say a word, "except a bishop who muttered something about the mass, which the catechism, question 80, marked with a grave censure." P. 97.

When the Heidelberg Catechism was published by the Elector Palatine, the Netherlands were only in the first stages of that long agony which preceded their independence. Philip was still their recognised sovereign, and at this moment was doing his utmost to bring the Belgic provinces under the yoke of the Inquisition. Reformed churches of those provinces were "under the cross,"-to use one of their own striking phrases;-their assemblies for worship were held at the risk of liberty and life; and multitudes of their members were forced into exile. Not a few of them sought ref ge in the Palatinate, and for their use the catechism was translated into Dutch in Among these refugees was Peter Dathens, a man of apostolic zeal, and of singular eloquence. He had been a monk in the convent of Popperingen, in West Flanders, but brought out of darkness into light, he became one of the boldest professors and most successful preachers of the Forced to leave the Netherlands, he was called to be court preacher at Heidelberg; but the moment that there was a lull in the storm of persecution he hastened back to Flanders, to renew his evangelistic labors, and with such a mighty eloquence did he speak that his congregation often numbered fifteen thousand. He was chosen president of the Synod held at Wesel, 1568, and of that at Dort, 1578.

Prussia, where he died, February 19, 1590.

Dathens was a resident of the Palatinate where the Heidelberg Catechism was first published, and he was one of the chief agents in introducing it into the Belgic churches. He had prepared a metrical version of the Psalter for the use of these churches, which became very popular, and to this he appended the Dutch version of the Catechism. Of course, wherever the Psalter went the Catechism followed, and those who adopted the one would be sure to adopt the other.

Towards the close of his life he removed to Elbing, in

The first formal recognition of the Heidelberg Catechism as one of the public doctrinal formularies of the Dutch Church, was in the first National Synod held at Wesel, 3rd November, 1668—just two hundred and ninety years ago. This was a memorable synod, whether we consider the circumstances under which it met, or the work it accomplished. It was in the first year of the administration of

the monster Alva, and near the beginning of that tremendous war which was waged for three geratienons, and out of which grew the Dutch Republic, that the venerable fathers of the Dutch Church assembled at Wesel. It was the year in which a sentence of the Holy Office condemned to death as heretics " all the inhabitants of the Netherlands"a sentence confirmed by Philip, who ordered it to be carried into effect, without regard to age, sex, or condition*-a sentence which Alva was doing his utmost to execute. nite numbers," says Brant (and they not of the religion neither), "that had been but once or twice to hear a sermon among the Reformed, were put to death for it. The gallows, the wheels, stakes, and trees, were loaden with carcasses or limbs of such as had been hanged, beheaded, or roasted; so that the air was the common grave of the dead." Such were the circumstances under which the first National Synod met, with a view to give organic shape to the hitherto scattered congregations of the Reformed in the Netherlands. And the platform of polity and discipline framed by the Synod of Wesel, 1568, has stood unimpaired from that day

Among the Acta Synodi is the following in relation to catechising: "1. The custom of catechising, derived from the apostles and their disciples, should not be separated from the office of the ministry and prophecy, and therefore our judgment is that it should be maintained in the church. 2. In the Netherland Walloon churches the Geneva Catechism shall be used; in the Dutch churches the Heidelberg; yet we leave this matter free until a future synod. 3. Each congregation is free to fix the time of catechising according to circumstances. Let the method hitherto employed be retained; and let all diligence be used in the instruction of youth, so that they shall not only learn the syllables and words of the catechism, but also understand its meaning; and so not only have it impressed upon their memory, but also on their hearts. Therefore shall the catechist not only question the youth about the words, but also the matter itself; and in explaining it he shall employ language fami-

[·] Hoofd Neder Hist. iv. 157.

[†] The Asts of the Synod are fitly styled "Proceedings of the Assembly of the Netherland Churches, die onder 't Cruys sitten."

liar and suited to the comprehension of children. Parents and teachers of schools shall seriously admonish and carefully instruct the young, at home and in school, and accustom them to find for themselves the scripture proofs of the doctrines they hear in the church. 4. Especially should the young be taught to maintain a serious deportment in the church and in other assemblies. And all who wish to be regarded as members of the church should bring their children to the catechising so soon as they are of proper age, that they may be early trained in the true doctrine and in piety. Such as refuse to do this, without doubt, deserve the censures of the church."* Our limits will not allow us to notice the acts of the National Synod held at Dort, 1574, 1578, Middelberg, 1581, and Hague, 1586, on this subject.

It may suffice to say that the earlier act of the Synod of Wesel was renewed, and ministers were required to expound the catechism on the afternoon of each Lord's day.

Before passing from the subject of catechisms, it is proper to say that besides the Genevan, to which the Walloon churches adhered, there were other two, of an earlier date than the Heidelberg, in general use in the Dutch churches. One of these was the Little Catechism, drawn up by Martin Micron, for the use of the Dutch church in London, about 1550; the other is styled Een Korte Onderzockinge des Geloofs, and it continued to be printed in the Psalter many years after the adoption of the Heidelberg. The same doctrine is found in them all, but they differ in length, and in the arrangement of topics.†

The Confession of Faith is the next formulary which claims our notice. When the first Belgic Confession was published, the Reformed churches of the Netherlands were in the process of formation; they were "under the cross;" they had not yet assumed an organized form, and hence the

^{*} The Acta of the Synod of Wesel are given in full by Ens, 253-287. Richter, ii. 310.

[†] The subject of catechising occupied a large share of the attention of the Synod of Dort, 1618, and the Acta Synodi, p. 28-39, contain ample details in regard to the catechetic methods in use in the various Reformed churches of Europe. During Session 17th, Polyander, Gomar, Faukel, Thya, Lydin, and Udemann, were appointed to draughts of Shorter Catechisms, and they afterwards, Session 177th, reported the Compendium which follows the Heidelberg in the Dutch Psalm Books.

important work of preparing a symbol of their common faith behooved to be done not by a synod, but by private Hadrian Saravia, in a letter to Uytenbogart, says that the first Belgic Confession of 1562 was drawn up by Guido de Bres, Herman Modet, himself, and some others whose names are not given.* But he virtually admits that the credit of the work mainly belongs to Guido de Bres, by whom illa primo fuit conscripta; and it is possible that the only part which Saravia, Modet, and the others took in it, was to offer suggestions and criticisms. "If the name of an author," says Ens, p. 85, "should give authority to his writings, it seems to me that the merits of so great a man, so true a servant of Christ, and so steadfast a martyr (as de Bres), are alone sufficient to impart the highest consideration to our Netherland Confession." The name of Guido de Bres is one of those which deserve to be embalmed in the memory of the Dutch church, as the author of her earliest Confession, and as a "blood-witness" for He was one of the most zealous and successful evangelists in the Walloon branch of the church. Jacob van Loo, who was burnt at Reizel, in 1561, for the testimony of Jesus, a few days before his death, exhorted de Bres not to follow the example of those who, in times of danger, at once fled to a place of safety. Whether de Bres needed such an admonition, we know not, but it is certain that he acted in accordance with it. As the pastor of Valenciennes, he, and his colleague, De la Grange, stood at their post, unmoved by the perils which surrounded them during the siege of the town by a Popish army; and soon after its capture, resisting all the inducements held out to them to deny the faith, they sealed their testimony with their blood.

His words are—"Ego me illius Confessionis ex primis unum fuisse authoribus profiteor; sicut et H. Modet; nescis an plures sint superstites. Illa primo fuit conscripta Gallico sermone a Christi servo et martyre Guido de Bres. Sed antequam ederetur, ministris verbi Divini, quos potuit nancisci, illam communicavit; ut unius opus censeri non debest." The letter is dated "Canterbury, 18 Ap. 1612." Saravia was then a very old man. He was probably of Spanish extraction. After the erection of the university of Leyden he was appointed to one of the theological chairs. In consequence of some political difficulty, he retired to England about 1587, joined the Established church, and, at a very advanced age, died a prebend of Canterbury, 1612.

† Of these a full account is given in "De Historien der vromer Martyla-

Previous to 1562, the Reformed in Belgium, says Venema (Inst. Hist. Eccles. vii. 252), for the most part used the For-

mularies of Doctrine and Order of the Dutch churches in London, viz. a Confession and Large Catechism, translated out of the East Frisian dialect into Dutch, in 1553, by John Uytenhove; the Shorter Catechism of Micron; and the Form of Government, by John a Lasco, 1550. But, as their number increased throughout the Seventeen Provinces, all manner of calumnies were inculcated by their enemies, in regard both to their faith and their practice. these calumnies was one of the objects of de Bres and his associates in preparing this Confession. It was accordingly sent to the King, under the title of "A Confession of Faith generally maintained by the Believers dispersed throughout the Low Countries, who desire to live according to the Holy Gospel of our Lord Jesus Christ," accompanied by an admirable letter to his Majesty, which must have made an impression upon any heart not converted by bigotry into We would gladly quote from it some passages, if our limits allowed. We only observe, that Philip is here assured that the number of these "Believers" exceeded 100,000, and that if they had been the turbulent rebels some represented them to be, they could soon involve their country in anarchy or civil war, or, deserting it en masse, convert it into a desert.

In those days, as we have before observed, men did not

ren," p. 328-345. In 1565 De Bres published three small treatises on "The Root, the Origin, and Foundation of the Anabaptists of our Day, with an ample Refutation of their Choicest Argumenta." Two editions, in Dutch, were printed, one in 1589, the other in 1608.

Herman Modet, whose name occurs as one of the authors of the Confession, was a native of Swolle, and originally a monk. Soon after his conversion, in 1545, he became paster of the Reformed church of Aldenarde, in West Flanders, and was one of the first who preached in the fields, where thousands met to hear the gospel. He was accused of taking part in the unhappy iconoclastic outbreak at Antwerp, 1566, but, as appears from his vindication of himself, without reason. He was also charged with being one of the movers of the tumult at Antwerp, 1567, and at Maestricht, and a price was put upon his head by the governors of the Netherlands. After a pastorate of some years at Zierikzee, in Zealand, he was called to Utrecht in 1586, and in the following year was sent on a mission to England to secure the help of Elizabeth. During the last years of his life he was a deal mixed up with the politics of the period.

put forth creeds in the slap-dash style of later times; and hence, before the publication of this Confession as a public symbol of doctrine, it was submitted to the examination of as many brethren as De Bres could reach—to Fabritius, Cooltyn, Dathens, Van der Heyden, and others; it was also sent to Geneva for the inspection of the theologians of that city, and finally it was revised, somewhat abbreviated, and unanimously adopted by a Synod held at Antwerp in 1566. The Synod of Wesel enacted (iii. 8) that all ministers should be asked if they assented to the "doctrine publicly held by the churches, and which is contained in the Confession lately sent to the King of Spain." The national Synod held at Embden, 1571, ordered all its members to subscribe the Confession of the Netherland churches; and also the French Confession in testimony of the unity of the churches of the two countries. Accordingly, the national Synod of France, held at Vitry, 1583, reciprocated this act of brotherly confi-Three deputies from the Netherlands attended the Synod at Vitry. "The Synod gave thanks to God for the good agreement and union between these churches in every thing pertaining to doctrine and good order; and as this holy union and concord between the churches of France and those of the Netherlands seem to require that they should help each other, it is agreed that they mutually assist each other with ministers and other things, as their necessities demand and their means allow."*

In the Synods held at Dort, 1574, 1578, and at Middleberg, 1581, acts were passed requiring ministers, professors of theology, schoolmasters, elders, and deacons, to sign this Confession, and also that each consistory should possess a copy of it.

Dr. Bres, as a Walloon, would naturally look to France for helps and models, in preparing his Confession, and a comparison of it with the Gallic Confession, published in 1561, shows that he made large use of the latter. They differ in the number of their articles, the one having thirty-seven, the other forty, but they closely resemble each other, and in sundry articles both have the very same words. Between the years 1562 and 1618, numerous editions of the

^{*} Aymon Synod de France, i. 157, 158.

Belgic Confession were published in the Dutch, German, French, and Latin languages. And as the revision of the Confession was one of the objects of the famous Synod of Dort, 1618–19, these various editions were carefully collated by Festus Hommius, their textual discrepancies were noted, and the result of his labors was published by him in 1618, "in usum futuræ Synodi Nationalis." The Confession was subjected to a rigid scrutiny by the foreign theologians, as well as the Dutch members of the Synod. The articles were read seriatim, and all were asked to examine them "rigide probeque;" and then to declare freely and sincerely whether they found in them any doctrine not accordant with the word of God. Finally, in Sess. 145, 146, they are said to have approved "totum Confessionis argumentum."

Indeed, during the whole of that fierce controversy started by the Arminians, and by which the peace of church and state was so seriously disturbed, there was never a question about the meaning of this Confession. Its language on all the grand doctrines of theology is too plain to be misunderstood. There were no clauses of doubtful meaning behind which the Arminians could take refuge. Some of that party, who would have converted the church into the mere slave of the state, insisted that the Confession had never received the proper sanction of the civil authorities, and the whole Arminian faction vehemently urged that it should be revised. In this memorable controversy, there were unquestionably faults on both sides, but the Reformed church has had to bear a load of obloquy which she did not deserve, and the Arminians have enjoyed a degree of sympathy to which they were as little entitled.

The great mistake made in this dispute was, says Bilderdyk,* that these two questions were confounded, viz. "What is the doctrine of the church? and What is the true doctrine?" In civil society, when some fait accompli is under consideration, we ask what is the law; not, is the law just? So in the church with reference to her ministers, we say to them, if you cannot judge according to her received law, do not assume the office of judge; if you cannot teach her

^{*} Geschiederies der Vaderlands, viii.

doctrines, do not become one of her ministers. You are free to withdraw from her communion. You are at perfect liberty to publish your opinions concerning the law and the doctrine of the society, if you choose to stay outside of it; but if you come within you must not judge contrary to its recognised law, nor preach against its received doctrine. Calvin and Luther charged the Romish church with holding errors, and withdrew from her fellowship. Arminius was at liberty to charge the Reformed church with holding errors, and if he had withdrawn from her fellowship, no one would have disturbed him, whatever hard things he said against the church; but he has no right to teach in the church and for the Reformed, doctrines which they rejected as false.

We have not space to notice, even cursorily, the events which preceded and produced the General Synod, or Council rather, of Dort-1618-19; and would only say that while the entire Confession appears to have been carefully re-examined, the Five Points on which the Arminians dissented from the church, engaged the chief attention of this venerable assembly. These were Predestination—Redemption—Depravity—Conversion—Perseverance of the Saints. The judgment of the Synod on each of these points, or the "Canons of the Synod of Dort," is presented in the form of what a Scottish Presbyterian would call a Declaration and Testimony. First we have, in a series of propositions, an elaborate exhibition of the Scripture doctrine on the particular topic; and then the Rejectio Errorum, or an equally elaborate statement of the errors condemned and rejected by the Synod. These canons, ever since the Synod of Dort, have held a high place among the doctrinal symbols of the Dutch church, and the careful study of them will amply repay the candidate for the sacred office, to whatever branch of the church he may belong. They are, indeed, a noble contribution to scientific theology. Every cultivated and candid reader of these canons, let him belong to what school he may, will, we are sure, concur in the statement that the men who drew them up were masters in Israel, profoundly versed in the sacred science of theology, and in that sacred logic which consists in "reasoning out of the Scriptures." Full justice has never yet been done to

this venerable Synod. Leydekker (in 1705) published a work which deserves to be better known than it is, entitled "The Honor of the National Synod of Dort maintained against the Accusations of G. Brant;" and more recently, Bilderdyk, the poet and historian, devoted a long chapter to the same subject in his "Geschiederies der Vaterlands;" but a candid and truthful history of the Synod of Dort, its

antecedents, its doings, and its results, is yet to be written. The Liturgy remains to be noticed. This includes the Prayers used on the Lord's Day, before and after sermon—the Form of administering Baptism, and the Lord's Supper—the Mode of Ordination—the Celebration of Marriage—the Visitation of the Sick—the Burial of the Dead.

In all the early Reformed churches of Scotland, France, Geneva, Netherlands, etc., liturgic forms were provided not only as helps for those ministers whose power of extemporaneous thought and speech was limited, but also for the sake of uniformity in public worship. These liturgies are vastly more simple in structure than the Anglican Book of Common Prayer, the pastors who used them were not, like the English priest, so hedged in by rubrics that personal discretion and adaptation to circumstances were impossible. Still, uniformity in worship, to a certain extent, was deemed to be "Those who essential to the good order of the church. reject all liturgies"-says Ens, p. 156-"and refuse to observe the established church customs, undermine church and state, as they found in the Arminian times." seems to have been the sentiment of the Dutch church, and hence she has ever held fast to the liturgic principle.

Previous to 1566 several liturgies were in use among the Reformed churches of the Netherlands, which though drawn up by different men, were, to a large extent, derived from a common source, viz. Calvin's Liturgy. Some of the materials of Calvin's Liturgy, Henry thinks were taken from the Missal, though Mr. Baird (Eutaxia, p. 33), says that no trace of such a form as the "confession of sin" can there be found. This is no doubt so, and yet Dr. Henry's averment may be in the main true after all, and from some examination of the collections of Renaudot, and of Gerbert, we are inclined to believe it is true. But to return. The Walloons naturally adopted the liturgy of Calvin as their

own. Then we have the Liturgia sacra prepared by Pollan for the Church of the Exiles at Strasburgh, printed in 1551. Next comes the Liturgy of John & Lasco, 1554, prepared for the Dutch churches in London, and which Ens says was "the oldest Liturgy of the Netherland Dutch churches." Finally there was the Palatine Liturgy which came into Holland in the wake of the Heidelberg Catechism, and the Psalter of Peter Dathens (1566), whom Ens styles the "over brenger" of it into the Netherland churches.

A minute comparison of these liturgies with the one in use in the Reformed Dutch church of our own country would be more tedious than profitable. We may, however, remark, that the forms of prayer to be used before and after sermon, before and after catechising, and which are now rarely if ever heard in the Dutch churches, do not agree with the corresponding form found in the London, nor with those in the Palatine liturgies, but seem to have been culled from them and the liturgy of Calvin. The form of baptism in the Americo-Dutch liturgy is in an abbreviated form of the Palatine office, but differs entirely from the London. The form for the administration of the Lord's Supper also differs widely from the London, while it is the exact counterpart of the Palatine.

In the order of public worship, as set forth in all these old liturgies, it is observable that what is sometimes called "the long prayer" came after the sermon. Perhaps the opposite usage that obtains now-a-days among us is the better one; but the ancient order had some features whose disappearance we regret. When the people had assembled the precentor began the service by uttering clara voce that ancient call to devotion, Sursum corda—Leve le cueur— Heft op re hart-Lift up your hearts;-he then read a chapter (in course), and gave out a psalm-during the singing of which, the minister entered the pulpit. Another custom which we earnestly wish to see revived, was the repetition of the apostle's creed by the whole congregation. In the Palatine churches this was done at the close of the afternoon service on each Lord's day, as well as in the communion service. In the London liturgy the creed followed the "long prayer," both on ordinary Sabbaths and sacramental ones, which, by the way, were monthly.

There is another formulary whose history is not without interest, viz. the old psalter of Dathens. Though very indifferent as a translation, being a version of a version (Marot's French), and harsh in its rhyme, it held its place in the church until 1775, and was then supplanted by the new version not without great difficulty. In Zealand the change occasioned a popular outbreak of so serious a kind that several of the ringleaders male and female were prosecuted, of whom seven were banished, and one was condemned to be executed.*

We cannot close without saying a word respecting John ă Lasco, who, though by birth a Pole, has strong claims to be held in high esteem by the Dutch church. He belonged to one of the noblest families of Poland, was born in 1499, and from his childhood was destined for the church. After receiving the best education that his native land afforded, he travelled through Germany, Italy, Belgium, France, forming the acquaintance of the most eminent scholars and reformers of the day, particularly of Zwingle and Erasmus. Returning to Poland in 1526 with a strong bias for reform, he obtained various dignities in the church, and in 1529 was made Bishop of Vesprin. Seeing no hope of improvement in the Romish church, he resolved to quit Poland in 1537, in order to devote himself elsewhere to the cause of the Reformation. In 1540 he married at Mayence, and having soon after established himself at Embden, in East Friesland, was invited by Count Enno to superintend the reformation of the churches of that country. He encountered great difficulties but he met with a great success, and Embden became the radiating centre of reformed influences, and the mother of many churches. On the invitation of Cranmer he went to England in 1548, where he remained for six months as the guest of Cranmer at Lambeth palace, and became intimately acquainted with all the English reformers. Latimer, in a sermon before Edward VI., said:

^{*} Van Ipezen of Campvere, a member of the commission that prepared the new version, published a full account of the whole business, including a full history of Christian Hymnology from the earliest times, under the title of Kerkelyke Historee van het Paalm Gesang. 2 vols. Amst. 1777.

"John & Lasco, a great learned man was here, and has gone his way. If it be for lack of entertainment, the more the pity." He returned to England in 1550, and was made superintendent of the foreign Protestant church at London, composed of French, German, and Italians.

Here he remained until the accession of the Bloody Mary, when he and his church were forced to become wanderers again, 15th Sept. 1553. The little fleet were obliged, by stress of weather, to enter a Danish port, but the barbaric bigotry of the Lutherans would not allow the storm-tossed exiles to land. Lasco intended to settle in Friesland, but the growing influence of Lutheranism made the place irksome, and he removed to Franckfort, where he founded a Dutch church, whose confession and liturgy received the sanction of the senate. He returned to Poland in 1556, and until his death, on 8th January, 1560, he labored in his native land, as he had done so zealously elsewhere, to spread the knowledge of the gospel, and to remove the wretched dissensions between the Lutherans and the Reformed. Lasco was pre-eminently a lover of the truth and peace, yet he was not a latitudinarian, as his treatment of the Polish Socinians proved. In the various regions in which he lived during his chequered career, he seems to have won the warmest affection of those with whom he was brought into contact. Dryander, the Spanish reformer, uses language respecting him, that, to say the least, borders on the extravagant—"insignes animi tui dotes quas pene divinas et agnosco et veneror, corporis majestatem vere heroicam, gravitatem vultus suavitate conjunctam, humanissimam morum facilitatem, liberalium omnium disciplinarum admirandam cognitionem, accuratam linguarum peritiam et copiam beatissimam, quibus omnibus divinitus donatus es præ cæteribus mortalibus."

ART. VII.—ANSWERS TO CORRESPONDENTS.

I.—THE DISCOURSE WITH NICODEMUS.

A correspondent asks us to give an exposition of the conversation between Nicodemus and Christ, John iii. 1-21, to point out the figures that occur in it, and especially to state whether the term, water, vs. 5, is used in a literal or tropical sense.

"Now, there was a man of the Pharisees, whose name was Nicodemus, a ruler of the Jews," vs. 1. The sphere in which he was a ruler of the Jews was, that of a member of the great Sanhedrim, whose office it was to determine causes betwixt the people, and judge those who were accused of offences against God. He was, therefore, a man of learning and rank.

"He came to Jesus by night, and said to him: Master, we know that thou hast come a teacher from God; for no one can do these miracles which thou doest, except God be with him," vs. 2. This conversation is supposed to have taken place during Christ's visit at Jerusalem, at the first passover, after the commencement of his ministry. It is related, chap. ii. 23, that, "as he was at Jerusalem at the passover, on the feast day, many, seeing the miracles which he performed, believed in his name;" that is, that he was of divine authority. What the miracles were which he performed on that occasion John does not state. ceded those, it is supposed, which are first mentioned by the other evangelists, and were the first, probably, which he wrought with the exception of the conversion of water into wine at Cana. They were, doubtless, like his others, healings of the sick, cures of the deaf, blind, and lame, and deliverances from possession by demons, and were very nume-Nicodemus used the plural, "we know," to indicate that many were, like himself, led to the conviction by Christ's miracles that he was a messenger from God. It was undoubtedly the common persuasion, as miracles were held by the nation universally to be attestations by God, that the persons in connexion with whose agency they were wrought were God's prophets and ministers.

1859.]

"Jesus answered and said unto him: Verily, verily, I say unto thee, except one be born again he cannot see (discern) the kingdom of God," vs. 3. To recognise Jesus as one sent from God, because attested by miracles, was not enough. It was only to contemplate him as a prophet; a human messenger, though, from the greatness of his miracles, of an extraordinary rank. To receive him in his true character, it was necessary to discern that he was the Messiah, and had come to institute his kingdom on the earth; for it is that which he denominates the kingdom of God; not God's kingdom in the heavenly realms over angels and other unfallen beings, but the kingdom Christ was to establish on the earth, and of which he is to be the king, and which is at his second coming to supersede all hostile kingdoms here, and embrace the whole world, as foreshown, Dan. ii. 44. "And in the days of those kings (represented by the image) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people—it shall break in pieces and consume all other kingdoms, and it shall stand for ever." And Dan. vii. 13, 14. "And behold one, like the Son of Man, came with the clouds of heaven, and came to the Ancient of days, and there was given to him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom one which shall not be destroyed." Also, Isaiah ix. 6, 7, xi. 1-And that Jesus was this Son of Man, and that he had come to set up this kingdom on the earth, Nicodemus and others were bound to discern, not only from these and other kindred prophecies, but especially from the prediction, Isaiah xl. 3-5, and Malachi iv. 5, 6, that he should be preceded by a herald; from the express testimony of John the Baptist that he was that forerunner, and that Jesus was the Son of God, John i. 19, 34; and from the designation of him as such by angels at his annunciation and birth, Luke i. 28-35, ii. 1, 14, and by the Father, by a voice from heaven at his baptism, Matt. iii. 17. And these attestations and the miracles wrought by Jesus undoubtedly impressed Nicodemus with the apprehension that he was more than an ordinary prophet, and possibly the Messiah; 32 VOL. XI.—NO. III.

for his address to Jesus implies that while he was assured that he was sent from God, he was uncertain in what character and to what end he came; and Christ's response indicates, that the point in respect to which Nicodemus was unable to decide was, whether Jesus was the Messiah or not. "Except one be born again, he cannot discern the kingdom of God." The verb rendered in the common version see, means to discern with the mind, and comprehend, not to see with the bodily eyes; as if the kingdom of God had then been an external object to be beheld by the natural eyes, a new birth could not have been necessary in order to its being seen. But of that discernment and comprehension Nicodemus wholly failed.

"And Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" vs. 4. He thus totally mistook the import of the words born again, and interpreted them as denoting a second natural birth of the body, instead of an introduction of the mind, by a change of its moral state, into a new and holy life. The reply of Christ was to him, therefore, a startling enigma. That one already old should undergo a second natural birth, and that that second birth of the body should be a necessary condition of discerning the kingdom of God on earth, he felt was impossible. Christ's answer corrected his misapprehension.

"Jesus answered, Verily, verily, I say unto thee, except one be born of water and of the Spirit he cannot enter into the kingdom of God. That which has been born of the flesh is flesh, and that which has been born of the Spirit, is spirit," vs. 6. The subject of the new birth, of which Christ had spoken, was thus not the body, but the mind. As the verb to be born, literally denotes to be brought into the natural life by separation from the parent, and becoming an independent person; so when applied by a metaphor, as here, to other changes, either of the whole person or of the mind, it signifies to be brought, as a moral being, into a new sphere and a new life. To be born of the Spirit, is to be brought by the Holy Spirit's renewing power to a state of reconciliation to God, in contradistinction from one of alienation. To be born of water, is to be brought into new relations as a believer to Christ, by baptism, as a sign

of faith in him. The kingdom of God is that body of renewed persons in this world over whom Christ reigns as their king. To enter that kingdom, accordingly, is to become one of that body of renewed persons over whom Christ reigns, and who publicly signify their allegiance to him by being baptized in his name. The sense, therefore, is, Except one be renewed in mind by the Holy Spirit, and testify his allegiance to Christ by baptism in his name, he cannot be a subject of that kingdom on the earth which the Messiah is to establish and rule. And his object in asserting this necessity of a birth by baptism into that kingdom, as a visible society, was to show Nicodemus that it could not be entered by renovation merely, but a public profession also was necessary of faith in Christ and devotion to him. The birth by water is, therefore, a literal baptism of the body, precisely as the birth by the Spirit is a literal renovation of the mind.

This does not imply that baptism is indispensable to salvation; that an unbaptized person, though renewed, must perish; but only that while unbaptized he is not a member of that visible kingdom Christ was to establish, of renewed ones, who publicly profess allegiance to him. To belong to that body he must openly avow Christ as his king.

The declaration, "that which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit," means not simply that that which has been born of the body is body, and that which has been born of the Spirit is the soul; that is, that it is the body that is the subject of the natural birth, but the soul that is the subject of the birth of the Spirit; but also that that which has been born of the flesh, is of a fallen nature like that of which it was born; and that that which has been born of the Spirit receives, by its new birth, the character of the Spirit of which it is born.

Christ next showed that the inexplicableness of the birth of the Spirit is no reason that it should be regarded as impossible. "Thou shouldst not marvel that I said unto thee, Ye must be born again. The wind blows where it will, and thou hearest the sound of it, but knowest not whence it comes, nor whither it goes. So is every one who has been born of the Spirit," vs. 7, 8. That we do not know how the renovation of the mind is wrought by the

Spirit, is no reason that we should not believe that it takes place. That the mode in which events are produced in the natural world is undiscerned by us, is no obstacle to our knowledge that they are facts. The air wafts to and fro according as it is affected by heat, gravity, and other causes, and though we do not see it move, yet from the sound it produces as it sweeps along the surface of the earth, or through the heights above, we know that it blows even though it does not strike us. So every one who has been born of the Spirit makes his renovation manifest by the new life which he lives, though we do not see how his birth of the Spirit took place.

"Nicodemus answered and said to him, How can these things be?" vs. 9. He failed to comprehend it, and showed, therefore, that he had never himself felt the renovating power of the Spirit.

"Jesus answered and said unto him, Art thou a teacher of Israel and knowest not these things?" vs. 10, 11. should have known them; for the renovation of the mind by the Spirit is clearly taught in the Old Testament; and it is foreshown that in the days of the Messiah his new-creating influences are to be poured out in mighty effusions, not only on the chosen people but on all nations. "It shall come to pass after (the restoration of Israel from their dispersion) that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and the handmaids in those days will I pour out my Spirit." Joel ii. 28, 29. But Nicodemus, not having been born again-without which he could neither discern the nature nor the presence of the Messiah's kingdom-saw nothing of this. Jesus continued:-

"Verily, verily, I say unto thee, we speak what we know, and testify what we have seen, and ye receive not our testimony. If I speak earthly things to you and ye believe not, how will ye believe if I tell you heavenly things?" vs. 11, 12. By heavenly things are meant the divine counsels respecting the work of the Messiah. This implies that he was about to announce things to Nicodemus that were far more incompatible with the views he entertained, and still farther transcended; his comprehension. What I have

said of the necessity and nature of the second birth lies within the sphere of human experience and observation, and yet you do not receive it. How can you believe the far more wonderful things I am now to disclose to you respecting the crucifixion of the Messiah, the necessity of faith in him in order to salvation, and the gift of eternal life to Gentiles who believe in him as well as to Jews?

He accordingly first indicates to him the wondrous nature of the Son of Man, who had both ascended to heaven and descended from it, and was still there while on earth.

"And no one has ascended to heaven, except he who descended from heaven—the Son of Man who is in heaven," vs. 13. He had ascended to heaven on many occasions, as at the close of the creation, after appearing to Moses in the bush, and after giving the law at Sinai; he had descended from heaven at his incarnation, and he was still, in his divine nature, in heaven, while incarnate on the earth. His testimony had a title, therefore, to belief far beyond the testimony of any mere human being. Divine himself, and aware of all the divine counsels which he had come to accomplish, his word was the word of God himself.

"And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that every one who believes on him should not perish, but have everlasting The lifting up of the Son of Man was life," vs. 14, 15. his suspension on the cross. As the serpent was set up on a pole so as to be visible to the whole people of Israel, in order that those bitten by serpents might, by looking at it, be healed; so Christ was to be suspended on the cross and die, that those who look to him in faith may, instead of perishing, obtain eternal life. It is by believing on him as the crucified Saviour, making expiation by his blood, that salvation is obtained. And this was a part of the divine counsels, probably, with which Nicodemus was but little aware; as he was of the Pharisees, who relied on their works for justification rather than the grace of God through the suffering Messiah. And the death of the Son of Man on the cross was to be for the world at large, not for the Hebrews alone.

"For God so loved the world as to give his Son, the only begotten, that every one who believes on him should not

perish, but have eternal life," vs. 16. This was a startling announcement; for the Jews thought the Messiah was to be a Messiah only to them, and that all nations were, under his reign, to be in subjection to them, rather than equal partakers with them of the blessings of redemption.

"For God sent not his Son into the world, that he might condemn the world, but that the world might through him be saved," vs. 17. He was not sent, as the Israelites imagined, that he might condemn all the other nations, and either destroy them, or reduce them to a vassalage to the Israelites, but he was sent that they might be saved through him.

"He who believes on him is not condemned; but he who believes not is already condemned, because he has not believed on the name of the only begotten Son of God," vs. 18. The believer, no matter of what nation he be, is not condemned, but he who believes not, is already condemned, because he has not believed on the only-begotten Son of God. And the reason of the condemnation of such is, that they are averse from the truth and love evil.

"And this is the condemnation, that light has come into the world, and men love the darkness rather than the light, for their deeds are evil. For every one who does what is evil, hates the light, and comes not unto the light, that his deeds may not be reproved," vs. 19, 20. The light is the truth, made known in the world by Christ, respecting the redemption of men through his blood. The darkness is error in regard to the way of acceptance with God. They who love that error rather than the truth, do so because the life they choose is evil. They hate the truth and shun it, because it reproaches them. Their rejection of the truth is a proof, therefore, that they are under the sway of evil.

"But he who does the truth, comes unto the light, that his works may be manifested that they are wrought in God," vs. 21. They who obey the truth come to it spontaneously and examine their actions by it, that they may be assured that they are in accordance with the will of God. The condemnation or acceptance of men, under the reign of the Messiah, is to depend, therefore, on their lives as evil or good, not on their being Jews instead of Gentiles, or Gentiles instead of Jews.

II.—THE HUNDRED FORTY-FOUR THOUSAND SEALED AS THE SERVANTS OF GOD.

A correspondent regards the hundred forty-four thousand of Rev. xiv. 1-5, as representatives of those who have died in infancy, and asks us, "if we know any good reasons against that interpretation, to mention them." He says:—

"These verses seem to describe the heavenly state, and the worship of persons who have died in infancy. The reasons of this opinion are, first, in the words used to describe these worshippers and their worship:—1. That no other human beings could learn their song. 2. They were not defiled with women. 3. They are called first fruits.

4. In their mouth was found no guile. 5. They are without fault. And secondly, the fact that the worship of all other portions of the inhabitants of heaven are elsewhere described in the book, and the terms reported in which they uttered their praise."

These seeming coincidences, however, are very slight, and do not touch the most conspicuous features of the symbols. The hundred forty-four thousand of Rev. xiv. 1-5 are the same, as is seen from their number, and the name of God on their foreheads, as the hundred forty-four thousand sealed, of chap. vii. 1-8, of whose epoch, character, and sealing, the following is the description:—

"And after these (visions), I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow upon the earth, nor upon the sea, nor upon every (any) tree. And I saw another angel ascending from the sun-rising, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was given to injure the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, until we can seal the servants of our God on their foreheads. And I heard the number of the sealed, a hundred forty-four thousand being sealed out of the tribe of the children of Israel."

It is clear that the persons here represented are adults, not infants.

- 1. They are representatives of persons who are to exist contemporaneously at an epoch when violent movements are about to take place in the political world, and strew it with desolation. As the sealing in the vision was accomplished while the four angels held the winds from sweeping over land and sea, the sealed were persons who were living at the period. Those, accordingly, whom they symbolize are persons who are to be in life at the time when the individuals denoted by the four angels are, for a short space, to restrain the atmosphere of the political world from commotion, immediately before it is to rush in tempests over land and sea. They cannot symbolize persons, therefore, like infants of all ages and periods, nor persons, who like infants of that period, are not to differ from millions of the same class of other ages. They are to be distinguished from all others by their actions, as much as they are by their
- 2. They are to be servants of God anterior to their being sealed. It is as his servants—that is, as persons who are actually engaged in his service, and performing specific duties that are assigned them, that they are to be sealed. But infants are not such servants,—they are not engaged directly and publicly in God's service, and filling offices of labor that are expressly assigned to them.
- 3. The object of the sealing is to make it manifest to spectators that those who are scaled are the servants of God. It is as his servants that his name is stamped on their foreheads, and in order that all who see them may have indubitable evidence that they are such. But infants give no such visible evidence that they are holy. In their best moods they are only harmless,—they exhibit no positive virtues.

4. The persons sealed were all of the tribes of Israel, who are symbols of the analogous divisions of the Christian church. The persons represented by the sealed are therefore to belong exclusively to the church. They cannot, then, be deceased infants of all nations, nor infants of all nations, Heathen as well as Christian, of the age to which the vision refers.

This is clear also from the fuller delineations of them, chapter xiv. 1-5.

"And I looked, and behold the Lamb stood upon Mount Zion, and with him the hundred forty-four thousand, having his name, and the name of his Father written upon their foreheads. And I heard a voice from heaven as a voice of many waters, and as a voice of loud thunder; and the voice which I heard was as of harpers harping with their harps; and they sung as it were a new song before the throne, and before the living creatures, and the elders. And no one could learn the song except the hundred forty-four thousand who had been redeemed from the earth. are they who were not defiled with women; for they are pure. These are they who follow the Lamb wherever he may go. These were redeemed from among men, a first fruit unto God and to the Lamb; and in their mouth falsehood was not found, for they are spotless."

It is manifest that those persons thus distinguished for their fidelity to Christ and the peculiarity of their redemption are adults, not infants.

1. Their redemption at the time to which the vision refers, will have been completed by a full deliverance from the penalty of sin. Instead, therefore, of being disembodied spirits, they will be either in glorified or immortal This is indicated by their standing on Mount Zion, which, though a visionary mount beheld in heaven—as appears from the chant being heard by the apostle from heaven—was doubtless a representative of the literal Zion in which Christ is to be enthroned as King, Ps. ii. His station on that mount implies, accordingly, that the epoch when the vision is to be accomplished is after his second coming and enthronement as the King of the earth. It is to be after the resurrection, therefore, of the holy dead, and the transformation of the living to a like glory with the raised saints, or to immortal. Moreover, their redemption as a first fruit to God and the Lamb, indicates that it is to be a deliverance from the sentence to death, either by a resurrection, or by a glorification or immortalization of their living bodies. But it cannot be by a resurrection from death in glory, as Christ himself is the first fruit by that resurrection, 1 Cor. xv. 23. The resurrection of all those who are his, in glory, is to be after his, and stand in the relation to his of the general harvest to the first fruits. The redemption of those represented by the hundred forty-four thousand is therefore a redemption from the sentence of death, either by a glorification, or an immortalization of their Those, then, who are to be subjects of it are living bodies. to be adults, not infants; as there is no intimation that infants are to be the first of those living at Christ's coming who are to be delivered from mortality by a change of their living bodies in any form to deathlessness.

2. Their characteristics, for which they are to receive the distinction they celebrate in their song, show, also, that they are to be adults, not infants. "These are they who are not defiled with women, for they are spotless" in that relation. To be defiled with women in the sense of the prophecy, is to be defiled with the woman Babylon and her daughters. But they are representatives of the apostate churches that have united themselves to the civil governments by nationalization, and have apostatized to a false worship. be defiled with women, therefore, is not to have submitted to the usurped authority, embraced the false doctrines, and joined in the superstitious and idolatrous worship of those apostate hierarchies. They are adults, therefore, not infants, as infants act no part either with or against those hierarchies. That they cannot be infants is clear, also, from the fact that half of those who die in infancy being females, it were wholly inappropriate, in any sense, to exhibit it as a characteristic of them that they are not defiled with women.

Another characteristic is, that lying, or a lie, has not been found in their mouth, for they are blameless in that respect. This is equivalent to a declaration that pure truth has been found in their mouth in their professions of allegiance to God; and indicates, therefore, that they are adults who have

spoken as his avowed children, not infants who have not yet received the gift of speech.

3. And this is seen, also, from the distinction with which they are crowned, and the reasons of that distinction. Christ is the first fruit of those who are raised in glory from the dead, so these are a first fruit to God and to the Lamb, of those who are to be delivered from death in a mode in which the saints living on the earth at Christ's second coming are to be delivered; and that is, of most, a conversion of their living bodies to immortal, and perhaps of some, without that change, a transfiguration to glory; as it is revealed that the bodies of all believers are at length to be made like unto Christ's glorious body. Phil. iii. 21. If the latter, then the distinction they are to receive is, that they are to be the first of the living who are to be transfigured to glory, like that of the risen saints; and like the first ripe heads of a grain crop, to be followed by the general harvest of others who are to be gathered in that form into the kingdom.

Who, then, are those represented by the hundred fortyfour thousand, and what are the reasons that they are to receive this peculiar honor?

The vision in which their sealing is foreshown, indicates that their period is to be under the sixth seal, shortly before the great tempest in the political and religious world, which is to be followed by Christ's coming. In like manner, the full redemption that is predicated of them, chap. xiv. 1-5, and their standing with Christ on Mount Zion, imply that the peculiar gift with which they are to be signalized from all others, is to be conferred on them at his second coming.

They are to be eminent servants of God. It is as his servants that they are to be sealed, and the object of the sealing is to make it manifest to all that they are. As the name of God, stamped on their foreheads, would make it apparent to all beholders that they are his; so that which the name of God, stamped on their brows symbolizes, is something that will make it equally manifest that they are his. The influences to which they are to be subjected—denoted by the sealing—will cause them to give the most indubitable public proofs of their allegiance.

Their characteristic, "These are they who were not defiled with women, for they are pure," shows that the relation in

which they manifest that allegiance is in refusing union with, and submission to, the apostate hierarchies which, in conjunction with the state, offer and enforce a false worship, and substitute a false method of salvation in place of the true.

The visions foreshow, therefore, that shortly before Christ's second coming, the Catholic hierarchies are to make a violent attempt to force the true worshippers to submit to their authority and join in their superstitious and impious rites: and that God will raise up men, symbolized by the sealing angel from the sun-rising, who will lead the servants of God to maintain their fidelity, and display it in the most decisive form; and that for this they are to receive the reward of being the first to be delivered from death by a transfiguration to glory, if that be the distinction with which they are to be signalized.

III.—SYSTEMATIO BENEFICENCE.

"I have been directing my attention," a correspondent says, "to the subject of Systematic Beneficence, and the result of my inquiries is that God has never relinquished his claim to one-tenth of man's income, but that he requires it now, as he did under the former dispensation; and that in addition to this, he asks his people to express their gratitude and beneficence by free-will offerings." And he asks us to state our views on the subject.

We do not concur in his judgment. The tithes were to be given to the priests and Levites for the support of that sacred order. Num. xviii. 21. The supposition that the law of tithes is still in force, is the supposition, therefore, that tithes are to be paid to the ministers of the Christian church. But no such law is recognised in the New Testament as obligatory. The right of those who preach the gospel to live of the gospel, as those who served the altar lived of the altar, is recognised; but there is no indication of the ratio in which individuals are to contribute to support the ministry. It is left to each one to determine both what he shall give, and to whom he shall give it. Besides, to support the ministers of the gospel, is but one of the objects to which believers are to make appropriations of their property. The

Israelites, besides paying tithes to the Levites, were required to provide for the poor and the stranger; and believers are enjoined to be hospitable and to feed the hungry and clothe the naked; and fulfilling their duty to the suffering in the persecution that is immediately to precede Christ's coming, is made by him a test of their fitness for admission to his kingdom.

The true rule is, to consecrate all that one has to God, and to make that appropriation of it, to one's own wants, and the wants of his family and dependents, to the support and spread of the gospel, to the education of the young, to the relief of the suffering, and to other charitable and religious objects, which shall, in the wisest manner, answer to the various injunctions of the sacred word. To one man the appropriation of but a tenth of his income would fall far below his duty. He may have already reached a fortune that makes it unsuitable and a burden to add to it any further accumulations; to another, the whole of whose earnings are required to supply the wants of his own family, the gift of a tenth to the support of a minister, or any other religious person, may be unwise and wrong. As duty in this as in many other cases depends upon circumstances, individuals must adjust their course to their condition, recognising the possessions with which they are intrusted as the gift of God, and aiming to use them in such a manner as to answer the ends for which he has bestowed them.

IV .- BELIEVERS PARTAKERS OF THE SUFFERINGS OF CHRIST.

Believers, we are reminded by a correspondent, are represented as partaking in the sufferings of Christ. Peter says: "Rejoice, inasmuch as ye are partakers of Christ's sufferings," 1 Peter iv. 13. And Paul that "as they are partakers of his sufferings, so shall they be also of the consolation," 2 Cor. i. 7. And we are asked how it is that they partake of his sufferings: or rather, which of them it is that they partake?

We answer—it is not his vicarious sufferings. They are not sacrificial victims; they are not substitutes for others in the inflictions to which they are subjected. Nor are their

sufferings, though unto death, expiative of sin either of others or their own. They differ from his sufferings in all the relations in which his were official. His were the sufferings of an innocent person; theirs are the sufferings of beings that are sinful. His were the sufferings of a man in union with God; theirs are the sufferings of mere human beings. He suffered in order that he might redeem the guilty from destruction; they suffer simply because they accept and trust him as having died to redeem them and others. He suffered that he might deliver them from sin; they suffer that they may show that they are redeemed by him from its dominion, and have become the true children of God. Their sufferings have nothing of an official or expiatory character therefore, any more than the ordinary distresses of want, pain, and sorrow, to which men are subjected, but are evils unjustly inflicted on them by enemies because of their obedience to Christ. They are borne in a wholly different relation, and have a wholly different end from his, by which he made expiation.

But what is the sphere in which they are borne, and what are they in kind? How are they to be discriminated from their other physical or mental sufferings?

They are sufferings to which they are subjected by men because of their discipleship to Christ, and obedience under him to God. "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may rejoice with exultation. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of; but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if as a Christian, let him not be ashamed, but let him glorify God on this behalf," 1 Peter iv. 13-16. It is thus simply in their sphere as believers in Christ, and because of their obedience as such, that they partake of his sufferings. In evils inflicted on them on other accounts, and especially because of offences against his laws, they have no fellowship with him, but are subjects of his judgments in place of partaking of his sufferings.

What, then, are the particular forms of evil, in the endur-

ance of which on account of Christ, they are partakers of his sufferings? They are all those forms which Christ himself endured from men because of his righteousness-such as opposition, false accusation, reviling, insult, scourging, death. Thus we are told that, "if when ye do well and suffer, ye take it patiently, this is acceptable with God. For even hereunto were ye called." This is a form of obedience, therefore, to which the disciples of Christ are specially summoned. "For Christ also suffered for us, leaving us an example that we should walk in his steps." And this example comprised all the forms of evil, from reproaches and false accusations to death on the cross, to which he was subjected. "Who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously; who his own self bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness," 1 Pet. iii. 19-24. Whenever, then, the disciples of Christ follow his example in submitting to suffering, as his disciples, for well-doing, whether it be simply to opposition, hatred, false accusation, and reviling, or to bodily inflictions and death, they partake of his sufferings.

These sufferings were, in the apostolic age, and for many centuries after, chiefly those of open persecution. Thus, Paul says, "We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the death of the Lord Jesus," by being exposed to a like death for his sake, "that the life also of Jesus might be made manifest in our body. For we who live are always delivered unto death for Jesus' sake," 2 Cor. iv. 8-11. "For thy sake are we killed all the day long, we are accounted as sheep for the slaughter," Rom. viii. 36. This subjection of his people to the hatred and malice of men is a leading feature of God's administration over them during the present dispensation. As Jews and Gentiles were allowed to act out their enmity to God in rejecting, reviling, and persecuting Christ while on earth, so the nations have in every subsequent age been allowed to act out their hearts towards his followers. And as Christ was called to render obedience to the Father, under the

greatest provocations from men; so his disciples are called to maintain their allegiance under the greatest temptations from human injustice and cruelty, to swerve from it. These persecutions began immediately after the day of Pentecost, and soon reached such a point that the believers were driven from Jerusalem to the neighboring countries; and as the gospel was preached in the cities of Syria, Egypt, Asia Minor, Greece, and Italy, it excited the enmity of Jews and Pagans, till in the reign of Nero, the Roman government began to arm itself against it, and a series of cruel and bloody persecutions commenced, that harassed the church at intervals for two hundred and fifty years, and consigned multitudes to prison, to the mines, to the block, and to the flames. On the fall of the Pagan power and the nationalization of the church by Constantine, he began an equally virulent war on the true worshippers, that has raged in the eastern empire under Greeks, Saracens, or Turks, through more than fifteen centuries, and in the west under the Roman emperors, their Gothic successors, and the Romish church, to the present time. Far the greatest portion of the true people of God have been subjected, in some form, to this war of hatred and cruelty throughout this long train of ages, and the hosts swept to death amount to millions. It is to this persecution that was thus to reign throughout the present dispensation, that the passages we have quoted and others of the like nature refer. It is to continue till Christ comes the second time, and assumes the sceptre of the world.

That his disciples should thus be subjected to a fierce and relentless war from implacable enemies for ages, must have ends of the utmost moment. What are they? We can see that the injurious and malignant treatment which Christ met during his ministry, and especially during his trial and crucifixion, was a severe test of his allegiance to the Father, and gave a decisiveness and intensity to his obedience it would not have possessed had he suffered no injustice from men;—had he instead been soothed in his agonies by their sympathy and love. In maintaining an unruffled serenity under their false accusations, scoffs, and malice; in pitying them, forgiving them, loving them still, and voluntarily dying for them, while outraged and insulted by them in the

most cruel form, he sustained an unfaltering allegiance to God in the most difficult conditions, and gave the highest conceivable proofs of perfect rectitude. His obedience, accordingly, was of the loftiest excellence, and forms the most adequate ground for the justification of his people. The universe of intelligences that witnessed, or that gain a knowledge of it, see that he gave proofs of allegiance that are suftable to his station as the head and Redeemer of our fallen race, and rendered an obedience that is appropriate to the great office it fills in the redemption of his people.

On the other hand, the nation to whom he came, in their rejection, persecution, and crucifixion of him, gave the most decisive and awful proofs of the reality of their alienation from God and need of such a redemption as Christ came to accomplish; and these demonstrations are doubtless of the greatest moment to the instruction of the universe. They see in them that Christ is adequate to the office he has undertaken, and that he fills it with perfection. They see, on the other side, that men are such fallen and hostile beings, as he represents them, and that they need such a Saviour as he is, and such a salvation as he came to bestow.

But the subjection of his people to the trials of persecution, has the effect, also, to give far higher strength and virtue to their obedience. In submitting patiently to injury because of their faith in Christ; in yielding up their property, their persons, their lives, in allegiance to him, they not only give more emphatic proofs of a genuine, fervid, and supreme love than a compliance with his will in conditions of ease and popularity could form, but the highest of which our nature admits. No test of allegiance can transcend in severity that to which the victims of the scourge, the rack, the stake, the cross, are subjected. demonstration, and on so vast a scale, is undoubtedly of the greatest moment to the vindication of God. The universe now see the most indubitable proofs of the reality of their renovation and return to holiness, whom he forgives, adopts as his children, and admits to his everlasting favor.

On the other side, their enemies give the same proofs, in their persecution of them, of their alienation from God, and vassalage to sin, as were given by the Jews in their hatred and crucifixion of Christ. And this verification, in so many individuals and through so many ages, of the great facts on which God proceeds in his work of redemption, has ends, doubtless, of the greatest necessity in his administration of the universe. All his subjects see in it the most ample evidence that men are what God represents them; and that they need such a renovation as his Spirit accomplishes; and the proofs of these truths will sooner reach a sum that will render any further exemplifications of them unnecessary, and open the way for the redemption of all the generations that thereafter come into life through eternal ages.

This war on the disciples of Christ has not yet reached its end. There is yet to be a persecution more fierce and exterminating, probably, than any that has yet been seen, when the witnesses are to be slain, and their enemies are, for a short time, to regard themselves as about to strike the kingdom of God from the earth.

The inflictions to which the followers of Christ are thus subjected, however ignominious in the eyes of their persecutors, are honorable in the sight of God, and are to meet a glorious reward. He does not desert them in their great trials, but sustains them by supports that are equal to their necessities. "Most gladly will I glory in infirmities, that the power of Christ may rest upon me. I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong," 2 Cor. xii. 9, 10. "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven," Matt. v. 10-12. As they give eminent proofs of allegiance in submitting to the greatest sufferings for Christ's sake, so they will receive as eminent tokens of his approval, in the honors with which he will crown them in his kingdom.

Let us not forget that we are to cherish the spirit of martyrs, in the patient endurance of the evils which we meet from men, and the unreserved submission of ourselves to him, though we are not called to suffer the tortures of the rack, or give up our lives for Christ's sake. If we are truly his disciples, we shall be sure to encounter, in a measure,

the rage of his enemies; and if his Spirit reigns within us, we shall be as ready to glorify him on the scaffold and at the stake, as the long train of confessors have been who have met death for his name without trembling.

ART. VIII.—LITERARY AND CRITICAL NOTICES.

1. SERMONS TO THE CHURCHES. By Francis Wayland. New York: Sheldon, Blakeman and Co. Boston: Gould and Lincoln, 1858.

THE aim of the author in these discourses, is to present what he regards as the scriptural view of the office of the Christian ministry, of the sphere the church is to occupy in teaching and spreading the gospel; of the mode in which public worship should be conducted, of prayer, of the use to be made of riches, and other themes, in contradistinction from opinions and practices that generally prevail. The Sermons are, in fact, criticisms on the ministry and church, on modern edifices for public worship, on current styles of preaching, prayer, and singing, on the languid piety of the age, on slavery to opinion and fashion, on the misuse of talent, learning, and wealth; -in which he presents, though a very sad, yet in a great measure, a truthful picture of errors and defects that mark the period; while he paints now and then with too strong colors, and falls, we think, in his notions respecting the ministry and church into important inconsistences and errors. He speaks of the apostolic church as "without any organization," p. 77; and says, "We find in the New Testament not a word about the different grades of office, or their functions, duties, responsibilities, and powers, such as we find in the constitutions of all other bodies politic. Our Lord, once for all, repudiates in the most pointed manner every such idea as wholly inconsistent with the nature of the church which he was establishing. 'One is your Master,' said he, 'even Christ, and all ye are brethren.' We see, then, that in Christ's view of his church there was one head over all, and that all the members were on the level of absolute equality," pp. 66, 67. This seems equivalent to declaring that no offices were constituted by Christ in the church, and no persons appointed apostles, teachers, elders, or evangelists, by him. But that is against Dr. Way-

land's own concession, and the clearest testimony of the New Testament. "When he ascended up on high, he gave gifts unto men"-constituting "the apostles, and the prophets, the evangelists also, and the pastors and teachers;"—and for what? the perfecting of the saints unto the work of service assigned to them, in order to the upbuilding of the body of Christ," by the conversion of others to the faith. Eph. iv. 10-12. Christ thus not only constituted these several orders of officers in the church, but he appointed them for the express purpose of fitting the other members of the church for the sphere in which they were to serve, in order to the augmentation of his body, by winning While, therefore, it indicates that fresh converts to the faith. every ordinary member of the church had a service to render in advancing Christ's kingdom, it teaches clearly that the sphere in which he was to serve was altogether distinct from that of apostles, evangelists, and pastors, who were expressly appointed to the office of preaching and ruling. And this, Dr. W., in effect concedes; as he admits that persons were set apart to those special duties, while he maintains that they, in fact, lay within the sphere that is common to all believers. "It seems plainly to be the will of Christ," he says, "that some of his disciples should addict themselves exclusively to the ministry of the gospel. Such men are called elders, presbyters, bishops, ministers of the word, or stewards of the mysteries of the word of God," p. 30. He is in error, therefore, in holding that the apostolic church, though constituted with a gradation of officers, and a body of members who had no function as teachers or rulers towards the rest, yet was not organized as a society; and in imagining that the appointment of certain persons to the office of teaching and ruling the church, implies the preclusion of the unofficial members from teaching in their own spheres, and proclaiming the gospel as opportunity offers to those who are out of the church. It involves, however, no denial of their right or duty to communicate the gospel to those to whom they have access, in their character as unofficial disciples of Christ. Their occupying the place of hearers and learners only in the church, is perfectly consistent with, and indeed, in order to their assuming an active part in speaking of the things of Christ in their intercourse with others around them, and endeavoring to win them to the knowledge and acceptance of him as their Saviour.

He falls into error, also, in teaching that the very end for which the church is constituted, and the great duty it is called to perform is, the conversion of the world; and conceiving that if

it but makes the efforts it should for that purpose, it will succeed, and bring all nations and all individuals to submission to Christ, pp. 69-89. But he here confounds the duty of proclaiming the gospel to all nations, with their conversion, which is the work not of human teachers, but of the Divine Spirit; and assumes, without authority and against the teachings of the sacred word, that the communication of the gospel to all nations will indubitably be followed by their conversion. But the Scriptures give no intimation that the announcement to all nations of the glad tidings of salvation through Christ is to be followed by their universal conversion, any more than that the preaching of Christ to any particular nation is to be followed by the conversion of that nation universally to faith and obedience. There is no hint in the institution of the church, or the predictions respecting it, that the world is to be converted by its instrumentality. So far from it, Christ forewarned his disciples that he sent them forth as lambs among wolves; that the world should arm itself against them, and persecute and slaughter them; that false teachers should arise in the church itself, and arrogating the prerogatives of God, and perverting his truth, should assail and destroy his faithful worshippers: and that this war on his kingdom should continue down to the time of his second coming. One of the greatest and most emphatic offices the genuine followers of Christ are to fill during this period is, to maintain an unfaltering allegiance under this storm of fiery trials; to imitate the meekness, the patience, the steadfastness of Christ, under the similar persecutions he endured; to exemplify in the most decisive forms the new-born spirit of love and righteousness with which they are inspired; and demonstrate by an unconquerable fidelity, that they are meet to be owned by God as his genuine children, and admitted as such to the rewards of his eternal kingdom. It is not to be till these great trials are passed and the truths they unfold are set forth in so full a light as to render their further demonstration unnecessary, that the redemption of the world is to take place; and that is to be at Christ's coming in the clouds of heaven, when he is to receive the world as his kingdom, that all people, nations, and languages may serve him. The church, indeed, is not to rouse itself to the proclamation of the gospel to the whole world with an energy at all proportioned to the greatness of the work, till it shall become persuaded that the advent of Christ is nigh, and shall feel itself specially summoned to warn the nations of his approach. It will not be till those, whom the angel flying through mid-heaven with the

gospel represents, shall become aware of his approach that they will begin their cry, "Fear God and give glory to him, for the hour of his judgment is come." But when that great epoch arrives, the disciples of Christ, extricated from the delusions, and relinquishing the ambitions of the world, and looking for that blessed hope, even the glorious appearing of the great God our Saviour Jesus Christ, will engage in the work with an earnestness and devotedness suitable to the exigency, and will accomplish in a few years what the church, as it now proceeds, would not achieve in centuries.

Apart from these mistaken views—which give shape and color in a measure to his whole system of thought—Dr. W.'s volume is a very earnest and timely protest against the languid piety and narrow faith of the church, its neglect of great and essential duties, its immersion in the cares, pleasures, and ambitions of the world. He sees not only that the church of Christ is in a degree at a stand, but that the great enemy is making fatal inroads upon it, and that unless it be roused to a new life and activity, its movement must be retrograde instead of forward, and the world remain unreclaimed from its wickedness; and his aim is, by bold pictures of the evils that prevail, and fervid appeals, to rouse the people of God to a more earnest consecration to his service.

 THE GOSPEL ACCORDING TO MARK. Explained by Joseph Addison Alexander. New York: Charles Scribner, 1858.

Dr. Alexander, instead of deeming the gospel by Mark, as many have done, as in a large measure a compilation from Matthew and Luke, regards it as an independent history distinguished by important peculiarities,—especially vivid pictures of Christ's acts rather than recitals of his discourses, and more minute and graphic delineations of scenes and occurrences, than are given in the other evangelists. These views, which are entertained also by other able scholars, we believe to be altogether just and essential, in order to a proper appreciation of the gospel. He maintains, also, that it may most advantageously be taken first in the study of the four evangelists. It may, undoubtedly, in order to the clearest and fullest impression of Mark's peculiarities, and vivid conceptions of particular acts and scenes.

The comment is what the title indicates, an explanation of

the text, in contradistinction from doctrinal or practical deductions from it; that is, it gives the meaning of all the important terms, and the sense of expressions and propositions, points out the connexion of incidents and thoughts in narratives and discourses, unfolds the occasions of transactions and teachings, and furnishes such geographical and historical illustrations as are needed:in short, aims to present that group of facts and considerations in a brief and pointed manner, that will enable the student to form a just estimate of the occasions, scenes, actors, actions, teachings, and events, that are pictured in the evangelist's narrative; and it is ably and nobly done; bearing throughout the stamp of independent investigation, large knowledge, and good judgment, and bespeaking often an unusually keen discernment and appreciation of the meaning of Christ's teachings. In his exposition of the thirteenth chapter, he leaves the nature and time of the coming Christ there foretells, undecided; but intimates that a fuller consideration of the question may be expected in his notice of the parallel passage in Matthew. recommend the volume to our readers as a decidedly better auxiliary to the study of Mark, than any other single work that we know.

3. A TEXT BOOK OF VEGETABLE AND ANIMAL PHYSIOLOGY. Designed for the use of Schools, Seminaries, and Colleges. By Henry Goadby, M.D. Embellished with upwards of four hundred and fifty Illustrations. New York: D. Appleton and Co., 1858.

THE physiology of plants and animals is one of the most entertaining branches of modern science, and is important to be known in order both to a just appreciation of the power and skill displayed in their structure, and to the correction of mistaken notions into which most fall, that, with the present means of instruction, are incompatible with an enlarged and tasteful education. This volume furnishes the requisite information on the subject in a very simple, clear, and attractive form. The author begins with the primary elements of vegetable and animal organisms, unfolds the structure and functions of their several parts, and indicates the offices which air, light, heat, moisture, and other agents fill in their nourishment and life. The descriptions are brief and tasteful, and are embellished by a splendid array of illustrative sketches and pictures.

4. A Plain Commentary on the Four Holy Gospels. Intended chiefly for Devotional Reading, in two volumes. Complete from the London edition. Philadelphia: Herman Hooker.

This work, from the pen, it is said, of Dr. Burgon, of Oriel College, Oxford, is not critical or expository in the usual sense of the terms, but simply presents in a brief form such thoughts as the author deems adapted to lead the reader to discern the scope of the text and derive from it the impressions it is designed to produce. It is the product of a pious rather than a scholarly mind, of practical views instead of thorough research, and may be read with advantage by those whose aim is to remind themselves of the leading truths of the gospel, and make them the means in a simple form of quickening and sustaining their religious affections.

5. DISCOURSES ON COMMON TOPICS OF CHRISTIAN FAITH AND PRACTICE. By James W. Alexander, D.D. New York: Charles Scribner, 1858.

These discourses are not generally of the more finished class that proceed from the author's pen, but approach rather in discursiveness of thought and familiarity of style extemporaneous addresses, and they will not be unwelcome to many on that account. The themes are well chosen, and treated with great freedom of remark and expression. Those are especially entitled to notice in which he inveighs against reigning evils of the Of these we especially commend to the notice of readers that on "Modern Unbelief," in which he depicts the hideous features of the fashionable pantheism that passes under the names of the Kantian Metaphysics, Coleridgeism, the Science of Mind, and Rational Psychology. How many thousands of the young men of our country might have been saved from the blight of that system, had the teachers in our chief seminaries, and the leading preachers in our pulpits twenty years ago, pointed out its atheistic character. The discourses on the Incarnation, on the Blood of Sprinkling, and on Strength in Christ, are particularly marked by fresh and impressive thought, and the volume is throughout vivacious and stirring.

6. THE LIFE AND LABOURS OF THE REV. DANIEL BAKER, D.D.,
Pastor and Evangelist. Prepared by his Son, Rev. William

1859.]

Baker, Pastor of the Presbyterian Church, Austin, Texas. Philadelphia: W. S. and A. Martien, 1858.

THIS is a memoir of a very ardent, a very laborious, and a very successful minister of Christ; presenting fine traits of character, and abounding with interesting details. He had his birth in Georgia, his education partly at Princeton, partly in Virginia; and the south, for which his bold and ardent temperament fitted him, rather than for the cooler climes of the north, was the scene of his labors. After preaching for a period in Virginia, he became pastor of a Presbyterian church in Washington, and spent there several years of activity and usefulness. He was then called to the church in Savannah, left vacant by the death of Dr. Kollock. The most important period of his life appears to have been the two or three years following his removal from Savannah, in which he labored as an evangelist in Georgia, South Carolina, Ohio, and Kentucky, and with extraordinary tokens of God's blessing. After a settlement in Frankfort, Kentucky, and afterwards in Tuskaloosa, Alabama, he, in 1840, went as a missionary to Texas, and there continued as missionary, pastor, or president of the College at Austin, founded by his instrumentality, to the close of his life in 1857. He was distinguished for simplicity, frankness, generosity, and fervor; and if we may judge from the impression he seems everywhere to have made, must have risen often to commanding power as a speaker.

 Hadji in Syria; or, Three Years in Jerusalem. By Mrs. Sarah Barolay Johnson. Philadelphia: James Challen and Son, 1858.

This is a series of brief and agreeable sketches of the principal objects of interest in Jerusalem and its vicinity, Bethlehem, Jericho, and the Dead Sea, and descriptions of the condition and manners of the different classes of the population in the capital and the country. The author, from her long residence at Jerusalem, and the position of her father, became acquainted with Turks, Arabs, and Jews; associated with Mahommedan ladies of rank, and, disguised in an oriental dress, was admitted with a party of them to the Mosk of Omar, and the Tomb of David.

8. In and Abound Stamboul. By Mrs. Edmund Hornby. Philadelphia: James Challen and Son, 1858.

A VOLUME of letters by an English lady to her friends at home, written in 1855, just after the fall of Sebastopol, and 1856, and presenting many anecdotes of the war, descriptions of the scenery around Constantinople, and pictures of the many-tongued and various-mannered people who at that period thronged that ancient capital. They are unstudied, but fresh and vivacious, the work of one who gazed with curiosity and interest on the strange spectacles that met her eye, and was touched with all the variety of emotion which the singular mixture of resplendent and gloomy, of gay and sorrowful objects they presented, might naturally excite in a sensitive mind.

9. Seven Miles around Jerusalem. By the Rev. Henry Osborn. Philadelphia: James Challen and Son, 1858.

This tasteful map embraces a circuit of seven miles round Jerasalem, divided into as many circles, giving all the principal localities, and indicating the direction of many important places lying beyond the line of the map. The surveys on which it is founded, are said to have been taken under the most advantageous circumstances.

 Pearls of Thought, Religious and Philosophical. Gathered from Old Authors. New York: Stanford and Delisser, 1858.

A BEAUTIFUL collection of short passages—didactic, sentimental, and descriptive—on a great variety of topics, from eminent authors, and worthy to be entitled Gems.

11. Practical Sermons. By N. W. Taylor, D.D., late Dwight Professor of Didactic Theology in Yale College. New York: Clark, Austin and Smith, 1858.

THE author of these discourses appears better in the treatment of simple topics, like those of ordinary sermons, than metaphysics or great principles of the Divine administration, which, from their largeness, complexity, and remoteness of relation transcending his grasp, were contemplated by him with a dim and bewildering gaze. His sermons also appear better printed

L859.7

than pronounced by him, as he had not an easy and persuasive elocution. These, as far as we have examined them, are very hir specimens of his cast of thought and style. They are clear, argumentative, and carnest, though never rising into the region of eloquence; never reaching any of those lofty thoughts, or bursts of impassioned emotion, that strike the hearer with resistless power, and bear him away at the will of the orator. Instead, Dr. T. appears too much in the attitude of an assailant, and, however urgent, fails of his object because aiming to conquer rather than to win. This volume of thirty-two sermons is seen at a glance to be the product of a New England writer, from its prevailing exhibition of God as a lawgiver and man as a subject of law. It presents no vivid views of the work of redemption. The publishers state, in a note, that it is to be followed by others, in which Dr. T.'s Lectures on Moral Government, Mental and Moral Philosophy, and Didactic Theology will appear.

12. THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. Translated out of the Original Greek, and with former Translations diligently compared and revised. New York: Collins and Brother, 1858.

This edition adheres to the received English version, but omitting the divisions of chapter and verse, arranges the text in paragraphs, according to the topics of which it treats. Passages from the Old Testament are indicated by quotation marks.

13. Annals of the American Pulpit; or, Commemorative Notices of Distinguished American Clergymen of Various Denominations, from the Early Settlement of the Country to the Close of the Year Eighteen Hundred and Fifty-Five, with Historical Introductions. By William B. Sprague, D.D. Vol. V. Episcopalian. New York: R. Carter and Brother, 1858.

WE have only space in the present Number to announce this volume, but shall recur to it on a future occasion.

14. The British Periodicals. Republished by L. Scott & Co.

THE Westminster opens with an able article on France, under Louis Napoleon, in which the writer points out the leading fea-

tures of the emperor's policy, namely, the investiture of the church with the control of education in schools, academies, and colleges; the suppression of the freedom of speech and the press; and the concentration of all authority in the emperor, and enforcement of his arbitrary will by the power of the army; and expresses the conviction that his rule, instead of resting on a solid foundation, is built on a surging volcano that must ere long, and may at any moment, draw it into its yawning depths, or hurl it to the air, and leave the nation a prey to fresh anarchies and revolutions.

A long disquisition is devoted to the statement, defence, and commendation of the philosophical and theological opinions of Francis W. Newman, author of "Phases of Faith" and other sceptical works, in which the writer renews the assault on the Scriptures, characteristic of the Westminster, and re-asserts the objections of fashionable infidelity. The overwhelming confutation of Mr. Newman by the author of the "Eclipse of Faith," the critic aims to set aside by pointing to what he deems a flaw in here and there a step in that writer's reasonings.

The article on Jean Calas, who was martyred at Toulouse in 1762, presents a very just view of that horrible transaction. Atrocious as it was in every relation, the events of the last few years, both in France and Italy, show that the spirit of the Catholic priests and a large body of the people, is essentially the same now as a hundred years ago. Nothing but power is wanting to renew the bloody persecutions of the sixteenth and

seventeenth centuries.

The number has several other attractive articles.

Among the disquisitions in the Edinburgh, one of the most entertaining is on the Pottery of the Ancients, especially the painted vases found in the tombs of Etruria, Greece, and the islands of the Mediterranean. It has been much debated by antiquarians whether those vases, resembling each other in material, in form, in the devices with which they are adorned, and the inscriptions they bear, were manufactured in the regions where they are found, or were imported from Greece. The writer regards them, and for apparently sufficient reasons, as having been wrought at Corinth, Athens, or other great seats where it is known they were produced on a large scale, and distributed through the marts of commerce to the centres of civilization and wealth, in the Adriatic, Italy, Sicily, Crete, Asia Minor, and Northern Africa.

The article on the Stereoscope and Binocular Vision, is of

still greater interest. When angular, uneven, or differentcolored objects are looked at with both eyes, the image in the right differs slightly from that in the left, because, being seen at a different angle, more of the object on its right side, and less on its left, is seen, and because, the light from it being reflected at a different angle, the object differs in its hues. There are persons in whose eyes, from insensibility at the centre of the retina, when looking at an object so near that the axes are much converged, the image is formed only on the outside of each retina, and thence at such differing angles as to be distinguishable as two wholly separate pictures, and differing in hue according to the difference of the rays that are reflected to the two eyes. The object of the stereoscope is to exemplify this difference of the images, and show that the mind gains a better view of the figure and relations of an object than it would if the images were identically the same. Pictures are taken of an object as beheld by each eye separately, and placed in the instrument, so that, when gazed at, the right eye sees only the picture answering to the image which the object itself would paint on its retina if beheld by that eye alone, and the left sees only the image it would receive from the object if looking at it alone; and the effect is, that the two pictures are beheld by the mind as if identically the same, not distinct objects, and a far fuller vision gained of its shape, color, and surroundings, than would be obtained by a single eye. The honor of inventthan would be obtained by a single eye. ing the stereoscope is assigned to Professor Wheatstone. Much curious information is given in the article on the way in which we learn to judge of distances, and on other processes of sight.

The Edinburgh dishonors itself by a very vituperative article on the United States and the colony at Liberia, in reference to slavery. Notwithstanding the passionate asseverations that England will never cease its war on the slave-trade and slavery, we think it probable this article was prompted by the fact that a change in the public mind in Great Britain on the subject is in progress, and that indications appear that a powerful party may, ere long, be found advocating a return, in some form, to compulsory labor in their colonies.

The author of the article on Gladstone's Homer denies, with great earnestness, against Mr. G., the accuracy of the present text, and expresses the belief that important parts of the original poems—especially the Iliad—have been lost, and that others are wrongly arranged.

The article in the London Quarterly on Cardinal Wiseman's

Last Four Popes, is of interest. It is devoted chiefly to the history of Pius VII., who, on the seizure of the Roman states by Buonaparte, in the beginning of the present century, was carried a prisoner to France, and forced to a Concordat in which he relinquished many of the assumed prerogatives of the Papal throne to the Emperor. Among the many changes that have surprised the world during the fifty years that have followed, none could then have been regarded more improbable than the reviviscence that has taken place of the power and influence of the papacy, the restoration of the Jesuits, the partial re-establishment of the inquisition, and the re-animation of the priests and people with a spirit of persecution. The terrible blows inflicted on the Romish church by the French Revolution, and its overthrow, as a civil power, by Buonaparte, led the world to regard it as divested, essentially, of its ability to persecute, enforce its discipline, or even spread its doctrines. Even on the restoration of the Pope to his dominions, it was generally believed that his days of political influence were over, and that his power, as an ecclesiastic, would prove but a shadow of that which his predecessors had for so many ages exercised. great changes, however, that have arisen in the other states, by which their governments have been weakened, have placed them under a necessity of conciliating and fostering the papacy, in order to secure its support to themselves, till the Pope, and the hierarchies in several of the leading kingdoms, have recovered, in a measure, their ancient sway, and are now looking with confidence at the next general revolution that shall occur in the civil governments, to rise again to supremacy. No rule, whatever its form may be, is likely to subsist for some time in France, Spain, Italy, or Germany, that has not the Catholic church for its

Those who have a taste for the passions, the arts, the conflicts, and the honors of war, will find them depicted in vivid colors in the article on Sir Charles Napier, the conqueror of Scinde. To us the genius and achievements of James Watt, as delineated in the notice of the biographies of him that have recently appeared, are far more attractive. His labors, and those of other illustrious men in a similar sphere, Fulton, Whitney, Arkwright, and Stephenson, are benefactions to the race, enlarging the field of useful occupation, and augmenting the means of enjoyment to every individual whom their influence reaches.

The North British has a series of agreeable articles. The

author of the first, on the Present Condition of France, aims to show by an array of statistics, that that country is not in a condition to engage in a war of conquest, the whole of its means being required to sustain a peace establishment. Its true policy calls it to the development of its resources—the improvement of its agriculture, the enlargement of its manufactures, and the extension of its external commerce. The writer maintains, however, that the military arrangements of the emperor contemplate a war with England, and that the fortifications of Cherbourg are formed for the rapid embarkation of an army, not for defence against assailants. He regards it accordingly as incumbent on England to keep a large fleet in the channel ready for action at any moment, and a land force of sufficient size to meet such an exigency.

The article on Translations from Sanskrit presents specimens of only. moderate merit in thought and imagery. That language, unrivalled in perfection of structure, flexibility, copiousness, and adaptation to paint every shape of conception and feeling, it is now held was not a native of India, but was introduced there by a people from Central Asia, and was the speech of Northern India during the ages of the Hebrew monarchy. Instead of being the parent of Persian, Armenian, Greek, Latin, and other western languages, it was derived, it is supposed, from the same stock as they.

Next follows a sensible article on German Church Historians, in which their merits and defects are stated. The loud applauses lavished on Neander a few years ago have sunk into silence. His want of taste, his prolixity, and his desire to shape every thing in the mould of his philosophy, counterbalance, in a measure, the praise that is justly due him for the thoroughness of his investigations and the candor of his statements.

Gieseler also has great defects, and especially in those portions of his work that relate to Great Britain and this country. Guericke is far more highly commended for accuracy, judgment, and religious sensibility. Hase, Kurtz, Ritter, and others, are noticed with discrimination.

The article on Oxford Aristotelianism, though tinged in a measure with partisanship, gives an instructive view of the dialectics and philosophy in which the writer regards the system of Aristotle, which has had so vast a sway for two thousand years, as having had its origin.

The article on Aquatic Zoology is highly entertaining, as is that on the Decay of Modern Satire.

15. PALESTINE PAST AND PRESENT, with Biblical, Literary, and Scientific Notices. By Rev. Henry S. Osborn, A.M., Pro fessor of Natural Science in Roanoke College, Virginia, with Original Illustrations, and a New Map of Palestine. Philip delphia: James Challen and Son. New York: Sheldon Blakeman and Co., 1858.

WE have only space to give the title of this large and elegavolume. A notice of it will appear in our next number.

ERRATA

Page 392, line 25, for enlighten, read enlightened.

- 409 and 410, for Kopivovs, read Kopivovs.
- " 410, for Kopivos, read Kopivos.
 " 412, line 16, for our Lord, read our Lord's.
- " 420, " 17, for Notwithstanding, read not understand " 430, " 16, for pertinacity, read particularity, " 434, " 36, for regarded him, read regarded them.

THE

THEOLOGICAL AND LITERARY

JOURNAL.

VOLUME XI.

APRIL, 1859-

NUMBER IV.

ART. I.—DR. BUSHNELL'S NATURE AND THE SUPERNATURAL.

NATURE AND THE SUPERNATURAL as together constituting the One System of God. By Horace Bushnell. New York. Charles Scribner. 1858.

In a volume published a few years since, Dr. Bushnell attempted, our readers will recollect, to inaugurate a new era in metaphysics and theology; on the one hand, by rejecting the Scriptures as a revelation from God, on the pretext that language is an inadequate medium for a determinate expression of thought; and on the other, by maintaining that his natural and living works present a true and perfect manifestation of him, inasmuch as, Dr. B. claimed, in place of creations, they are emanations from him and expressions of his nature. "When God is revealed," his language was, "he must distribute himself. He must let forth his nature in sounds, colors, forms, works, definite objects, and signs." "The God revealed, in distinction from the God absolute, will have parts, forms, colors, utterances, motions, activities assigned him. He will think, deliberate, reason, remember, have emotions. Then, taking up all these manifold representations, we shall settle into the true knowledge of God, and WOL. XI.—NO. IV. 34

receive, as far as the finite can receive the infinite, the contents of the divine nature." "Conceive him as creating the world, or creating worlds, if you please, from eternity: in so doing, he only represents, expresses, or outwardly produces himself. He bodies out his own thoughts. What we call the creation is, in another view, the revelation of God, his first revelation." The change, accordingly, which he aimed by that volume to introduce into theology, was the rejection of the Scriptures as a revelation, and their distinctive doctrines of the trinity, the expiation of the sins of men by Christ's blood, justification by his obedience through faith in him, and others of the evangelical system, and the substitution of a pantheism, essentially like that of Swedenborg, in their place.

Having failed, somewhat disastrously to his reputation, in that work, and become dissatisfied in a degree, it would seem, with its dogmas, he undertakes in his present volume to modify theology on nearly an equal scale in a different form and by a different process. He still rejects the Scriptures as an authoritative revelation, and the redemption they proclaim by the blood and righteousness of Christ; now, however, he professes to receive Christianity, but looks to determine its nature, not as before, to finite material or psychical existences—but to his own reason or fancy, and to the speculations of philosophy, and the opinions and practices of the church; and his aim is to recover it from what he holds is an almost universal misconception and obliteration of its genuine truth and spirit. It has sunk, he affirms, in the minds of nearly the whole body of its disciples, from the lofty sphere of a spiritual religion, into a dull dead naturalism, a process of physical causalities and effects; and touched by the peril to which it is exposed, he generously interposes, and with no small confidence of success, to yield it the aid of his genius to regain the spirituality with which it was originally endowed. He assumes the task, undoubtedly, under some disadvantages. One who has been weltering twenty years and more in the abysses of pantheism, and ambitiously endeavoring to signalize himself by scoffs and jeers at the doctrines of the Christian system, and who still remains essentially what he has been, in principle and spirit, is not quite the person whom we should

expect Providence would select to recall the church from fatal error to a pure faith. It was Moses, not Jannes and Jambres, whom God employed to conduct the covenant people from Egypt to Canaan. It was Simon Peter, not Simon Magus, who was chosen as the prophet to reveal to the Jewish church that salvation by Christ was to be conferred on Gentiles as freely as on Hebrews. Let us, however, look at the new system, not at its author. If the doctrines he now puts forth are correct, and the reasonings legitimate by which he aims to sustain them, let us accept them, though the quarter whence they come is unpropitious to their authority. Is the hypothetical Christianity—for he presents it as an hypothesis simply—which he now professes to establish by an inductive process, the Christianity of Christ? Are the assumptions he makes, the principles on which he proceeds, and the doctrines he advances legitimate? Does he openly and emphatically disavow the false and antichristian dogmas he taught in his former volumes? Will those who accept his present system accept or reject the Bible? Were the evangelical church to accede to it, would its accession be a reception of the genuine gospel of the grace of God, or an apostasy from it?

A just answer to these inquiries cannot be favorable, we think, to Dr. Bushnell's estimate of his work. He is very little, if at all, nearer the truth in his Nature and the Supernatural, than he was in his God in Christ. He is engaged as absolutely now as he was then, in building out of his own disordered fancy, and attempting to substitute a false religion in place of the true. He has only changed his method of accomplishing it, and those who receive his present scheme, will reject the Christian system as surely as those who adopted his first. Let us look, however, at his views, and see where his principles and reasonings carry him.

It is not a favorable omen that the necessity which he represents as existing for such a revolution in theology as he proposes, is the work, in the main, of his imagination. No such mere naturalism as he makes the object of attack prevails, as he asserts, in the church. It is the doctrine of his own narrow party rather, and those who unite with him in rejecting the Scriptures as an authoritative revelation;

not of the church at large; nor of the speculative out of the church. He says:

"Busied in nature, and profoundly engrossed with her phenomena, confident of the uniformity of her laws, charmed with the opening wonders revealed in her processes, armed with manifold powers contributed to the advancement of commerce and the arts by the discovery of her secrets, and pressing on still in the inquest with an eagerness stimulated by rivalry and the expectation of greater wonders yet to be revealed,—occupied in this manner, not only does the mind of scientific men, but of the age itself, become fastened to and glued down upon nature; conceiving that nature, as a system of physical order, is itself the system of God; unable to imagine anything higher and more general to which it is subordinate. Imprisoned in this manner by the terms and the method of nature, the tendency is to find the whole system of God included under its laws; and then it is only a part of the same assumption that we are incredulous in regard to any modification or seeming interruption of their activity, from causes included in the supernatural agency of persons, or in those agencies of God himself that complete the unity and true system of his reign. And so it comes to pass that, while the physical order called nature is perhaps only a single and very subordinate term of that universal divine system, a mere pebble chafing in the ocean-bed of its eternity, we refuse to believe that this pebble can be acted on at all from without, requiring all events and changes in it to take place under the laws of acting it has inwardly in itself. There is no incarnation. therefore, no miracle, no redemptive grace, or experience; for God's system is nature, and it is incredible that the laws of nature should be interrupted; all which is certainly true; if there be no higher, more inclusive system, it may take place systematically, as a result even of system itself.

"And exactly this must be the understanding of mankind at some future time, when the account between Christianity and nature shall have been fully liquidated. When that point is reached, it will be seen that the real system of God includes two parts, a natural and a supernatural; and it will no more be incredible that one should act upon the other, than that one planet or particle in the department of nature should act upon and modify the action of another. But yet we are not ready for a discovery so difficult to be made. Thus far, the tendency is visible, on every side, to believe in NATURE simply, and in Chris-

tianity only as far as it conforms to nature, and finds shelter under its laws. And the mind of the Christian world is becoming every day more and more saturated with this propensity to naturalism; gravitating, as it were, by some fixed law, though imperceptibly and unconsciously, toward a virtual and real unbelief in Christianity itself; for, the Christianity that has become a part only of nature, or is classified under nature, is Christianity extinct."—Pp. 20, 21.

He thus uses the term nature to denote the "physical order" of things, or the causes and laws that reign in the material world; and affirms that "not only the mind of scientific men, but of the age itself," conceives of that "system of physical order" as the whole "system of God," and is "unable to imagine anything of a higher order." "The Christian world" itself, he affirms, is "saturated" with this "propensity;" and the disbelief and denial of everything above the sphere of physics is so universal and absolute, that, to rise to the discovery of a realm of existence and agencies that is above mere material nature, were a feat for which the age, from its blindness and debasement, is not But that this is a gross misstatement, scarcely needs to be proved. It is equivalent to representing either that both the Christian and the un-Christian world deny that there are any intelligent beings, or else regard intelligence as the mere result of material organization. If there is no system but that of physical nature, there clearly are no intelligences, unless intelligences themselves are mere material organisms, and under the laws solely of material nature. The number, however, of mere materialists, either in the scientific, the religious, or the unlettered world, is It is not the faith, most assuredly, of the very small. evangelical Christian world. It is not the doctrine of any of the leading unevangelical branches of the church. It is not the belief of the philosophic, the speculative, or the cultivated generally. It is the theory, rather, of only here and there individuals or cliques, who, from its unpopularity, are little forward to proclaim it, and have but little sway with the public.

How mistaken Dr. Bushnell is, is seen from the fact that the doctrines of several of the great classes whom he assigns to the ranks of "naturalism," are at the greatest possible distance from it. Thus, Hume and his disciples, instead of maintaining that all causation is physical, denied that there is any demonstrable causation whatever; and affirmed that the relation of what is termed cause and effect, is nothing more than that of antecedence and consequence. Their naturalism was, therefore, of a wholly different cast from that which Dr. Bushnell ascribes to them.

He mistakes, in an equal measure, the principle of mo-"Next," he says, "we have the school dern pantheism. or schools of pantheists; who identify God and nature, regarding the world itself and its history as a necessary development of God, or the consciousness of God. Of course there is no power out of nature and above it to work a miracle; consequently no revelation that is more than a developinent of nature." P. 23. As this is the theory which Dr. B. himself put forth in his God in Christ, he ought surely to know something of its import; yet no scheme in the whole circle of human opinions is at a greater distance from the physical naturalism he is assailing. the whole body of modern pantheists, who build their system on the metaphysics of Kant, Fichte, Schelling, and Hegel, deny that there is any exterior world either physical or spiritual, and maintain that the mind is the creator of all its sense perceptions and ideas of intelligences; and that its universe, therefore, is comprised in itself. As then, on their theory, there are no objective existences that answer to those perceptions and ideas, and no matter to be the subject of physical processes, there is no naturalism in their scheme that contemplates matter as the subject of cause and effect. On the other hand, the material pantheists, following in the train of Spinoza and Swedenborg, hold that all finite existences, whether material or intelligent, are mere emanations from and forms of God; modes in which he unfolds and embodies himself; and that he is the sole efficient and subject of all their activities and processes; and this is the identical doctrine advanced by Dr. B. in his God in Christ, as is exemplified in the passage transcribed from it on a preceding page. There are, accordingly, on their theory, no physical forces or causes, in distinction from the power and agency of God, and no room for such s naturalism of mere material cause and effect, as Dr. B. now imputes to them. These two classes comprise, at present, probably, especially in Europe, far the largest share of the speculative.

The naturalism of the Unitarians is also, even as he depicts it, of a wholly different kind from that which he assails. They are not materialists. They believe in God as a spiritual existence, and in men as intelligences—not as mere material organisms. And this Dr. B.'s statement of their "Denying human depravity, the need of views indicates. a supernatural grace also vanishes, and they set forth a religion of ethics instead of a gospel to faith. Their word is, practically, not regeneration but self-culture. There is a good seed in us, and we ought to make it grow ourselves. The gospel proposes salvation; a better name is development; Christ is a good teacher or interpreter of nature, and only so a redeemer. God, they say, has arranged the very scheme of the world so as to punish sin and reward virtue; therefore, any such hope of forgiveness as expects to be delivered of the natural effects of sin by a supernatural and regenerative experience, is vain; because it implies the failure of God's justice and the overturning of a natural law." P. 24. Here Dr. B. has forgotten his definition of nature as that which is material, and enlarged its sense so as to include that which is intelligent and divine, and imputes to the "Unitarian teachers of Christianity" a naturalism wholly above that of mere physical cause and effect.

In like manner the naturalism of "the myriad schools of Associationists who take it," he says, "as a fundamental assumption that human nature belongs to the general order of nature, as it comes from God, and that nothing is wanting to the full perfection of man's happiness, but to have society organized according to nature, that is, scientifically. No new-creation of the soul in God, proceeding from a point above nature, is needed, or to be expected. . . . What is wanted is not the supernatural redemption of man, but only a scientific re-organization of society." Pp. 24, 25. But that is no denial that man is a spiritual being, and exhibition of him as a mere organism, in whom and on whom no causes act but those of a physical nature.

The countless hosts of modern necromancers also regard the soul as a wholly different subsistence from the body to which it is or has been united, and capable of a separate existence and activity. False and impious as their faith is materialism is not an element of its error.

Nor is it any more of the modern theories of politics. He says: "We are contriving always how to get some ground of civil order that separates it wholly from God. A social compact, popular sovereignty, the will of the people, anything that has an atheistic jingle in the sound and stops in the plane of mere nature, best satisfies us. We renounce in this manner our true historic foster-mother religion. And the result is, that the immense drill of our political life, more far-reaching and powerful than the pulpit, or education, or any protest of argument, operates continually and with mournful certainty against the supernatural faith of Chris-Hence, too, it is that we hear so much of comtianity. merce, travel, liberty, and the natural spread of great inventions, as causes that are starting new ideas, and must finally emancipate and raise all the nations of mankind. In which, it seems to be supposed, that there is even a law of selfredemption in society itself." P. 27. Yet, in all these speculations in regard to men and schemes for their improvement, they are contemplated as intelligences under the sway of passion, conscience, and reason-not as machines under the mere dominion of material forces. Great as their errors are, they are not the physical naturalism which Dr. Bushnell represents it as his aim to overthrow.

He falls into a like inconsistency with his definition, in his representation that the literature of the times is becoming saturated with naturalistic sentiments of religion. "The literature," he says, "of no other age of the world was ever more religious in the form, only the religion of it is, for the most part, rather a substitute of Christianity than a tribute to its honor; a piracy on it as it regards the beautiful and sublime precepts of ethics it teaches, but a scorner only the more plausible of whatever is necessary to its highest authority as a gift from God to the world. It praises Christ as great or greatest among the heroes; finds a God in the all, whom it magnifies in imposing pictures of sublimity; rejoices in the conceit of an essential divinity in the soul, and its imagination; dramatizes culture, sentiment, and philanthropy; and these, inflated with scorn of all

that implies redemption, it offers to the world, and especially to the younger classes of the world, as a more captivating and plausible religion." P. 28. That there is a very large class of whom this is a true portraiture, is indisputable, and unfortunately, Dr. Bushnell himself has been one of the most eager and presuming among them; but they are, in the main, pantheists, or deeply tinged with pantheism, and not sheer materialists of the order he is arraigning.

And finally, he is at an equal distance from truth in averring that "almost any [every] class of men whose calling occupies them with matter and its laws, have always and now more than ever, a tendency to merely naturalistic views of religion. This is true of physicians. Continually occupied with the phenomena of the body, and its effects on the mind, they are likely, without denying Christianity, to reduce it practically to a form of naturalism." P. 25. But in admitting that they recognise the existence of the mind in distinction from the body, he admits that they are not the mere materialists whom he aspires to overthrow.

"So," he adds, "of the large and generally intelligent class of mechanics, having it for the occupation and study of life to adjust applications of the great laws of chemistry and dynamics, and exercised but little in subjects and fields of thought external to mere nature, they, very many of them, come to be practical unbelievers in everything but nature. They believe in cause and effect, and are likely to be just as much more sceptical in regard to any higher and better faith." P. 26. But this naturalism is altogether different from that he imputes to them. They are not materialists. There is no class of men more conscious than inventive and skilful mechanics, that the science and perfection of their several arts are the work of mind in contradistinction from matter, and that the triumph of their ingenuity lies in their making matter, its forces and laws, the instruments of their ends. The scepticism of mechanics has no more connexion with their trades, than that of husbandmen, mariners, soldiers, or any other great class has with theirs. There is as large a body, proportionally, probably of mechanics who are evangelical in their faith and pious,

as of farmers, manufacturers, merchants, or any other great division of mankind.

Not one of the classes whom he enumerates is naturalistic in the sense that brings them within the scope of the argument of his book. On his explanation of the supernatural they are all as genuine believers in the supernatural as he is. How happened it now that Dr. Bushnell fell, at the very threshold of his disquisition, into this singular forgetfulness of his own definition—that he drew this false picture, this consummate caricature of the leading opinions and parties of the age? Was it that his views are so ill-defined and confused that he is unaware of the errors and self-contradictions in which he involves himself? Or was it to give his work an air of novelty, to place himself in a chivalric attitude in opposing such countless hosts, and win applause as the only genuine champion of the supernatural who ventures to appear on the stage? Was the confutation of the few materialists whom he really opposes insufficient for his Could a seeming conquest of all classes—a revolution of the age, alone yield the eclat to which he aspires! Whatever the motive may have been, his caricature of the whole world, Christian and unbelieving, as the disciples of a coarse materialism, and exhibition of himself as nearly the only apostle of supernaturalism, are little creditable either to his intelligence or his taste. It is an unfortunate step, especially in one who aims to impress his readers with his prowess, to show them, at his first onset, that the antagonists with whom he contends are but men of straw. This is, however, but a specimen of the false parade, the transparent illusion, the misdirected argument that reign in his volume.

Having thus represented the whole world, whether Christian or infidel, as fallen from all faith in any power above the causalities of matter, he states it as the object of his work to recall them to a belief and recognition of the supernatural. He says:—

[&]quot;What I propose is simply this; to find a legitimate place for the supernatural in the system of God, and show it as a necessary part of the divine system itself.

[&]quot;If I am successful, I shall make out an argument for the supernatural in Christianity that will save these two conditions:

-First, the rigid unity of the system of God; secondly, the fact that everything takes place under fixed laws. I shall make out a conception both of nature and supernatural redemption by Jesus Christ, the incarnate word of God, which exactly meets the magnificent outline-view of God's universal plan, given by the great Apostle of the Gentiles 'and he is before all things, and by him (in him) all things consist.' Christianity, in other words, is not an afterthought of God, but a forethought. It even antedates the world of nature, and is 'before all things' - before the foundation of the world.' Instead of coming into the world, as being no part of the system, or to interrupt and violate the system of things, they all consist, come together into system, in Christ, as the centre of unity and the head of the universal plan. The world was made to include Christianity; under that becomes a complete frame of order; to that crystallizes in all its appointments, events, and experiences; in that has the design or final cause revealed, by which all its distributions, laws, and historic changes, are determined and systemstized . .

"Such is the general object of the treatise I now undertake; and if I am able, in this manner, to obtain a solid intellectual footing for the supernatural, evincing not only the compatibility, but the essentially complementary relation of nature and the supernatural, as terms included ab origine, in the unity of God's plan or system, I shall, of course, produce a conviction as much more decided and solid of those great practical truths, which belong to the supernatural side of Christianity; such as incarnation, regeneration, justification by faith, divine guidance, and prayer;—truths which are now held so feebly, and in a manner so timid and partial as to rob them of their genuins power. Anything which displaces the present jealousy of what is supernatural, or abolishes the timidity of faith, must, as we may readily see, be an important contribution to Christian experience and the practical life of religion. Nothing do we need so deeply as a new inauguration of faith; or perhaps I should rather say, a reinauguration of the apostolic faith, and the spirit which distinguished the apostolic age. And yet a reinauguration of this must, in some very important sense, be a new inauguration; for it can be accomplished only by some victory over naturalism, that prepares a natural foundation for the supernatural—such as was not wanted, and was therefore impossible to be prepared, in the first age of the Church."-Pp. 31-33.

These are lofty aims undoubtedly. The reinauguration of the apostolic faith, and the spirit which distinguished the apostolic age, in an age in which all belief has become extinct, in "the truths which belong to the supernatural side of Christianity, such as incarnation, regeneration, justification by faith, divine guidance, and prayer," or "they are held so feebly and in a manner so timid and partial as to rob them of their genuine power," is a task that demands all Dr. Bushnell's genius, and that, we may add, would not be undertaken in the mode he attempts it, by any one who was not under the sway at once of a towering selfconfidence, and an infatuated disbelief of genuine Christianity. For the leading elements of the faith which he aims to inaugurate, not only are not parts of the Christian system, but are wholly alien from and subversive of its cardinal doctrines: the great points of his system being, first, that God cannot prevent moral creatures from sinning; next, that all moral creatures, whatever their nature or rank may be, will, from the disadvantageous conditions in which they come into existence, infallibly fall; thirdly, that all races and orders of moral creatures have fallen or are to fall, and sunk or are to sink to extreme debasement and misery; fourthly, that a holy and happy order of beings, and a kingdom and universe of such beings, can only be possible by a redemption from sin and suffering; fifthly, that the redemption of the several orders of fallen beings can only be accomplished by the assumption of their respective natures by the eternal Word, and suffering in them as he suffered in ours; sixthly, that he has assumed, or is to assume, the nature of every order of intelligences, and suffered, or is to suffer, in it, in order to their recovery from sin and release from its penalty; seventhly, that the death of the eternal Word in the creature-natures he assumes, is not to make expiation for those who have sinned in those natures, but only to manifest God's love to them; eighthly, that the way in which the fallen are saved, is not by atonement by his death and justification by his obedience, but simply by being turned from sinning; and that that is accomplished partly by their experience of the evils of sin, partly by the influences of the Spirit, and partly by the convincing manifestation made to them of God's love in the incarnation

and death of his Son; and finally, that all moral beings, whatever their rank may be, are at length to be recovered from sin and its curse, and established in holiness and happiness. And this revolting scheme is what he calls Christianity, and the necessity and reality which he affirms of redemption to all moral creatures, is the element to which he refers in the representation that Christianity is not an afterthought, but an original and necessary element in any plan of a universe that contemplates the establishment of creatures in holiness and bliss. His system, accordingly, is essentially infidel, in place of Christian, and the work of his own crude and presumptuous speculation, instead of being drawn from God.

I. Thus, he openly rejects the inspiration of the Scriptures, and discards them as a guide; and, under the pretext that to receive them in any other character than mere human compositions, is to subvert, instead of sustaining, their authority.

"It is scarcely necessary to add that, while I am looking with interest to the emboldening of faith in the great truths of holy experience, I have a particular looking in my argument toward the authentication of the Christian Scriptures, in a way that avoids the inherent difficulties of the question of a punctually infallible and verbal inspiration. These difficulties, I feel constrained to admit, are insuperable; for, when the divine authority of the Scriptures is made to depend on the question of their most rigid, strictest, most punctual infallibility, they are made, in fact, to stand or fall by mere minima, and not by anything principal in them or their inspiration. And then, whatever smallest doubt can be raised at any most trivial point, suffices to imperil everything, and the main question is taken at the great. est possible disadvantage. The argument, so stated, must inevitably be lost; as, in fact, it always is. For, no sturdiest advocate of a verbal and punctual inspiration can refuse to admit varia tions of copy, and the probable or possible mistake of this or that manuscript, in a transfer of names or numerals. * * * * *

"Now these difficulties, met in establishing a closest punctual infallibility, are rather logical than real, and originate, not in any defect of the Scriptures, but n a statement which puts us in a condition to make nothing of a good cause;—a condition to be inevitably worsted.

"I see no way to gain the verdict which, in fact, they have hitherto gained for themselves, but to change our method, and begin at another point—just where they themselves begin;—to let go the minima, and lay hold of the principals—those great outstanding verities in which they lay their foundation, and by which they assert themselves. As long as the advocates of strict infallible inspiration are so manifestly tangled and lost in the trivialities they contend for, these partentous advances of naturalism will continue."—Pp. 33-35.

He thus unreservedly renounces the Scriptures—though under the contradictious pretext of authenticating their truths; and he takes occasion frequently, in the course of his volume, to state that the facts of Christianity which he admits, he does not admit on the authority of the sacred But, in the first place, his objection to the inspiration of the Scriptures is illegitimate, and subverts himself as effectually as, if just, it could overthrow the Bible. assumes in it that, if God caused a revelation made by him to be written by infallible inspiration, he would preserve that written revelation, unaltered in the least particular, in all the transcriptions and editions it might undergo. For, if not, then the fact that the sacred Scriptures have been varied in transcription, and, in some few cases, by important errors in names and numerals, is no proof that they were not originally inspired, and are not still of absolute authority in all cases where no change, varying the sense, has taken place. But if, on the other hand, the assumption is legitimate that God must preserve a revelation, if made, intact by human error-and consequently that the errors that have crept into the Scriptures by transcription prove them not to have been inspired—then the errors, countlessly more numerous, and of immeasurably greater moment, that have found their way into all revelation, as it exists in tradition or mere uninspired human understanding and expression, are a proportionably greater proof that the truths which exist in that form were never inspired. Dr. Bushnell thus, at the first step, in his attempt to re-inaugurate faith in Christianity, denies, in effect, all inspiration and revelation, and plunges into the abyss of absolute infidelity.

In the next place, in rejecting the authority of the Scrip-

tures, he divests himself of a standard of truth, and renders it impossible to authenticate a system of doctrines so as to give it a title to implicit faith and obedience. He has nothing left as a guide but fallible human testimony, opinion, or conjecture, which are wholly inadequate to be a basis of religious belief and duty; for his doctrines are of necessity the mere doctrines of man, not the authenticated word or will of God.

In the third place, if, without an infallible standard of truth, if he has only traditional Christianity, or Christianity as it exists and has existed in the minds of men, as his guide, he can never prove that any of the misconceptions and corruptions of Christianity were not original and integral parts of it. Having no perfect exemplar, nor infallible criterion of its truths; having nothing but human testimony or opinion against rites or doctrines, which an equal array of human opinion declares to be genuine and integral parts of Christianity, he cannot set those doctrines or rites aside; consequently he will never be able to introduce a new era of theology by any authoritative means, nor inaugurate a faith that differs from that which already prevails. On the contrary, as by the assumption on which he proceeds, there is no authoritative Christianity but that which exists out of the Scriptures, in the minds and lives of men, he will be obliged to take it as being precisely what it is in their faith and practice; and, if consistent, in the views and lives of those who, like him, reject the authority of the sacred Scrip-It must at best, therefore, be a Christianity that comprises all the errors and superstitions of the Christianized world, and among them, according to him, the greatest and most anti-Christian of all errors-the gross and stolid naturalism which he affirms prevails universally, and which it is the aim of his treatise to overthrow! How is it that he did not see this very obvious truth? Can he verify the problems of geometry if he rejects the axioms and definitions on which they are founded? Can he demonstrate any of the great truths of science, if he rejects the principles on which they No more can he demonstrate the truth and divinity of any part of the Christian system, if he has no infallible guide, but takes only the varying, mistaken, and contradictious judgments and beliefs of men; for there is not one of its great doctrines that has not been denied by multitudes who have borne the Christian name, nor one that has not had a gross and portentous error substituted in its pl: ce.

II. He descends to a still lower level in putting forth his system as a mere hypothesis, not a body of demonstrated or demonstrable truths. "Scientifically measured," he says, "the argument of the treatise is rather an hypothesis for the matters in question, than a positive theory of them. yet, like every hypothesis that gathers in, accommodates, and assimilates all the facts of the subject, it gives, in that one test, the most satisfactory and convincing evidence of its practical truth."—Preface, also p. 133. But an hypothesis that is a mere supposition—is admissible and legitimate only in a case where the system of truths or facts which it is employed to explain, is not demonstrable by direct and independent evidence. Mathematicians never make suppositions that the problems of geometry express facts and truths; because, having the most indubitable certainty of them from the definitions and axioms of the science, it were unscientific and in contradiction to their known nature, to suppose them Men never suppose the ratios of the primary to be true. numbers when multiplied into each other, to be what the multiplication table expresses; because it were to treat them as though they were undemonstrated and indemonstrable by any direct and positive evidence. Dr. Bushnell, accordingly, in presenting his system as a mere hypothesis, presents it as confessedly but a supposition or conjecture, that is unsustained by any decisive evidence. If he could prove it by irrefragable testimony, he would not offer it as a mere work of his fancy, without a whisper of corroboration either from God or man. But such a mere supposition is not a proper basis of a religious faith, and cannot legitimately be contemplated by such a faith. By the definition, its doctrines are but hypotheses, not known truths. They must consequently, if understood, be regarded as but hypotheses, not as demonstrated certainties, and cannot, therefore, be believed as infallible truths. He thus cuts himself off at the outset from inaugurating a religious faith. If his system is understood, it cannot be received with faith as a truth, as that were to contradict its nature. If it is regarded with

faith, therefore it must be by a delusion, and the faith with which it is contemplated be a false faith—not a true one.

Yet he is right in presenting his system as an hypothesis. not a scheme of demonstrated truths; for its most important elements—such as that God cannot prevent moral creatures from sinning; that all orders of intelligences have revolted; that redemption is provided for all; that there have been, or are to be, as many incarnations as there are orders or races of intelligences; and that all are finally to be restored to obedience and happiness—are gratuitous and presumptnous assumptions, without a particle of authority either from the Scriptures, from traditional Christianity, or from His vaunted attempt at a "new inauguration of faith, or rather a reinauguration of the apostolic faith, and the spirit of the apostolic age," thus turns out to be only an attempt to exalt the senseless and impious figments of his fancy into the rank of revealed truths; and the method by which his argument looks toward "the authentication of the Christian Scriptures," proves to be the substitution of himself as an oracle in their place, and the investiture of his conjectural dicta with the authority he denies to them.

III. His attempt to "inaugurate a new faith" in the supernatural, turns out to be little more than an endeavor to convince men that they are intelligent and spiritual beings, not mere material organisms, and has no adaptation to lead them to a belief of the being or agency of God. Thus he defines the natural as the material and physical, and the supernatural as the conscious, spiritual, and selfactive, and represents man, therefore, as supernatural, as truly and absolutely as God is.

"The Latin etymology of the word nature, presents the true force of the term, clear of all ambiguity. The nature [natura] of a thing is the future participle of its being or becoming—its about-to-be, or its about-to-come-to-pass—and the radical idea is, in the thing whose nature we speak of, or in the whole of things called nature, an about-to-be, a definite futurition, a fixed law of coming to pass, such that given the thing, or whole of things, all the rest will follow by an inherent necessity. In this view nature, sometimes called 'universal nature,' and sometimes 'the system of nature,' is that created realm of being or

substance which has an acting, a going on or process from within itself, under, and by its own laws; or if we say with some, that the laws are but another name for the immediate actuating power of God, still it makes no difference, in any other respect, with our conception of the system. It is yet as if the laws, the powers, the actings, were inherent in the substances, and were by them determined. It is still, to our scientific, separated from our religious contemplation, a chain of causes and effects, or a scheme of orderly succession, determined from within the scheme itself.

"Having settled thus, our conception of nature, our conception of the supernatural corresponds. That is supernatural, whatever it be, that is either not in the chain of natural cause and effect, or which acts on the chain of cause and effect, in nature from without the chain. Thus, if any event transpires in the bosom, or upon the platform of what is called nature, which is not from nature itself, or is varied from the process nature would execute by her own laws, that is supernatural, by whatever power it is wrought [even though it were a purely physical Suppose, for example, that there were another system of nature incommunicably separate from ours—if then this other universe were swung up side by side with ours, great disturbance would result, and the disturbance would then be supernatural, because from without our system of nature. . . So if the processes, combinations, and results of our system of nature are interrupted, or varied by the action, whether of God, or angels, or men, so as to bring to pass what would not come to pass in it by its own internal action, under the laws of mere cause and effect, the variations are in like manner supernatural. exactly this we expect to show; viz. that God has in fact erected another and higher system, that of spiritual being and government, for which nature exists; a system not under the law of cause and effect, but ruled and marshalled under other kinds of law, and able continually to act upon, or vary the action of the processes of nature."-Pp. 36-38.

"But the real import of our distinction between nature and the supernatural, however accurately stated in words, will not fully appear, till we show it in the concrete, for it does not in fact yet appear that there is any such thing known as the supernatural agency defined, or that there are in esse any beings, or classes of beings, who are distinguished by the exercise of such an agency. That what we have defined as nature truly exists will not be doubted; but that there is any being or power in

the universe, who acts or can act upon the chain of cause and effect in nature from without the chain, many will doubt and some will deny. Indeed, the great difficulty heretofore encountered in establishing the faith of a supernatural agency, has been due to the fact, that we have made a ghost of it, discussing it as if it were a marvel of superstition, and no definite and credible reality; whereas it will appear, as we confront our difficulty more thoughtfully, and take its full force, that the moment we begin to conceive ourselves rightly we become ourselves supernatural. It is no longer necessary to go hunting after marvels, apparitions, suspensions of the laws of nature, to find the supernatural; it meets us in what is least transcendant and most familiar, even in ourselves. In ourselves we discover a tier of existences that are above nature, and in all their most ordinary actions are doing their will upon it. The very idea of our personality, is that of a being not under the law of cause and effect, a being supernatural. This our point clearly apprehended, all the difficulties of our subject are at once relieved, if not absolutely and completely removed."-Pp. 42, 43.

But first, this definition convicts his pretext that naturalism is the reigning faith of the age, of consummate misrepresentation, for it makes it equivalent to the pretext that the current doctrine of the age is, that men are mere material organisms, not self-conscious self-acting spiritual agents. If to believe that men are self-conscious spiritual agents, is to believe that th y are supernatural, then they cannot be the disciples of naturalism who believe that men are such spiritual agents. And the belief that they are spiritual agents is unquestionably the common faith. Not one perhaps in a hundred thousand doubts it. It is not probable that a single individual who reads Dr. Bushnell's definition will alter, in the faintest degree, his conception of his nature, and of his distinction as an intelligence from a mere physical Why is it, that Dr. Bushnell ventured on this senseless extravagance? Can he suppose it likely to conciliate the respect of his readers to contradict their selfknowledge by indicating that they owe to him the discovery that they have an intelligent nature; that they are not mere machines that are to sink into annihilation at death?

Next, his definition makes a mere sham of his pretext of

reinaugurating a faith in the supernatural; for if believing that man is a spiritual being is believing in the supernatural, then faith in the supernatural is already universal; and neither needs nor can receive a reinauguration by him.

Third. His inference from the postulate that man is a supernatural agent, that God also is, is a fallacy, and discredits and confounds his theory, instead of confirming it. He says:

"Finding now, that we ourselves are supernatural creatures, and that the supernatural, instead of being some distant ghostly affair, is familiar to us as our most familiar action; also that nature as a realm of cause and effect, is made to be acted on from without by us and all moral beings—thus to be the environment of our life, the instrument of our activity, the medium of our right or wrong-doing toward each other, and so the school of our trial—a further question rises; viz., What shall we think of God's relations to nature? If it be nothing incredible that we should act on the chain of cause and effect in nature, is it more incredible that God should thus act? Strange as it may seem, this is the grand essence of supernaturalism; the supposing that God can act on nature from without; on the chain of cause and effect in nature from without the chain of connexion by which natural consequences are propagatedexactly that which we ourselves are doing as the most familiar thing in our lives! It involves, too, as we can see at a glance, no disruption by us of the laws of nature, but only a new combination of its elements and forces, and need not any more involve such a disruption by him."-Pp. 58, 59.

But, 1, his inference from man's agency that God can act in a supernatural way on matter, is a mere assumption. Not a particle of proof is alleged to sustain it. Yet the whole of his subsequent argument for a divine supernatural, depends on this gratuitous conclusion.

2. As man's agency on matter is through the physical forces of the body and other material agents, and is thence always in harmony with the laws of matter, if his argument from man to God were legitimate, it could only justly conclude that if God acts on matter, it must also be through the medium of physical forces, and conformably with their laws; and would therefore preclude the production of mira-

cles; as they must be wrought by a power that is above the physical forces of nature. The divine supernatural, therefore, concluded by his argument, would lie within the sphere of mere nature, as absolutely as the acts of men on natural objects do; and would thence be wholly inadequate to the office Dr. Bushnell would assign it.

3. But still more unfortunately for his logic, he forgets in his argument, that the material world is a dependent existence, and proceeds as though the ground of its being For if it is not an independent lay in itself, not in God. subsistence, but the ground of its being lies out of itself, and in God, then as it owes its existence from moment to moment absolutely to his will, it is clear that he can work whatever change in it he pleases; inasmuch as its being at cach successive moment what it is in constituents, conditions, and processes, is the effect of his sovereign fiat. There is no need, therefore, of attempting to prove that he can act on it from the fact that man does. It is the existence of man and of the material universe that proves it, not man's agency, which has no bearing on it whatever. An awkward specimen of Dr. B.'s letting "go the minima" and laying "hold of the principals." On the other hand, if the material universe were not a dependent subsistence owing its existence from moment to moment to the sustaining power of the Most High, then it would be clear that neither he nor man could have any power over it: for as if independent, the cause of its existence would lie in itself, it is plain that that cause would determine the mode of its being, in every relation, as absolutely as its existence itself: inasmuch as it would be a self-contradiction to suppose the reason of its existence to lie in itself, but the reason of its existing in the mode it does, not in itself but in a cause out of itself. it cannot exist except in some specific mode, that which determines its existence must of necessity determine the mode in which it exists.

His whole argument on this subject is thus inapt and out of its sphere in an extraordinary degree, and bespeaks an utter ignorance of the lofty themes on which he descants so oracularly. He has never heard or conceived, it seems, that the physical world is not a self-subsistence. He supposes it is as independent of God for its existence as it is of man,

and imagines, therefore, that the fact that man can act on it, is the highest proof that exists that the Almighty, to whom it owes its being, powers, and activity every moment, can. Were it not that man exercises that influence, Dr. B. would have no means of demonstrating that God has any power over nature! A sad misconception truly. Yet it is by the small glimmer of this false light that he is to lead the world back from the abysses of naturalism in whose darkness it is now lost!

4. Were he indeed to succeed in demonstrating the supernatural agency of God in the sphere of physical substances, it would not answer the end at which he aims—the verification of the great acts by which redemption is, according to the Christian Scriptures, accomplished. For the soul, not the body, the spiritual, not the material world, is the chief sphere of those acts. But the fact that God acts directly on physical nature to vary its conditions and processes, is not proper proof that he acts directly also on minds to change their dispositions and actions. If that be a truth, it must be proved by direct and positive evidence; not by irrelevant facts and a false inference.

His attempt to reinaugurate faith in something above mere nature by the pretext that man himself is supernatural, is thus a mere jugglery of words, and is a failure; and with it his whole scheme fails, as he has no other supernatural to reveal than that which he falsely baptizes with that name. The supernatural is not identical with the intelligent or spiritual, any more than the natural is identical with the material and limited to it. Nature comprises the whole created universe, and alike of mind and matter. And the supernatural is that alone which is above nature and therefore divine, and is revealed solely in producing effects in mind and matter which transcend the power of mere nature.

IV. He rejects the doctrine of Edwards, on the will; denies that the mind follows in volition the strongest motives, and maintains that it acts by self-determination.

"It does not, however, appear from any evidence we can discover, that human action is determined uniformly by the strongest motive. That is the doctrine of Edwards, in his famous

treatise on the will; but as far as there is any appearance of force in his argument, it consists in the inference drawn or judgment passed after any act of choice, that the inducing motive must have been the strongest, because it prevailed. Whereas, appealing to his simple consciousness, he would have found he had never a thought of the superior strength of the motive chosen before the choice, and that when he ascertained the fact of its superiority, it was only by an inference or speculative judgment drawn from the choice."—Pp. 47, 48.

"Meantime, what is the consciousness testifying? Find what consciousness testifies, and that, all tricks of argument apart, is the truth.

"Taking then, this simple issue, the verdict we are quite sure is against the doctrine of Elwards: viz. that in all wrong or blameable action, we consciously take the weakest motive and most worthless; and partly for that reason, blame our own folly and perversity."—P. 49.

This is a singular misconception. The strongest motive in the language of Edwards is not, as Dr. B. imagines, the motive that has the greatest intrinsic merit, or is the best, but that which most attracts and pleases the mind, and exerts on it the strongest influence, whether good or bad; and Edwards affirmed and maintained that point in contravention of the Arminian theory that the mind is not determined in its volitions at all by motives, that is, conscious reasons, but acts by a blind impulse of power called self-determination. And that is Dr. Bushnell's theory.

"Never was there a case of wrong or sinful choice, in which the agent believed that he was really choosing the strongest or weightiest, and most valuable motive.

"So far, then, is man from being any proper item of nature, he is under no law of cause and effect in his choices. He stands out clear and sovereign as a being supernatural, and his definition is, that he is an original power, acting not in the line of causality but from himself. He is not independent of nature in the sense of being separated from it in his action, but he is in it, environed by it, acting through it, partially sovereign over it, always sovereign as regards his self-determination, and only not completely sovereign as regards executing all that he wills in it."—Pp. 50, 51.

By the mind's putting forth its volitions by self-determination, is meant, in opposition to Edwards' doctrine, that it chooses, irrespective of motives, by a mere act of power. For if it chooses from motives at all, it must from those that are the strongest in influence; that is, that excite in it the strongest desire. The motives that prevail with it, prevail, whatever their nature may be, because they are more agreeable at the moment than any others. To deny that it puts forth its volitions in that manner, and assert that it chooses from selfdetermination, is therefore to assert that it puts forth its choices in entire independence and disregard of motives.*

But Dr. B., by this notion, wholly nullifies his doctrine, had he established it, of the supernatural agency of God in the redemption of men. If no connexion whatever subsists between the volitions of the mind and the views and affections which seem to be its conscious reasons for them; then no connexion can subsist between its volitions and its illumination, renovation, or any other effect that God may produce in it by his supernatural agency, and those acts are divested altogether of their office in converting it from sin to obedience; and his attempted reinauguration of faith in the supernatural loses its aim. What avails it to prove that God exerts supernatural acts either on the chain of physical causes and effects or on the mind, producing changes in its perceptions and emotions, if those supernatural acts have no influence direct or indirect on the choices the mind exerts. That the supernatural may be of any significance in the redemption of men, it must be indispensable to it: and thence their redemption must have a direct and essential connexion with it. Of the impassable gulf, however, which separates these branches of his theory from each other, Dr. B. is quite unaware. He argues and declaims for each, as confidently and eagerly as he could if he were

^{*} Dr. Bu-hnell's fancied confutation of Edwards' doctrine of the will, is thus founded wholly on a misrepresentation of it, and his ridicule of it as a "scale beam" theory, is a specimen of the clap-trap rhetoric with which his volume abounds. President Edwards expressly states, that the condition in motives by which they prevail with the mind, is t'at in some relation they appear good to it, and that he uses the terms strongest and weakest as measures of the influence they exert, whether good or bad,—not as measures of their intrinsic worth, and title to sway it. His doctrine, accordingly, is confirmed by consciousness, not confuted by it, as Dr. B. deceptively represents.

confirming instead of undermining and overturning his system.

V. If, as he thus maintains, the volitions of creatures are put forth irrespectively of conscious reasons, and have no connexion with anything as their ground that precedes them; then it is clear that God cannot govern his moral subjects, nor exert any influence that shall determine or affect the mode of their agency. And this doctrine, accordingly, Dr. B. advances in the representation that God cannot exclude sin from his empire, nor prevent any of his creatures from falling.

"Regarding them now as powers, they cannot, by the supposition, be operated under the laws of causation. As little admissible is it, supposing the strict originality of their actions, and regarding them properly as first causes, each of his own, that they are subject to any direct control, or impulsion of We set no limits, when we thus speak, to omniomnipotence. potence; we only say that omnipotence is force, and that nothing in the nature of force is applicable to the immediate direction or determination of powers. At a remove one or more degrees distant, force may concern itself in the adjustment of means, influences, and motivities related to choice; or, by spiritual permeations, it may temper and sway that side of the soul which is under the control of laws, and so may raise motivities of thought and feeling within the soul itself; but the will, the man himself as a power, is manageable only in a moral way; that is, by authority, truth, justice, beauty, that which supposes obligation or command. And this, again, supposes a consenting obedience; and this a power of non-consent, without which the consent Which power of non-consent, it will be were insignificant. observed, is a power also of deviation or disobedience; and no one can show beforehand that, having such a power, the subject will not sometimes use it.

"So far, the possibility of evil appears to be necessarily involved in the existence of a realm of powers; whether it shall also be a fact, depends on other considerations yet to be named. One of the most valued and most triumphantly asserted arguments of our new school of sophists, is dismissed, in this manner, at the outset. God, they say, is omnipotent; and, being omnipotent, he can, of course, do all things. If, therefore, he chooses to have no sin or disobedience, there will be no sin or disobedience; and if we fall on what is sin to us, it will only be a form

of good to him, and would be also to us, if we could see far enough to comprehend the good. The argument is well enough, in case men are things only, and not powers; but, if God made them to be powers, they are, by the supposition, to act as being uncaused in their action, which excludes any control of them by God's omnipotent force; and then what becomes of the argument?"—Pp. 92, 93.

This is one of many examples in the volume, of the airy self-complacency with which Dr. B. now assails the very doctrines he either openly or virtually taught in his God in Were God, by a direct act of omnipotence, unconnected with means, to produce a volition in the mind of a creature, it is plain that it would be a creation of it. and that the volition, as an effect and an expression of desire and will, would properly be his, not the creature's, as a separate self-acting agent. But that is the identical pantheistic doctrine advocated by Dr. B. in his former volume, respecting the whole agency of moral creatures, whether of the intellect, the heart, the will, or the body. He exhibited man, and all material organisms, as finite forms of God, evolutions and expressions of him, and the direct work of his creating and moulding power. It is against himself and his party, accordingly, not those whom he affects to oppose, that he is here declaiming.

"Omnipotence may be exerted, as we just said, one degree farther off, or in that department of the soul which is under conditions of nature; but it does not follow that any changes of view, feeling, motive, wrought in this manner, will certainly suffice to keep any being in the right, when he is so fur a power that he can choose the weakest and most worthless motive—as we consciously do in every wrong act of our lives."—P. 93.

He thus maintains that God cannot exclude sin from his kingdom, nor make it sure by anything he can do, that any one of his creatures will, in any instance, do "right;" and he offers as the reason of it, that no change God can work in the views or affections of the mind, can form any certain ground for its acting right; and because, he asserts, the reason the mind puts forth the volitions and acts it does, does not lie in its views and affections, but solely in the

blind impulse of its power, giving birth to desires and actions in independence and disregard of motives.

But, 1st, this doctrine—which is the leading element of the scheme held by the late Dr. Taylor, and is founded, like that, on the theory of a self-determining will—is confuted by its contradiction to consciousness. Men are universally conscious that they put forth their choices for seen and felt reasons; not arbitrarily without reasons; and changes in their views and affections give rise to corresponding changes in their choices and conduct.

- 2. This theory nullifies, again, Dr. B.'s doctrine of the supernatural, by which he proposes to inaugurate a new If, as he here maintains, the mind, as a power, era of faith. is such that, however God may reveal himself to it, however he may act on it, and whatever effects he may produce in it, he can do nothing that shall be a ground of its acting right instead of wrong, or constitute any certainty what its actions shall be, his intervention, though supernatural, manifestly can be of no avail to its redemption; nor can the knowledge and belief of it be of any service to men. If the supernatural is thus necessarily ineffective, if it can contribute nothing to turn men from sin to obedience, Dr. B. accomplishes nothing towards the redemption of men, if he leads them to receive and acknowledge it. The end at which he aims in his volume, and which he sets forth in so imposing an attitude, is emptied of all its significance, and turned into a mere shadow.
- 3. It implies that the illumination, the renovation, and the quickening of the mind by the Spirit, lay no foundation for its obedience, and have no natural and indispensable connexion with the repentance, faith, love, and other holy acts which it exercises. If no induence which he exerts on the mind, if no effect which he produces in it, has any infallible and natural connexion with any moral actions that follow it, then plainly the enlightening, renewing, and quickening of the mind by the Spirit, has no infallible and natural connexion with the holy thoughts, affections, and volitions that follow them. But that is to contradict the clearest testimony of the Scriptures and of consciousness, and exhibit the influences of the Spirit, and the renovation of the mind, as neither essential, nor contributive to its salvation.

- 4. It is a direct and positive denial of God's power to deliver the soul from the dominion of sin, and restore it to holiness. If no effect that he can produce in it, can have any part in determining the affections and volitions it will exert; if there is no natural and infallible connexion between what he accomplishes in it, and the acts it puts forth by its power as a moral agent, then clearly he cannot do anything that shall naturally and infallibly turn it from sin to holiness; he cannot do anything with which its extrication from evil and restoration to righteousness and blessedness shall have any natural and certain connexion. work of redemption accordingly must lie wholly out of the scope of his powers. He can do nothing that shall contribute, in the slightest degree, to the recovery of the race from ruin, any more than the feeblest human being can-any more than the most helpless insect that floats in the air. is not a doubtful or remote consequence of Dr. B.'s theory of the will; but lies imbedded in its centre, and is its very life and power; and it is as blind and unspiritual a naturalism as that of physical causalities and effects against which he declaims so vehemently; for it specifically precludes the intellect, the affections, and conscience, from any office in the determination of choices, and makes them the product of mere undiscerning and arbitrary power.
- 5. It implies that no human being, whether in this life or in heaven, can have any certainty that the whole of his future agency will not be rebellious. For if neither his views, his affections, nor his conscience, nor the agency of God on him, can contribute anything towards determining him to a course of right action; what ground can he have for an assurance that he shall not instantly sin, and continue to sin, through all his future existence? He cannot have any. His will, according to the theory, lies as entirely out of the control of his reason, conscience, and heart, as it would were it subject to the arbitrary impulse of an external power over which he had no sway. Can a more horrible vassalage to a blind, arbitrary, and remorseless power be conceived? Yet this worse than senseless, this impious system, which thus denies to God all control of his moral creatures, and power of influencing them in their moral actions, Dr. B. aspires to inaugurate, in place of the scriptural doctrine that

God exercises a government over all his works, and can and does restore to holiness by the power of his Spirit whoever of our race he pleases.

VI. He holds, accordingly, that all the moral beings whom God calls into existence fall, and at an early stage of their moral activity.

"Thus far we have spoken of God's relations to the existence of evil, or its possible prevention. We pass over now to the side of his subjects; and there we shall find reason, as regards their self-retention, to believe that the certainty of their sin is originally involved in their spiritual training as powers. Made organically perfect, set as full in God's harmony as they can be, in the mould of their constitution, surrounded by as many things as possible to allure them to ways of obedience, and keep them from the seductions of sin, we shall discover still that given the fact of their begun existence, and their trial as persons or powers, they are in a condition privative that involves their certain lapse into evil."—P. 107.

He thus affirms, in the most specific form—and there are other passages of the same import—that there is an original certainty that all moral beings will fall into sin, and that that certainty is constituted by their nature as moral agents, and the conditions in which they are placed. He does, indeed, affect to deny that there is any positive ground for their sinning, such as an infallible connexion between the motives under which they act, and the choices which they make; and reasserts that sin is simply "the act of power that spurns all inductives back of the doer's will, and asserts itself apart from all first principles, or even against them." P. 108. But this only contradicts the assertion he here makes; that a certainty originally exists that they will all sin; and that that certainty is involved in the trial, as persons, to which they are subjected; for no trial of a person as to the choices he will make can possibly take place, except by presenting to him different objects as motives to a choice, that by acting towards them he may show experimentally what his preferences are. But was ever a more crude or presumptuous scheme advanced?

In the first place, it is a mere assumption. He offers no ground; he has none whatever for it. Yet it is one of the

most essential elements of his system; for he builds on it others of such moment that were he to strike this out, the whole fabric would fall.

In the next place, it is in direct contradiction to the teachings of the Scriptures. They exhibit all orders of creatures as unfallen except man, and a part of the angels.

In the third place, it is in total contradiction to his theory of the will. In that he asserts that no connexion subsists between the influences under which moral beings act, that is, the views and affections that occupy their minds, and the choices they put forth contemporaneously with those views and affections. Here he maintains that an infallible certainty that they will sin universally, is constituted by the trial to which they are subjected in the first stages of their moral agency. If this part of his scheme is true, therefore, his theory of the self-determination of the will is false, and the doctrine he founds on it, that God cannot determine or influence the actions of his creatures by any agency he can exert on them.

In the fourth place, he exhibits the bondage of creatures to evil as immeasurably more formidable than that of the naturalism against which he descants so rhetorically. For he represents the force that chains them to evil as so gigantic, that Jehovah himself, with all the resources of his intelligence and might, is unable to prevent one of them in a single instance from sinning. The utmost energies of their own intelligence, affections, and sense of duty, are equally unavailing. No power exists in the universe, that can contribute in the slightest degree to extract them. The fetters in which they are bound are indissoluble. Yet it is by this horrid scheme that Dr. B. hopes to reinstate in the world a genuine faith in the supernatural!

In the fifth place, he exhibits God accordingly, as calling innumerable orders and infinite hosts of creatures into existence, with an absolute certainty that they all will immediately plunge into sin and misery, and that he can never do anything that will contribute in any measure, to restore them to holiness and happiness. He impeaches him, therefore, in effect, of the folly and malevolence of creating a universe whose inevitable destiny through eternal ages is unmitigated sin and misery. Can a more awful detraction

of the all-wise and all-holy be conceived? And this again is the view of the supernatural which Dr. B. is eager to instal in the world.

VII. Yet in direct contravention of this doctrine, he maintains that all the ranks and hosts of beings who fall are redeemed, or to be redeemed and raised to perfect holiness and bliss.

"There is then such a thing inherent in the system of powers as a possibility of wrong; for, given the possibility of right, we have the possibility of wrong. And it may, for aught that appears, be the very plan itself of God to establish his powers in the right, by allowing them an experiment of the wrong in which to school their liberty, bringing them up again out of its bitterness by a delivering process, to shun it with an intelligent and forever fixed abhorrence afterwards."—Pp. 96, 97.

This theory is advanced also in other passages, and is one of the favorite points of his system.

- 1. But it is a gratuitous assumption. As he has no proof nor probability that all creatures fall, so he has none that all who fall are to be restored to holiness. A scheme consisting in a large measure of such crude and presumptuous fictions, can never be the object of a legitimate faith.
- 2. He openly, through all these speculations, rejects the Scriptures as an authoritative guide, and professes to reach the positions he attempts to establish, by induction from facts. But he has no facts from which he can deduce the restoration to holiness of all beings who fall. He has no direct insight of the character and condition of the inhabitants of other worlds. They are not within the scope of his observation; nor can he, from what he sees of men, infer the restoration of other fallen beings, or of all of our race to holiness. For none of our race are restored here to absolute holiness, and far the larger share, as far as can be seen, make no step towards it, but pass out of life under the unmitigated power of sin. If he reasons, therefore, simply from what he sees of men, he can only infer that here and there one who falls is restored to partial obedience; and that the multitude continue unchanged in the vassalage of sin.

3. He contradicts in it his theory of the will, and of God's inability to prevent his creatures from falling into sin, or to restore them when fallen, to obedience. If, as he affirms, it is impossible to God to work any change in fallen beings, or exert any influence on them, that shall have the effect to recall them to holiness, or be in any way connected as a condition with that result, it is clear that neither the restoration of all, nor of any who fall, can be his work, nor spring as a consequence from his agency. If they are recovered to holiness, therefore, it must be the work of their own unassisted powers.

VIII. That is, accordingly, his theory, and he maintains that they are led, or are to be led to reformation, by their experience of the evils of sin.

"It has been already intimated or shown as a possible thing, that the race, regarded as an order of powers, may break loose from God's control and fall into sin. Will they so break loose? Regarding them simply as made and set forth on the course of training necessary to their establishment in holy virtues, will they retain their innocence? Have we any reason to think, and if so, what reason to think, that they will drop their allegiance, and try the experiment of evil?

"It is very certain that God desires no such result. When it takes place, it will be against his will, and against every attribute of his infinitely beneficent and pure character. It will only be true that he has created moral and accountable beings with this peril incident, rather than to create only nature and natural things having it in view, as the glorious last end of his plan, finally to clear us of sin, by passing us, since we will descend to it, completely through it."—Pp. 103, 104.

"It is another condition privative as regards the moral perfection of powers, that they require an empirical training or course of government, to get them established in the absolute law of duty, and that this empirical training must probably have a certain adverse effect for a time, before it can mature its better results. The eternal idea of justice makes no one just; that of truth makes no one true; that of beauty makes no soul beautiful. So the eternal law of right makes no one righteous. All these standard ideas require a process or drill in the field of experience, in order to become matured into characters, or to fashion character in the moulds they supply. And this process, or drill-practice, will require two economies or courses; the first

of which will always be a failure, taken in itself, but will furnish, nevertheless, a necessary ground for the second, by which its effects will be converted into benefits; and then the result—a holy character—will be one, of course, that pre-supposes both."
—Pp. 117, 118.

He thus alleges that the fall of moral beings is an indispensable condition of their establishment in holiness, and that all moral creatures are, by the drill of rebellion and punishment, to be restored to obedience and confirmed in it. But this doctrine is in direct contradiction to his theory of the will: for he here expressly represents on the one hand, that the fall of beings is the necessary consequence of their lack of knowledge and their inexperience; and on the other, that their fall is a necessary ground and an infallible precursor and means of their restoration to holiness, and confirmation in it: which is, in so many words, to assert that their fall and restoration are the effect of motives, not of a mere impulse of unintelligent power.

It is in direct contravention of experience. The drill of sinning, and suffering for sin, not only as far as men are concerned, has no uniform and infallible tendency to restore them to holiness, but its natural and uniform effect is to harden them in rebellion, and diminish the power over them of inducements to reformation.

It is in total contradiction to the Scriptures, which everywhere exhibit sin and misery as the natural and exclusive consequences of revolt, and represent all the blessings that are conferred on the fallen, as the gift of sovereign and infinite grace.

It represents sin and misery as the absolute and sole means of the restoration of the revolting: the Bible represents the illumination and renovation of the mind by the Holy Spirit, as the only means of their recovery to holiness.

It exhibits each individual who is recalled to holiness, as his own saviour: the Scriptures represent salvation as the sovereign gift of God, through Christ's obedience and expiation.

It teaches that continuance in impenitence, and the perpetration of the most flagrant crimes to the close of life, is no obstacle whatever to salvation in the future world, but is

an infallible precursor of it. The Bible declares that none are saved in the future world, who continue impenitent through their life in this.

It teaches that all evil, moral and physical, is disciplinary, and that all who revolt are finally to be saved. It is the most comprehensive and unconditional universalism that has ever been taught. The Scriptures declare that none of our race are to be saved but those who in this life accept of Christ as their Saviour, and exhibit multitudes as perishing for ever in impenitence and unbelief.

It is a bold denial thus of the revelation God has made on the subject, and a substitution of Dr. Bushnell's mere dicta in its place, and is as dangerous as it is daring and impious; as it is adapted to lead those who accept it to go on in impenitence through this life, from the persuasion that it is to be no obstacle, but instead, a help to their redemption in the next. Was ever so demoralizing a doctrine before proclaimed, as that the more reckless and impassioned a being's plunge into the abyss of sin, the speedier his emergence from it; that the viler his principles, the more fiendish his experience in wickedness,—the brighter the signals of his reformation, the nearer his approach to the spotlessness of a confirmed rectitude? Was ever a grosser outrage offered to reason, or a more shocking insult to God, than the doctrine that the heart, cankered with the foulest pollution, and sunk in the most abject vassalage to sin, is infinitely abler than God to speak itself back to sanctitude and wisdom; that its will, indeed, is omnipotent to that effect; but that He, with all the resources of his intelligence and strength, is utterly powerless to it. The fiercest insults of God that were ever breathed from the lips of Voltaire or Paine, were but whispers compared to these thunder-voiced blasphemies.

IX. Dr. Bushnell admits the necessity, in "a certain sense," of the incarnation and death of the Word to the redemption of men. He makes, however, no recognition of his expiation of their sins by his blood, but rejecting it, undoubtedly, as entirely as he did in his former volume, represents that Christ died only to express to them his love. Had he ceased to regard the redemption of the guilty by the death of the innocent in their stead with the scorn with which he

then repelled it, would be not have apprised his readers of so important a change of his views, not buried it in silence? His rejection of Christ's explation is accordingly as absolute a rejection of him and his salvation as the denial would be of his death itself, his deity, his divine mission, or his existence.

The mode in which he speaks of him is seen from the following passage:

"Beside there is a vicarious spirit in love; all love inserts itself vicariously into the sufferings and woes, and, in a certain sense, the sins of others, taking them on itself as a burden. How, then, if perchance Jesus should be divine—an embodiment of God's love in the world—how should he feel, and by what signs of feeling manifest his sensibility, when a fallen race are just about to do the damning sin that crowns their guilty history; to crucify the only perfect being that ever came into the world; to crucify even Him, the messenger and representative to them of the love of God, the deliverer who has taken their case and cause upon him! Whosoever ponders these questions will find that he is led away, more and more, from any supposition of the mere mortality [humanity] of Jesus. What he looks upon, he will more and more distinctly see to be the pathology of a superhuman anguish. It stands, he will perceive, in no mortal key. It will be to him the anguish, visibly, not of any pusillanimous feeling, but of holy character itself; nay, of a mysteriously transcendant or somehow divine character."-296, 297.

Unless, however, Christ died as the substitute of men, and in order to make expistion of their sins, it is clear that his death cannot have been an expression of God's love; for the subjection of an innocent being to such an infliction, when no ground was inid by it for the salvation of others, and no good whatever accomplished by it, would be to exhibit malevolence instead of benignity, injustice and cruelty to the holy—not love and pity to the evil.

What more fearful thing can be conceived than that the only innocent individual who has appeared in our world, should, by the determinate counsel and fore-knowledge of God, be subjected to the penalty of sin in its most ignominious and awful form, without any necessity or object, and

without any other effect to men than to augment their guilt by the murder! Would it not bespeak in God an aversion to innocence, and a disposition to dishonor and crush it as a crime! How could it manifest a readiness and desire to restore the murderers to innocence; to recall a world of malignant beings to rectitude and love!

But such an imputation on God were an infinite detrac-It is impossible that he should so treat an innocent being. If Christ, then, did not die simply as the substitute of men, and in order to unfold the way, by his enduring their penalty for their release from it, he must have died on his own account, and must therefore have been obnoxious to death, because of a violation of the law of which it is the Death to human beings is absolutely and exclupenalty. sively the penalty of sin; it cannot be borne in any other relation. It is threatened only as such, and it is necessarily interpreted as such by the universe in every instance of its infliction. But if Christ had suffered it as a penalty of his own conduct, not of the sins of others, then his death could not possibly contribute in any way to the salvation of others, any more than the death of ordinary men; nor could be have been raised from the dead in glory, and exalted to the throne of the universe. Such honors following sin and death would be rewards of guilt instead of innocence.

Dr. Bushnell, then, in rejecting Christ's expiation, and maintaining that his death had a different aim, in effect either impeaches the divine justice and benignity, or else denies his innocence. If he was innocent, and yet did not die for the sins of men, then his death was wholly unjust; inasmuch as he was subjected to the penalty of sin without being in any sense obnoxious to that penalty. If he did not die for the sins of men, and yet did not die unjustly, then indubitably he cannot have been innocent, but must have borne the penalty of sin because he was obnoxious to it by his own transgression.

X. If, as Dr. B. holds, all orders of moral beings have fallen, and all are restored to holiness, it would seem that an assumption of the nature of each by the Eternal Word, and submission in it to the penalty of their sin, must be as necessary to their salvation as his incarnation and death in our nature were to ours. Dr. B. intimates his belief accor-

dingly, that the Word has become incarnate in innumerable instances, and according to a fixed law that has a place in God's administration over every world of moral creatures.

"Thus we may assert as confidently, as if it occurred a hundred times a day, that a supernatural event, never known to occur but once, takes place under an immutable and really universal law; such for example, as the great world-astounding miracle of the incarnation. In exactly the same conditions, if they were to occur a million of times in the universe (which may or may not be a violent supposition), precisely the same miracle also would recur, and that with as great certainty as the natural law of gravity will cause a stone to fall, when for the millionth time its support is taken away. Living here upon this ant-hill which we call the world, and seeing only the yard of space and the day of time our field occupies, we are likely to judge that an event which never occurred but once since the world began, must be an event apart from all order and system; even as a savage, but a little more childish than we, might imagine, that some new deity is breaking into the world when he sees the airstone fall, because he never saw the like before. Indeed, we have only to look into the appearings of Jehovah's angel, previous to the incarnate appearing of the Word, noting all the approaches and gradual preparations of the event, to see how certainly God has a way and a law for it, and will not bring it to pass till the law decrees it, and the fulness of time is come. Could we look into the history, too, of the innumerable other worlds God has comprehended in his reign, what lesson might we thence derive from events counterpart to this of the incarnation, varied only to meet the varied conditions of their want, character, and destiny. Though we may not be able, creatures of a day, to unfold the law of this grand miracle and reduce it to a formula of science, how little reason have we in our inability to question the fact of such a law."-Pp. 269, 270.

On Dr. B.'s theory, however, of pantheism, if, as we presume he still holds it, these supposed numberless incarnations of the Word have no special significance; as they would be no more incarnations or assumptions of a creature's form than, according to that scheme, takes place in every human being, and other finite intelligences, whatever the order may be to which they belong. For he exhibits all forms and individualities of mind and matter, indeed, as mere

emanations and embodiments of God in finite shapes; and avery individual of the human race as much, therefore, an incarnation of the Word, or Logos, as Jesus Christ, though perhaps a less full and resplendent manifestation of him. But on that scheme, the idea of a government of laws with a penalty, of sin, of punishment, and of redemption by the death of one finite form of God for others, is forbidden; as it were to suppose that each individual is at once God and a creature, infinite and finite, holy and guilty, the being to whom, and the being for whom expiation is made,—one who in the same act forgives and is forgiven, and who in the same act redeems and is redeemed. Is such a complication of self-contradictions and monstrosities the supernatural which Dr. B. hopes to inaugurate in the world?

On the scriptural doctrine, on the other hand, that the Word is a divine person; his theory is equally self-contradictious and revolting. On the supposition of the assumption by the Word of several created natures, they must be held to have taken place in much the same way as his human incarnation. But the union of the Word with the man Christ Jesus, is to continue for ever; it is of such a nature that they form one person; and that that person is invested with all the rights of God, and is to be worshipped as such by all orders of intelligences. But the union of the Word in that manner to more than one creature, is manifestly impossible, as the Word would carry with him in a tenth, hundredth, or thousandth incarnation, all the incarnations he had before assumed; instead of forming one personality, his complex being would consist of as many distinct personalities as the created individuals were with whom be had united himself.

The supposition of such a complication of incarnations involves the supposition that at the same time, some of the created beings to whom the Word is united, are reigning in visible majesty on the throne of heaven; others are Supplement and advancing from infancy to maturity; others preaching the approach of the kingdom of heaven; others being betrayed, crucified, laid in the sepulchre and descending into hades; and others still are rising from the grave and ascending to heaven in glory—which are infinite self-contradictions.

As the Word in all these incarnations would be an object of homage to all intelligences in the universe—as every knee, whether in heaven or on earth, is to bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father—the worship of him would be a polytheism in place of the homage of a single being,—which is infinitely contradictious and revolting.

Such a worship, moreover, is impossible to men, inasmuch as they have no knowledge of any incarnation of the Word except in Jesus Christ; nor any knowledge of the natures of the other orders of intelligences whose forms Dr. B. represents him as having assumed. On Dr.B.'s theory, therefore, if they do not worship him as incarnate in those various natures, they withhold from him a homage that is his due; if they attempt to worship him in those natures, it is a mere worship of him in unknown and supposititious forms, and is as false, therefore, and impious as the worship of any host of unknown gods were.

Such are the chief elements of the "new faith" which Dr. Bushnell aims to inaugurate. 1. The representation that all the current theologies and philosophies beside his own, are but forms of naturalism, or denials direct or virtual of the supernatural. 2. That the sacred Scriptures are not inspired, and not an authoritative guide. 3. That the supernatural is not necessarily divine, but is human also, and coincident with what is mental. 4. That the will determines itself irrespective of conscious reasons. 5. That moral creatures, therefore, are placed by their nature beyond God's control, and can neither be withheld from sin nor restored to holiness by any agency he can exert on them. 6. That all orders of intelligences and all individuals necessarily fall into sin. 7. That they are all to be restored to holiness. 8. That their experience of the evils of sin is to be the means of restoring them to obedience. 9. That the death of Christ is not expiatory though it is necessary to the salvation of fallen beings. 10. And finally, that the Eternal Word has assumed the nature of every order of intelligences, and endured the penalty annexed to their sin. that these are the doctrines which he maintains, it is of the utinost importance that the reader should clearly understand; inasmuch as it is this false system, at war at every

point with the doctrines of the Bible-which he treacherously denominates Christianity, and the reality and truth of which he affects by a process of induction to demonstrate; as it is this deceptive use of evangelical terms, and a treacherous logic, that arm his volume with its chief power to mislead. Had he openly proclaimed that he wholly rejects the Bible; that he is a pantheist; that he denics God's power to govern his creatures; that he rejects Christ's expiation; that he yet holds that all moral creatures sin, and all are saved, and are saved by their experience of evil, and the other monstrosities of his theory, and attempted to prove that that system is the Christianity of the church, he would have shocked his readers by the audacity of the misrepresentation. But by veiling his doctrines in a measure by evangelical and deceitful names, and calling them as a system, Christianity, he endeavors to dupe his readers into the reception of them by the pretence that the proofs he adduces that Christianity exists and has for ages existed in the world, are proofs that Christianity is the system he falsely calls by that name, and that it has reigned in the world from the death This artifice is not indeed original with Dr. of its founder. Bushnell. He is only following the beaten track of the pantheists and other infidels of Germany, France, Great Britain, and this country. But is it any the less dishonest The attempt to prove the existence and and disgraceful? truth of Christianity by a process of induction, irrespective of the Bible, is indeed vain and absurd; inasmuch as if there is no Christianity but what has existed and now exists in the opinions and practices of men; then as their opinions and practices must be taken as expressing it, it will result that there are as many Christianities as there are diversities in doctrines, rites, and life; and the Christianity of the Catholic church will differ from that of the Greek and Syrian, and each of those from that of the Protestant; and the Catholic, Greek, and Protestant of one age, from their faith in others. But Dr. Bushnell's attempt to deduce the existence of his system, falsely named Christianity, from the fact that the wholly different Christianity of the Bible, with many variations, indeed, from age to age, has existed in the world, is far more illogical and deceptive. facts he alleges being those of genuine Christianity as

it is taught in the Bible; but the scheme he employs them to sustain, the antichristian system, he falsely calls by that name.

Thus, in his fifth chapter, he admits and affirms that men are sinners, and that sin is the great characteristic of their agency, and he labors to demonstrate it with the air of one who regards himself as arguing for a disputed truth, and draws graphic pictures of the terrible forms of sin that reign in the world; but the terms he uses being drawn from the Bible, or orthodox writers, he leaves his readers to suppose that he regards those sins as precisely what the Bible represents them to be, and what they are held to be by believers in the Scriptures: whereas, according to his theory, they are of a wholly different nature; being the processes of a will that from its constitution necessarily acts irrespective of reasons; which implies that they are without responsibility and sins that God could not prevent and from the dominion of which he cannot deliver.

He admits and alleges that the personage named Jesus of Nazareth, appeared in Judea, in the days of Pontius Pilate, and announced himself as the Messiah, and proclaimed the kingdom of heaven as at hand, and he denominates him the incarnate Word. But the terms he employs, and the facts he recites, are such, that he leaves his readers to suppose that he means by Jesus of Nazareth the identical person who bears that name in the New Testament; and that person contemplated, as having the peculiar nature that is there ascribed to him. Whereas, Dr. B. uses the name to denote a wholly different being; namely, a Word who had already become incarnate in perhaps thousands and myriads of other created natures, and was then indissolubly united to them; who, therefore, as far as they were of a material form like that of men, should have been as visible to the eyes of spectators as the human form was which he then bore. He thus uses the facts of the sacred narrative to demonstrate the existence of a Christ, infinitely different from Jesus of Nazareth in union with the Eternal Word, and that has never appeared in the world.

He admits and alleges that Jesus Christ wrought miracles, and that his miracles were suitable to his nature as the Divine Word. He uses those miracles, however, as attes-

tations that Christ was such a Word as he conceives him to be, of thousands and myriads of incarnations conjoined in one agent; not that eternal Word incarnate only in the man Jesus of Nazareth, as the New Testament represents him to be.

He recognises and expatiates on the fact that Jesus Christ died on the cross, and that his death was necessary to the salvation of men. But the being who, according to his system, died on the cross was of a countless number of created natures, and wholly different, therefore, from the Christ of the New Testament, who had but one, that of man, in union with the divine; and the aim and effects of that death were, as Dr. B. contemplates them, entirely unlike Christ's, as they are depicted in the New Testament. John the Baptist proclaimed him "the Lamb of God who taketh away the sin of the world." Christ himself declared that he "laid down his life for the sheep," and the apostles everywhere affirm that we are "redeemed by the precious blood of Christ, as of a lamb without blemish and without spot;" and that his "blood cleanseth from all sin." Dr. Bushnell denies that his death had any such office, or any reference to the sins of men, and maintains that its aim was simply to show God's love to the guilty, by an infliction, infinitely unjust, on the innocent! His recognition of the death on the cross is therefore not a recognition of Christ's death, but is employed simply to give color to his theory of a wholly different death of a wholly different and imaginary personage.

He admits that there is a redemption from sin and its curse; but he maintains that it is not by the blood of Christ, as a ransom, nor by the influence of the Spirit, as the new creator of the mind; for he holds that God cannot prevent his creatures from sinning by any agency he can exert; but represents it as the work of a self determining will, and prompted not by the power of the Spirit, but by experience of the evils of sin—a redemption wholly different from that depicted in the Bible.

In like manner he admits the fact that there is a Christianity in the world that has been transmitted from age to age, and exerted a vast influence on the faith and lives of men. But he alleges it as a proof that that Christianity is

the system he falsely designates by the name, though the doctrines of his scheme have never been held by the church.

And so of many other points. His boasted induction of facts to verify his theory, is a transparent fallacy throughout. It is an allegation of a set of real truths and facts of one species to demonstrate a supposititions set, which, instead of verifying, they confute. Were a person to affirm that the Federal and State Governments of the United States are despotic monarchies, and allege as proof of it, that the Federal government has an executive head, a legislature, a code of laws, a system of courts, a body of civil officers, an army and navy, and a revenue to defray its expenses; and that each state also has an executive head, a legislature, a system of laws, a body of judicial and executive magistrates, and a trained militia, the principle on which he would proceed of proving his proposition by facts that confute it, would be precisely that of Dr. Bushnell's inductive argument, to prove from the facts taught in the Bible and held by the church, the truth and reality of the wholly dissimilar and impossible scheme of his volume.

By the same process it may be proved that Dr. B.'s system is the same as Mohammedanism; for does not Mohammedanism claim to have been communicated to the world by a great prophet? Does it not profess to have emanated from Jehovah the true God? Does it not reject the worship of idols? Does it not recognise Christ's appearance in Judea as a teacher, and death on the cross? Does it not proclaim a future existence, and point out a way to happiness beyond the grave? And are not these facts as good proof that Mohammedanism and Dr. Bushnell's theory, though essentially dissimilar, are the same, as the facts he adduces are that the Christianity of the Bible and the church is the same as the monstrous fictions and falsehoods of his system?

Such is Dr. Bushnell's work; such the faith which he proposes to inaugurate in the world. Instead of a reproduction of Christianity, as he feigns, it is an antagonistic scheme drawn from various quarters, some from common infidelity, some from deism, some from pantheism, some from the false philosophy and theology of nominally Christian sects, while some is the work of his own speculations; and his aim is to supersede the religion of the Bible, banish faith in the

glad tidings of salvation through the blood of the Son of God from the hearts of men, and substitute his scheme in its place.

But, it will be said, he seems to admit many of the facts and truths of Christianity. How can he aim to overthrow them? We answer, precisely as the atheists and pantheists of Germany—of whom he is the mere disciple and copyist—seemingly admit many of the facts and truths of the New Testament, but only in a false sense, and in order to disguise their rejection or perversion of them, and give an easier currency to their false doctrines among the unsuspecting.

But he seems, it will perhaps be said, to have relinquished or softened many of the views he advanced in his former works, and to have approached much nearer the truth. The change, however, is one of policy mainly, we presume, not of sentiment. He found his attack, in those volumes, on the great doctrines of revelation, too bold and startling; it placed him too openly in the ranks of the infidel, and repelled, instead of winning, many whom he had hoped to gain. He now keeps out of sight, in a measure, some of his most flagrant denials of the distinguishing truths of the Bible, puts on a more Christian air, and attempts to draw the crowds to his ranks by the deceitful pretext that his system is identically that which was taught in the first age, and has descended, from generation to generation, to the present time. If he has abandoned any of the unscriptural doctrines he advanced in his God in Christ, why does he not openly avow it? Why does he repeat them in a disguised form, or advance others that directly involve them? Why, if he now receives the teachings of the New Testament as a revelation from God, does he not announce it? Why does he deny the inspiration of the Bible as flatly as he did when he denied the possibility of an intelligible revelation through the medium of language? But no; he now no more believes in any revelation from God than he did then; he is now as exclusively and proudly his own oracle as he was at that epoch, and as ambitious of being the original oracle of others, though he appears in the cast-off robes of foreign hierophants, new-shaped, indeed, and fresh-spangled with tinsel from his own boudoir.

The only change that we notice is in the direction of credulity and superstition. He now not only admits that miracles were performed by Christ and the apostles, but maintains that they have been wrought in every subsequent age, and have been of frequent occurrence in the present century; and he alleges, as indubitable examples, the gibberish uttered by the disciples of Irving, and others, under the pretext of miraculously speaking unknown tongues, instances of sudden and improbable recovery from sickness, such as often take place—sometimes under the powerful influence of imagination, sometimes from causes unknown; dreams and extraordinary coincidences of impressions with events that were happening at the time, at a distance out of the sphere of positive knowledge;—and among others, Dr. B. represents himself as the recipient of a communication from a modern prophet—a fugitive slave—who, entering his dwelling, announced that he had "a message from de Lord." It turns out, however, that that pretext of authority from God was the only badge he presented of the prophetic office; and of that he was unable, when questioned, to give any other proof than a blind impression. The communication itself, with which he represented himself as charged, was no prediction or revelation of any sort, but a mere expression of the negro's belief that Dr. Bushnell was giving attention, in an undue measure, to some secular matter—the appropriation, we hear, or ornamentation of ground appropriated for a public park—in place of the duties of his office. This is reducing the prophetic function to small dimensions. Yet this silly pretence by the slave—whether the offspring of fanaticism or conceit it is not easy to judge—to divine authority for the utterance of his own opinion on a subject involving no doctrinal truth, Dr. B. sets off, with all the garnish of his peculiar rhetoric, as a proof that the gift of prophecy still subsists in the church;—that God is at the present hour making fresh manifestations of the supernatural to his believing people? Can impudence make a bolder experiment on the credulity of readers? Can delusion sink to a lower depth of fatuity? This is, nevertheless, precisely the faith to which we might expect Dr. Bushnell's speculations would carry him. Those who affect to be wiser than God, disdain the guidance of his word, and arrogate to themselves the office of oracle, usually end in a blind and abject surrendry of themselves to the dupery of men.

In the announcement of this exercise of the prophetic function, by an illiterate African, towards himself, on this commonplace secular affair, Dr. Bushnell's attempt to inaugurate a new faith culminates! The elevation of this topstone to its place, he shouts, as the completion of the lofty edifice he has aimed to rear. Will the structure, the mere figment of his imagination, foundationless, and reared in open defiance of the God of heaven, stand? Will it bear the scrutiny of those who carefully scan it by the light of truth? Will it become the temple in which the true worshippers will enter to meet the Almighty, and present to him the homage he requires? Nothing is more improbable. He, indeed, has the most undoubting assurance of the success of his scheme. He regards it as destined to work a vast revolution in the world. He persuades himself that Christianity is now, for the first time, to be understood and received in its true character.

"When these laws of the productive forces, and the progressive conquests of the spiritual life] are once developed, the men of the kingdom will see it, as never before, to be a kingdom, and will know exactly by what process to be advanced and established in it. It will be as when alchemy gave way to chemistry, astrology to astronomic computations, the diviningrod, and other saws and superstitions of mining, to the intelligent prospecting of geologic science; agriculture in the times of the moon, to agriculture in the terms [times] of experimental and scientific guidance. . . Hitherto there has been a large mixture of superstition in religious experience. Proposing to get on by application, it has yet trusted more to heat than to light. It has looked for visions and revelations, without law. It has been a kind of spiritual alchemy, taken by wonderful surprises, and blown up as often by fanatical explosions. The progress it has made has been fantastic, and it has finally reached the abiding-place of order and sobriety, only by a long course of eccentricities and blindfold experiments. . . How different the fortunes of religious experience, when it is regarded-which in some future time it will be-as a coming unto God by the laws that regulate his bestowments; when the world of his supernatural kingdom is conceived to be as truly under laws, as the

world of nature; and these laws, accurately distinguished, enable the disciple to address himself accurately to the powers of grace, as now to the forces of nature.

"Our argument favors such an expectation. It brings the supernatural into the grand pre-ordinated circle of existence, and makes it even a central part of that stupendous whole or integer, which we call the universe."—Pp. 524, 525.

But "he feedeth on ashes. A deceived heart hath turned him"-like the ancient worshippers of the works of their own hands-"aside, that he cannot deliver his soul." This was the expectation cherished as confidently and proclaimed as boastfully by Brownson at one period of his infidel career. "What, then, is our mission? It is to labor directly for a new religious institution, church, or organization"-founded on the rejection of Christianity and all others-"which shall embody the most advanced ideas and sentiments of the race, and be the Church of the Future, by containing in itself what was wanting in the religions of the past—THE PRINCIPLE OF ITS OWN PROGRESS." And Dr. Bushnell's scheme is as false and impious as his. Instead of a contribution to the advancement of "religious experience," it is a contribution to infidelity, and it will be welcomed by the sceptical and the impious of all classes; the deniers of the inspiration of the Scriptures, the rejectors and contemners of the redemption through the blood of Christ which they reveal, the deistical, those who worship nature, those who deify men after the fashion of Theodore Parker, the disciples of Taylor who deny the power of God to prevent his creatures from sin, universalists, the vast crowd of necromancers who affect to receive revelations from the dead, idealistic and materialistic pantheists, and enemies of the Bible and nothingarians of all orders. Whether its peculiar doctrines are liked or not, it will be hailed by every individual of those classes, and exulted over as an efficient auxiliary in their war on Christianity. And it will draw many, not improbably, to their ranks, from the superficial and the irreligious; and in that promotion of false faith, scepticism, and ungodliness, its influence will end. None who have a true knowledge of God can receive it. The discerning and cultivated will not be likely to be led astray

Its false doctrines are too portentous, its fallacies too transparent, the artifices by which its defects are attempted to be veiled, too palpable and shallow, and the superstition to which it descends, too coarse and vulgar. Just in proportion as it is scanned and understood, it will be rejected as a wild and impious dream. And that, not improbably, will be the estimate with which Dr. B. himself will at length come to regard it. Without a solitary principle that rests on a firm foundation, unquiet, and eager for novelties, he has no assurance that he will not find it necessary, ere long, to inaugurate a still different faith. repeating the career, in a measure, of Mr. Brownson, and as that personage, who united in himself much the same false faiths and unbeliefs as Dr. Bushnell, finished his by a blind submission to the authority of Rome, so it is not unlikely that Dr. Bushnell's last attempt to soar to the supernatural, will be a plunge into the superstitions and idolatries of that apostate power.

ART. II.—PALESTINE PAST AND PRESENT.

PALESTINE PAST AND PRESENT, with Biblical, Literary, and Scientific Notices. By Rev. Henry S. Osborne, A.M., Professor of Natural Science in Roanoke College, Salem, Virginia, with Original Illustrations and a new Map of Palestine. Philadelphia: James Challen & Son. New York: Sheldon, Blakeman & Co., 1859.

Though volumes on Palestine are multiplied of late, they are not too numerous. Each one adds something to our information, and as knowledge advances, the interest of the theme rises instead of subsiding. This elegant volume is a very welcome accession to the number. The author, in place of confining himself to the usual track of travellers, employs himself largely on points that are less fully treated by others; Phenicia and the ruins of its ancient cities; the mountains, the plains, and the Sea of Galilee; the hills and

villages in the vicinity of Jerusalem, the rocky range . between that city and Jericho, and the scenery around the Dead Sea; and with the delineation of the chief scenes, especially of the sites of ancient towns, he inweaves a history of the great events by which they have been signalized. descriptions are graphic, the illustrations unusually tasteful, and the maps large and well drawn. While he depicts the rocky ridges of the country as barren and presenting a desolate aspect, from the total absence of forests and trees, he represents the plains of Sharon, Esdraelon, Jericho, and Tyre, and many smaller tracts as extremely rich, and that the proper culture of the soil, tree-planting, and irrigation, would raise a large share of the districts that are now waste, to verdure and productiveness. The Arab, which is the principal population, he describes as sunk to extreme degradation. We might quote many passages, of high interest. We content ourselves with one or two. The following is his sketch of the faint traces that remain of the ancient splendor of Tyre :--

"After passing the bazaars we were taken to what is evidently the great relic in the opinion of the present Tyrians, namely, the ruins of the ancient Church. These are interesting, and after some difficulty the measurements and plan were obtained.

"The nave of the church is almost east and west. The eastern end of the line of one hundred and thirty-five feet (the length of the nave) is 12° departure south from the magnetic direction. If the wall, therefore, of this building, in the time of St. Helena was skilfully placed due east and west, then the variation of the compass at that time could not have been much more than 3° 30′ W., as it now is about 8° 30′ W. But the perfect skilfulness of the architects of that day in determining positions is not to be relied upon. The plan of three apses in the east end of the church is peculiar and pleasing, and an arched member of the three still hangs over where the altar stood.

"Back of these ruins are numerous others, and there is one solitary pillar, the lower half of which is beneath the soil, like that nameless column with its buried base at Rome. Who knows what interesting discovery might be connected with its uncovering? Near it some Arabs were digging for building-material, which is shipped from this port; and they had un-

covered large stones, and one or two shafts of marble which were lying horizontally. The height of débris over these remains was fully sixteen feet by measurement, several of the columns being six feet in circumference. This was the circumference also of a leaning column; but another was nine feet, and this was fluted. The soil for some distance around seems to be formed upon ruins and débris of a time anterior to the erection of the church, to the ruins of which we again returned. The walls form a part of the city-walls, and appear to be the work of the same age. The interior of what was once a splendid building, is now completely filled up with little huts with mud roofs, and several fig-trees grow in the ancient nave and transept. In one of the yards of these huts we found a double column of red granite measuring twenty-six feet eight inches in length, and nearly six feet in diameter. Near it and parallel with it, was another of smaller size. . . . We now traversed the shore and the point running into the sea. Here, in the water, were more than forty broken shafts lying in one heap, all apparently of a grey granite. A wharf or breakwater runs along the shore for about half a mile, in some parts from fifteen to twenty feet in height; and into this wall is built in several places pieces from the granite columns, showing that they were used to form parts of the building-material of the wharf at the time of its erection. Men were fishing from the rocks, and some carrying out and preparing to spread their nets over the fragments of ancient palaces and buildings of great beauty now lying scattered in the sea. Farther to the north of the peninsula, I found some half-buried capitals of a pink variegated The crystallization is very fine and the marble is evidently imported, as no such material is found in Syria. The order appears to be a plain Corinthian, and from the volutes, probably Roman—though the excessive corrosion precludes certainty."—Pp. 190-193.

The history of Tyre extends over a vast period, and has been marked by the extremes of prosperity and splendor, and of misfortune and decay. It is supposed to have been founded in the second century after the flood, by a colony from Sidon, and at first to have occupied the peninsula—its present site—which was then a small island. In the time of Joshua it had become a strong city, chiefly on the mainland; and four hundred years later, in the reign of Hiram, the contemporary of Solomon, had reached the

acme of its glory. In commerce, wealth, splendor, and power, it was then the first city of the world. dred years later, it was besieged by Shalmanezer, and after a long conflict, that part which was on the mainland, cap-Nebuchadnezzar, a hundred and thirty years later, laid siege to it, and after thirteen years' investment conquered and destroyed the city on the plain. The island city remained and flourished till invested by Alexander the Great, who, constructing a causeway from the main, after a long siege overpowered and destroyed it, and put a large share of its population to the sword. Yet ere a century had passed, it rose again from its ruins, as foreshown by Isaiah, xxiii. 15-17. After the death of Alexander, it passed under the sway of Seleucus and his successors, and continued a place of much trade and importance for several centuries.

"After the Seleucidæ, it came under the power of the Romans; and about the beginning of the fourth century, it is recorded that at the dedication of the church edifice of Paulinus, the seventh bishop of Tyre, the celebrated oration by Eusebius was delivered. That church was described in high terms by Eusebius, and it is highly probable that the ruins of the church above described, are those of the church of bishop Paulinus. This may be the same cathedral church spoken of as existing in the time of the Crusades, and the one where the German emperor, Frederick I., was buried after losing his life -his horse foundering under him—in a river, when in pursuit of the Turks, June 10, A.D. 1190, at seventy years of age. Soon after his son, Frederick, who succeeded in his place in the Crusades, but died of the plague, is spoken of as buried near his father 'in the cathedral church at Tyre.' It is very probable that if a perfect history could be obtained of Tyre, as it existed during the second, third, and fourth centuries, it would be found that Christianity had a most complete ascendancy; for from the little that is found in the writings of Eusebius and others, it is certain that the influences were very great that originated and sustained such splendor indicated by the history and present ruins of this cathedral; and perhaps the prophecy of Isaiah was at this time fulfilled, 'when her merchandise and her hire were holiness to the Lord.'

"Thus it remained a Christian town, with some degree of

prosperity, until after the incursion of Mohammed's followers in Palestine. In the time of the Caliph Omar, an apostate Christian, Youkenna, accomplished by treachery what could not have been done by force. Under Christian colors, he appeared off the island pretending to bring supplies to the Christians. Though admitted, his treachery was discovered, but escaping from confinement, he threw open the gates, and the Moslem army entered. Thus in A.D. 638, Tyre fell under Mohammedan rule and remained so till the time of the Crusades, when after one ineffectual attempt, it was retaken from the Turks on the 29th of June, 1124. Lastly, it returned into the possession of the Turks (A.D. 1291), the Franks embarking on board their ships, and leaving the city with quadruple walls on the land side, connected with a citadel on the island. From this time it fell into decay, and was so deserted that in 1610, it was no other than a heap of ruins. In 1697, Maundrell 'saw not so much as one entire house left.' In 1751, a traveller makes its population only ten, all told. Soon after this (1766) through the settlement of a tribe of Arabs, it was partially rebuilt, and the present population is considered about thirty-five hundredthough it appeared to us that a careful census would not show more than twenty-five hundred.

"In viewing the beautiful plain around Tyre, in connexion with the accounts of its size given by Pliny and others, it seems probable that the city was built farther to the south than has been generally supposed. Five miles and a half from the gates, in a direction south-southeast, are the celebrated living fourtains, at Ras el Ain (Head of the Spring), described by Maundrell and others, and affording supplies of water which might early have invited a settlement near the spot. The whole plain is rich, but irrigation resulting from these fountains develops an unusually luxuriant vegetation, very apparent even from a distance. The early settlement in this vicinity, followed by a prosperity and growth which extended it over the plain, might in the time of Hiram, or perhaps at a later period, have reached quite to the island, where the original settlement and temples stood; near which, perhaps, was an early fortification or retreat, as the name in the original signifies a strong place in the sense of fortification, the same form but slightly altered, being used in connexion with the word city, to express the fact that they were fortified. There are remains sufficient to attest to the probability of such an extent, especially in view of all the circumstances of its past reverses. This accounts for the diversion

of the aqueduct, which instead of passing directly to the present city, traverses the plain from the fountains on a course running northeast, to a part of the plain from which the city bears northwest, and then making a circuit, branches considerably to the north of the city, where the continuation is lost in ruins.

"It is probable that the circumference given by Pliny, of seventeen English miles, is intended to include all the suburbs and immediate dependencies of Tyre-perhaps those little suburban settlements called in Ezekiel 'the daughters' of Tyre 'which are in the fields.' By reference to the context of Pliny, it will be seen that he is attempting to present the reader with a contrast between the present state of Tyre and its former greatness; in which case he would naturally include all that belonged in any way to the ancient city. What a magnificent view, from the heights east of Tyre, must have presented itself in the time of Solomon to the spectator, as he gazed upon that city, stretching over two and a half miles of the richest plain in Syria, which now, in scattered remnants, shows only a few arches and foundations, and heaps of massive columns and capitals—the few that are left to certify to the almost incredible story of its former magnificence. These feeble ruins, which speak, as it were, only in whispers, are just sufficient to lead the traveller to the thought that nought but supernatural design and mysterious energies could have swept so thoroughly from the surface of this plain and island the remains of so much grandeur. It would seem as though, in the words of Scripture, the dust 'had been scraped from off the rock' into the water and crevices around, and even the remaining fragments are slowly disappearing."-Pp. 200-206.

What an example of the darkness and oblivion in which the pride and glory of man end! There are few places on the earth that have been the theatre of so long a series of generations that, during their day, filled the world with the fame of their activity, their skill, their riches, their civilization, their rank among the nations. There are few places where such countless crowds have slept their last sleep. It was the burial-place not only of a great native population, and a multitude of strangers who visited it for purposes of commerce, but vast armies from Assyria, from Babylonia, from Greece, from Arabia, from central Asia, and from western Europe, came there to make their grave. When the moment of their resurrection arrives, a countless host from

all the surrounding empires will leap from the dust, as well as millions on millions who had their birth and life there, and present, in their varied story, one of the most impressive pages of the history of the world.

We transcribe the following as a specimen of the satisfactory explanations he here and there gives of occurrences narrated in the Scriptures:

"Here we might ask, Where is the passage-point of the children of Israel across the Jordan? The very form of the question suggests one probable cause for the variance on the subject. How many were there in this grand host which made the passage? Just before crossing the Jordan, the number of fighting men was 601,730; supposing each to be married, the number would be increased to 1,203,460; and allowing an average of but one child to each family, the number would become 1,805,190: now adding the Levites, of which there were 23,000 males alone, the aged among the females, the mothers in Israelfor according to Numbers, with the exception of four, all the men were young and in the prime of life, and we will suppose in fine health—and making no further addition for captives, except that of the 33,000 taken from the Midianites not long before, and we shall have a host so nearly amounting to 2,000,000, that we may safely base our conclusions on that number. If any should still object, we would remind them that in this estimate nothing is said of the countless numbers of animals following the Israelites, and of which they had just before taken more than eight hundred thousand sheep, beeves, and asses from the With these statistics, we can arrive at a Midianites alone. conclusion which adds great interest to this sublime and exciting scene in the history of the Israelites. From the account given in Joshua (third and fourth chapters), the host arose in the morning, completed the passage, not only from Shittim across the Jordan until they were 'clean passed over,' but into the plain of Jericho, at least some distance from the banks, to the site of Gilgal, and then had time for considerable preparation and execution of work proposed by Joshua. This we may suppose occupied, at the longest, not more than half a day, or eight Now, with these data before us, it appears that, so far from looking for a point or particular place of passage of the Israelites, we are to infer that the line of passage was not less than a mile—perhaps more in length; and all suppositions heretofore made as to 'points' and 'fords,' do not take into consideration the crowd and the haste; for they 'hasted' to go over. If we suppose that lines of two thousand in number passed over at intervals of half a minute, then it would have required more than eight hours for the people to pass, and these lines (allowing but one and a half feet right and left of each person) would have extended considerably over one mile. A calculation, making allowances for the irregularity of some, for the tents, baggage, and animals, would increase the time from a half minute to one minute for each line of two thousand; and as the time occupied is fixed, the line must be doubled to reach the same result, as an increase in space will compensate for a loss of time. Therefore the four thousand would double the length of two thousand, and become a line of passage considerably over two miles in extent. But in order to a full and practical understanding of this passage, it must be borne in mind that it was 'right against Jericho;' and though the plain of Jericho may be meant—as Gilgal was said to have been in the east border of Jericho—we shall see that there is a limit. Allowing but one yard square for each of the host to stand in, the whole number would require a place fourteen hundred and fourteen yards, or nearly three-quarters of a mile square, and with their necessary baggage, fully one square mile. Therefore they must not only cross the river, but average a further travel of a half mile beyond.

"Mr. Van de Velde says, 'We know enough of Jericho to be certain that the pilgrims' bathing place (which is about two miles north of the Dead Sea), is not the place of the passage, being too much to the north. By approaching the river from Jericho by an easterly, or east-south-easterly course, one would probably arrive at the identical place.'

"Stanley says 'the exact spot is unknown. It certainly cannot be that which the Greek tradition has fixed, where the eastern banks are sheer precipices ten or fifteen feet high. Probably it was either immediately above or below where the cliffs break away. Wherever it was, it must have been the largest river they had seen since they had left the banks of the Nile.'

"Dr. Stuart, in his 'Tent and Khan,' seems to apprehend in some degree the difficulty; for speaking of the peak Sartabeh, which appears about eighteen miles north, he says, 'I quite agree with Dr. Stanley in his identification of Sartaba, as Zaretan (Josh. iii. 16), Zarthan (1 Kings xii. 46), and Zartana (1 Kings iv. 12) of Scripture, where one of Solomon's purveyors dwelt, where vessels for the temple were cast in the clay ground,

and where the waters of the Jordan were cut off for the passage of the Israelites. This I consider a really valuable discovery, as it proves that the Jordan was dried up for a space of twenty miles, so that the thousands of Israel could pass over it in a very short space of time.' In this passage Dr. Stuart seems to have apprehended the difficulty of only a point of passage for such a multitude, and yet in supposing a latitude of twenty miles, two facts must be remembered, that they passed right against Jericho, and that it was not so far from the ark but that they could be guided by it. Both forbid the adoption of any such latitude as seems intimated by Dr. S. Dr. Robinson speaks of an early tradition which fixes the spot, and resulted in the erection of a church and the setting up the twelve stones five miles from Jordan, near the supposed site of Gilgal. are described at the close of the seventh and eighth centuries, and the twelve stones are still mentioned in the fourteenth cen-'In later times Irby and Mangles remark that it would be interesting to search for the twelve stones near the ford where they crossed some distance above Jericho. But the circumstances of the scriptural narrative do not permit us to look so high up, nor indeed for any particular ford or point of passage, except for the passage of the ark. The channel was left The channel was left dry, so that the people, amounting to more than two millions of souls, were not confined to a single point, but could pass over any part of the empty channel, directly from the plains of Moab This coincides with what appears to be the toward Jericho. correct history of the passage. It was all performed by two millions in about half a day or eight 'hours right against Jericho,' not very far from the ark. The ark, borne by the priests, went down before the host, and in the sight of the thousands, about half a mile in advance, till it entered, probably, the east of the singular bend in the Jordan already spoken of; there 'the feet of the priests that bore the ark were dipped in the brim of the water, that the waters that came down from above stood, and rose up upon a heap very far from the city Adam that is beside Zaretan; and those that came down toward the sca of the plain, over the Salt Sea, failed and were cut off, and the people passed over right against Jericho,' while 'they that bare the ark stood firm on dry ground in the midst of Jordan." "-Pp. 418-424.

The country, notwithstanding the solitude and desolation that reign in wide regions, everywhere presents signals of former culture and populousness. The hills that are now treeless and barren, are, with few exceptions, girdled by terraces to their tops, that show that they were once planted with the olive, the fig, and the vine; and ruins of ancient structures are found at short distances on every ridge and slope. There is not a mountain or rocky range, there is not a plain or vale, that is not invested with significance by the events of which it has been the scene. But an interest of expectation attaches to them of far higher dignity and beauty than of memory. They have been the theatre of apostasies from God, as well as a joyous allegiance to him; and of destroying judgments as well as signal blessings from his hands. But in an age now not far, they are to be restored from their ruin, and become an Eden of fruitfulness and beauty. The scattered tribes are to be put in possession again of their ancient heritage, and the Redeemer who at his first advent dwelt there in humiliation, is at his second to reign there in his glory, and raise his chosen people and all the nations of the earth to a holiness and wisdom befitting those who live in his immediate presence. How bright is the day that is about to dawn on them! how immeasurably are the wonders of the future to transcend those of the past!

ART. III.—Notes on Scripture. Matthew xvii. 9-xx. 19.

Matt. xvii. 9. "And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, until the Son of Man be risen (again) from the dead."

Both the vision (or what they had just seen) and the rising from the dead, are here predicated of the Son of Man. It was the glory of his manhood which they had seen in the transfiguration, and it was as Son of Man that he was to rise from the dead and ascend into heaven (John vi. 62), and thereupon to enter permanently into the glory in which they had just seen him. The prohibition amounts to this: that the disciples were not to speak of this temporary glorification of the Son of Man, so long as he should continue in his state of humiliation. Why this injunction was made, we can only conjecture. But the injunction itself proves

that no use could be made of the vision consistently with the divine plan, during our Lord's personal ministry among the Jews; and the implied permission to speak of it after his resurrection, shows that the instruction it conveyed was intended for the church. It is not probable that the three disciples at that time understood either the motives for secresy, or when, or by what means, they would be absolved from it. For Mark (ix. 10) observes that, though they kept it faithfully among themselves, they did not so much as understand what the rising of the Son of Man from the dead could mean. (See John xx. 9.)

Verse 10. "And his disciples asked him, saying, Why, then, say the Scribes that Elias must first come?"

This verse should be read (or at least be interpreted) with the 8th verse. Thus: "And when they had lifted up their eyes they saw no man, save Jesus only. And his disciples asked him saying: Why, then, say the Scribes that Elias must first come?" This question was suggested by the disappearance of Elias, and it implies a doubt whether the doctrine of the Scribes was true. The disciples knew that Jesus was the Messiah. The transfiguration proved it beyond the possibility of a doubt. Elias had just appeared to Jesus, but he had departed, and Jesus was now returning to his ministry among the people. Besides, if this brief appearance of Elias could be considered the "coming" taught by the Scribes, still, Elias did not come first. How, then, could the doctrine of the Scribes be true? Such was the

reasoning, as we suppose, suggested by the vision.

The reply of our Lord to the question, confirmed this doctrine of the Scribes, and at the same time vindicated his title to the Messiahship.

Verse 11. "And Jesus answered and said unto them, Elias truly cometh first—(as the Scribes say) and (when he shall come) he will restore all things."

As if he had said: "Nothing that you have seen or heard contradicts or conflicts with this doctrine of the Scribes. For, at the coming of which they speak, Elias will really appear to this people, and restore all things to their former state, and this is a note or mark by which the coming of Elias, foretold by the prophets, may be certainly known. The coming of Elias at my transfiguration was designed for an

altogether different purpose. It was not foretold by any prophet, nor have the Scribes any idea of the coming of Elias which you have seen. Nor must you even speak of it to them, or to any other person, until after my ministry to this people shall be ended."

This part of our Lord's answer, then, had respect to the futurity of the nation, and by it he taught the disciples that the doctrine of the Scribes, so considered, was true. They had visible evidence that all things had not been restored, and, consequently, that the appearing and departing of Elias, which they had witnessed, without so much as showing himself to the people, nor to them except for a few moments, could not be the coming of Elias taught by the Scribes. But, if our Lord had concluded his answer with these words, the perplexity of the disciples would have been increased; for, how then could he be the Messiah, if the doctrine of the Scribes were true, seeing that Elias had not yet appeared and restored all things? Would not the Lord's answer have been equivalent to a confession that he was not the Messiah, although the vision proved that he was, and the voice of the Father commanded them to obey him as such?

To anticipate any doubt which might arise from a simple confirmation of the doctrine of the Scribes, he added:

Verse 12. "But I say unto you, that Elias is come already and they knew him not, but have done unto him whatsoever they listed."

By these words our Lord vindicates his Messiahship, and reconciles the teachings of the vision with the doctrine of the Scribes. Elias had come in person, but not to restore all things. Yet why should he come for any purpose, if Jesus were not the Messiah? Of this coming of Elias, the Scribes neither knew nor taught anything. Further: John the Baptist had so far fulfilled the office of Elias as to vindicate his title to the Messiahship, and that, too, consistently with the sense of these Scriptures from which the Scribes derived their doctrine (Isaiah xl. 3; Mal. iii. 1).

Yet John did not restore all things. His ministry was not only unsuccessful, but he suffered at their hands. How, then, could John be the Elias who shall restore all things at his coming? The disciples must have felt that something was wanting to make the explanation complete; but they

acquiesced in it as satisfactory, upon the ground of the vision and the authority of their Master; for he did not enter into any elucidation of his meaning, much less explain how it could be that Elias was yet to come and restore all things, and yet had already come and been rejected and put to death by the nation.

The truth is, the disciples were unable, at that time, to comprehend the explanation of the matter. They could not believe, or even conceive, that the Messiah would be rejected and put to death (Matt. xvi. 22; Mark ix. 32; Luke ix. 45; xviii. 34). They knew not what he meant by the saying, "till the Son of Man be risen from the dead" (Mark ix. 10; John xx. 9). Consequently, they thought of the Lord's advent at that time as his successful and only advent. Could they have conceived of two advents of the Messiah—the first to suffer, and the second to reign—the solution of any doubt arising from the Lord's answer, would have been easy. would have been obvious to conclude that each advent might, in the Divine purpose, require a harbinger; and thus the doctrine of the Scribes concerning the future coming and successful ministry of Elias, would be consistent with the divine mission of John and the Messiahship of our Lord. It is proper to add, that the prophecies concerning John the Baptist and Elias (Isaiah xl. 3; Mal. iii. 1; iv. 5, 6) are couched in such terms that they may be applied to one or two forerunners; or, in other words, so that John might be concealed, if we may so express it, under the drapery of Elias. Certain it is, our Lord did not say John was really Elias (juxta fidem corporis, to use Jerome's words); but, that he fulfilled the office of Elias at that time, and, in that sense might be called Elias, as has already been shown in the preceding notes. (See Notes on John i. 22, 23; Matt. iii. 1, 3; xi. 2-15; ante, pp. 70-75, 83, 223, 228.)

Verse 12. "Likewise shall also the Son of Man suffer of them."

By these words our Lord again foretells his rejection by the nation, linking the issue of his own ministry with that of John's. Mark (ix. 13) represents him as saying that John's sufferings were predicted by the prophets. But by which of them, and where? This is considered by some commentators a point of difficulty. Some have resorted to the expedient of transposing the words "as it is written of him," in the end of the 13th verse, so as to make them the 3d clause. "But I say unto you, that Elias is indeed come, as it is written of him, and they have done unto him whatsoever they listed." (See Whitby and Scott.) But there is no ancient version or MS. which justifies the transposition. Enthymius says that Isaiah predicted the sufferings of John, but he does not cite the place. In the margin, the 49th chapter of Isaiah is referred to, but Jansenius (Harmony, 502; Col. 2) found nothing in that chapter which he could so interpret."

The true explanation appears to be, that the person and ministry of our blessed Lord were so bound together in the Divine purpose, with the person and ministry of John, so far as they respected that people at that time, in their national capacity, that whatsoever was written expressly of the rejection of the Lord Jesus, as the Messiah, was virtually written of John as his herald; and hence it is that our Lord, in this passage (Mark ix. 13), combined and compared, in the same breath, John's rejection and suffering with his own; alleging, as he did, that such was the sense of the prophecies. (See the Notes on Matt. xi. 2–15; iii. 3; Luke iii. 20, 21).

^{*} According to some MSS., and the Vulgate and Syriac versions, the 12th verse of Mark ix should be read thus: "Elias verily cometh first and restoreth all things and—(as it has been written, κ εθων γεγρανται, of the Son of Man)—that he may suffer many things and be set at nought;" that is, καθως is read instead of κῶς, and the whole phrase may then be read parenthetically. (See Griesbach, Knappius, Mill, Beausobre and L'Enfant's version.) Adopting this reading, the verse may be paraphrased thus: "And he answered and told them, Elias indeed cometh before the Christ, as the Seribes teach; and at his coming he will restore all things. But Elias cometh also that he may suffer, and be set at nought, as it has been written (καθως γεγρανται) of the Son of Man. This the Seribes do not teach, for they do not understand the prophecies they undertake to explain. Moreover I say unto you that Elias has indeed already come, and they knew him not, and what they listed, that they did to him; as it is virtually written of him in the prophecies concerning the Messiah. In like manner, the Son of Man is about to suffer by their hands."

These last words pointed so plainly to John the Baptist, that our Lord's allusion could not be mistaken. Matt. xvii. 18. Still, the mystery was not cleared up to the apprehension of the apostles, for the reasons suggested above; for they were not at that time capable of understanding how much was involved in "the restitution of all things," nor the means through which so great an event was to be accomplished.

Verse 11. "And restore all things."

At the time our Lord addressed these words to the three apostles, the things to be restored or the desolations to be repaired did not appear. The Jewish Commonwealth was still in existence; the country and cities, though subject to the Roman power, were flourishing. The Levitical worship was observed; they had their gorgeous temple, their synagogues, their teachers, and rulers. Their State was yet to become one vast ruin. The people were yet to be scattered among all nations, as the necessary consequence in the Divine plan of the smiting of their true Shepherd (Matt. xxvi. 31), and be subjected to a long and galling captivity, during which great diversities would be wrought in their character.* From this dispersion they were to be restored and reconstituted into a Commonwealth again, before the work of Elias could begin. Both Peter (Acts iii. 21) and James (Acts xv. 16), after they received the gift of inspiration, refer to this restitution in which Elias is to perform a part, as future. The apostle James represents it, on the authority of the prophecy of Amos (ix. 11, 12), as following the work of taking out of the Gentiles an elect people for Christ (Acts xv. 16); that is, the present dispensation of the gospel among the Gentiles for the gathering and completion of the church.

But we suppose, and so understand the apostle, that the prophecy of Amos has respect rather to the spiritual upbuilding of Israel, than to the rebuilding of their wasted cities and the reconstruction of their political or national State. The restoration of Israel to their land, according to the Scriptures, is to be brought about by other means, than

[&]quot; It is plain from the question the disciples put to the Lord at his last interview with them, "Lord, wilt thou at this time restore the kingdom to Israel?" Acts i. 6, they had no idea that the Roman power was yet to be exerted to the utter ruin of their Commonwealth, and bring them into a captivity, which was to endure more than twenty-five times longer than their captivity under the kings of the ancient Babylon; and it may be observed that the Jews in general so construed their Scriptures that they saw predicted in them but one captivity under one Babylon—but one return from Babylon—one advent of Elias—one advent of Messiah, and that his advent of glory and power in his kingdom. Whereas, in fact, two oppressing Babylons were foretold, and two returns from captivity, two advents of Elias, and two advents of Messiah; yet but one kingdom.

the ministry of Elias (Isaiah lxi. 4; Deut. xxviii. 49-66, xxx. 1-6; Is.xi., xlix. 22, 23, lx., lxi. 4-7; Jerem. xxxiii. 5-8, xxxi.; Ezek. xxxiv., xxxvi., xxxvii., xxxviii., xxxix.; Hos. iii. 4, 5, and many other places). Elias will not, as we conceive, have anything to do in the preparatory work of their political restoration. At his coming, he will find Israel, to a considerable extent (though perhaps not wholly), restored to their land, their cities rebuilt, and their State reconstructed, and the people endeavoring, perhaps, to worship God according to the law of Moses. In these circumstances we can conceive there will be occasion for the ministry of some great prophet, to be attended with greater power than John's was (Mal. iv. 5, 6).

The question concerning the future mission of Elias seems, therefore, to be intimately, if not inseparably, connected with the restoration of Israel to the land God gave to Abraham. If the Scriptures teach that Israel will be thus restored, we can perceive no reason why God should not send them a prophet after their restoration, endued with powers which shall insure (Mal. iv. 5, 6) the success of his minis-And if he sent Elias in any sense before our Lord entered on his ministry of humiliation, why should he not send Elias (or an Elias) to them after their restoration? There appears to be no more reason for understanding the Scriptures relating to the future coming of Elias figuratively than there is of understanding the prophecies relating to the restoration of Israel figuratively. Yet many persons are ready to admit the latter who deny the former. But if the prophecies concerning their restoration signify nothing more than their conversion to the gospel, and their being gathered into Christian churches in the lands where they now dwell, the principles of interpretation by which we reach such a conclusion would justify us in understanding the prophecy concerning the sending of Elijah (Mal. iv. 5, 6), as meaning nothing more or different from the outpouring of the Holy Spirit upon that people in their dispersed and dissociate condition. What need would there then be of the coming of Elias in person? What would be the use of his ministry? What would he have to restore? Where would he appear? Where would he find all Israel? The field of his mission would be the world. Again: would he find the people converted? If so, why need Elias be sent to them in person? Would he find them unconverted? It is the work of the Holy Spirit to convert men during this dispensation by means of the gospel ministry. Why then should Elias be sent with the power of the same Spirit to supersede the ordinary ministry of preaching and the appointed means of grace? Such are the speculative questions suggested by the spiritualizing scheme of interpretation.

On the other hand, if we adopt the conclusion that Israel will be restored to their land, at the termination of this dispensation of the gospel and the proximate coming of the Son of Man, none of these questions can arise. For, entertaining this view, we should expect to see the wasted cities of Israel literally rebuilt—their now empty land actually filled with people—its vales, and hills, and mountains cultivated again, and places for the worship of God erected. In one word, we can admit, without hesitation, that all the prophecies relating to what that people will be and do, or to what God will do for them (including even this prophecy of sending Elijah to them), will be literally and punctually And as they have respect to a future dispensation of God's government over the world, it does not concern us of the Gentiles now to contend for a spiritual interpretation of them, as though they concerned the Christian church, any more than it concerned the Jews of our Lord's day, to know what God would do for or with the Gentiles after the Levitical dispensation expired. The fact that many Christian writers have done so, has been the occasion of throwing obscurity on other points of practical concern and even of serious error. Indeed, it is not possible, as we conceive, to reach such a result except by principles and modes of reasoning which leave no fact secure from cavil, no doctrine from perversion, no part of the Bible safe from the attacks of theologians and infidels.

Matt. xvii. 14-21 (Mark ix. 14-27; Luke ix. 37-42).

Verse 16. "And I brought him to thy disciples, and they could not cure him."

Yet the Lord had given these disciples power over unclean spirits without exception, to cast them out; and power to heal all manner of sickness and all manner of disease (Matt. x. 1, 8; see note ante, 215, 216). Why

then, could they not cast out the unclean spirit on this occasion? They had exerted the power successfully before (Mark vi. 13). Why could they not do so now? This was the question the disciples themselves put to their master, after they had retired with him from the crowds (vs. 19). He ascribed their failure to their unbelief (vs. 20). Yet when he sent them forth to preach the kingdom, their faith was not made a condition for the successful exercise of the powers conferred. Even Judas is not excepted from this grant of miraculous power, yet no one can suppose he had any real faith or holiness (John vi. 71, xii. 6). Why, then, was faith necessary on this occasion? We suggest the following answer to these inquiries:

The miraculous powers with which the twelve apostles. had before been invested, were conferred with an especial view to the mission on which they were then sent, and were confined to that mission. The special design of this gift of powers was to authenticate the proclamation they were commanded to make (Matt. x. 7). So long as they were engaged in that mission, we do not suppose they failed, or even could fail, in any attempt to cure a disease, or cast out a demon of any kind; because a failure would have impaired the evidence of their proclamation. The Divine honor and power were chiefly concerned in this measure. It was God's testimony to the nation of the near approach of his kingdom, and his own exhibition of the pre-appointed evidence of the fact. Steadily, and with unerring effect therefore, the power of the name of Jesus, when invoked in execution of his command (see Matt. xii. 27), overcame all the power of the enemy, without prayer or fasting, and even irrespectively of faith, either in those who received the benefit of the miracles, or in the apostles who performed them. the apostles (as we learn from Mark vi. 30) returned from that mission at the death of John the Baptist, and it does not appear that they were afterwards sent forth to preach the kingdom during our Lord's personal ministry. special object of this extraordinary gift of power having been accomplished, the gift itself was withdrawn; that is to say, they were put back into the condition they were in, before they were sent forth to proclaim the kingdom.

It is true that after the death of John the Baptist, seventy other disciples were invested with similar powers (Luke x. 1-9), in order to qualify them for another special mission. Here it should be observed, the twelve apostles were sent to all the cities of Israel without exception (Matt. x. 6, 23). The seventy disciples on the other hand, were sent only to those cities and places whither the Lord himself would come This is a difference important to be noticed. (Luke x. 1). The apostles were sent to proclaim the kingdom to the whole nation. Every city and place of Israel was within the scope of their mission. The seventy disciples were sent before the Lord to prepare his way, and by their preaching and miracles to incline the minds of the people to receive him. It was a gracious means designed to prevent, if possible, the rejection of himself as the Son of Man and the Saviour of the world, by any to whom he should afterwards person-The seventy were commanded to repeat and ally come. confirm the proclamation the twelve apostles had made (Luke x. 9, 11), for the kingdom was still nigh to them as individuals composing the nation, although it had been virtually rejected by the nation itself, by the rejection of John the Baptist. The power conferred on the seventy disciples, like that conferred on the twelve apostles, appears to have been unqualified, and in no respects dependent on their faith (Luke x. 17).

Apart, then, from a special design or purpose connected with our Lord's official relations or functions (either as Messiah or Son of Man), we do not suppose that any of the apostles or disciples had power to work miracles, except through faith in him; but with faith, some who did not join themselves to the company of the disciples, could cast out devils in his name (Luke x. 49; Mark ix. 39). And herein lies the force of our Lord's remark, when that fact was mentioned to him by John: "There is no man which shall do a miracle in my name, that can (δυνησεται, shall be able to) lightly speak evil of me,—because his faith, through which he alone can receive such power, is a proof that he is one of mine" (Mark ix. 39; Luke ix. 50).

These considerations open to us the actual condition of the apostles, in respect to miraculous powers, during our Lord's personal ministry. From the time of their call until the time they were commissioned and sent forth to preach the kingdom, they had not the power to perform miracles, except through faith; and it does not appear that they attempted, during this period of their discipleship, to perform a miracle on any occasion. From the time they were sent forth to preach the kingdom, until their return from that mission at the death of John the Baptist, they had the power to perform, in execution of their mission, miracles of healing and miracles of power over demons; but this power, so to speak, was appended or made appurtenant to the commission given them, and ceased when that commission was fully executed. From that time onward to the close of our Lord's personal ministry, they had not the power to perform a miracle, except through faith in him; and the power was not conferred on them again until after our Lord's final ascension, when they received the gifts of the Holy Spirit, and among others, the gift of the faith, which at this time they had not.

Bearing these considerations in mind, we return to the text before quoted. The nine disciples whom the Lord left behind when he ascended the mountain, failed through their want of faith in Jesus, notwithstanding the many proofs he had given them of his divine nature and power. The wonderful works they had themselves done by his command, to say nothing of the other proofs he had given them of his nature and attributes, should have wrought faith in them, if indeed faith could be produced by evidence of the most powerful and convincing kind. Hence the severity of our Lord's reproof: "O faithless and perverse generation," -addressing his disciples—"how long shall I be with you? How long shall I bear with you?" They attempted the miracle, relying, it is probable, on the success they had had while executing the commission they had lately fulfilled. Evidently they were surprised by their failure. The tone of their question indicates it: no doubt, at the commencement of their mission, they were surprised at their success (Luke x. 17), and the Lord, without explaining to them why the powers formerly conferred upon them had ceased, adapts his answer to the condition in which they actually were at that time, in which also they were to continue, until they should be sent forth again upon a wider mission after his ascension, with the inspiration of the Holy Spirit and the gift of true faith.

Verses 19, 20. "Then came the disciples to Jesus apart and said, Why could we not cast him out? And Jesus said unto them, Because of your unbelief: For verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain"—meaning, perhaps, the mountain from which he had just descended—"remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

This is a difficult passage to explain. The difficulty is to determine what our Lord meant by faith as a grain of mustard-seed. We have many examples of persons who sought the Lord for healing, with faith sufficient to receive the benefit they sought; yet we have no reason to suppose they had the faith requisite to perform a miracle in his name. The father who besought him on this occasion is an example (Mark ix. 23, 24). Had he the faith which our Lord described, and could he have ejected the foul spirit from Had the apostles less faith than this father? his child? That the father had some faith is evident (Mark ix. 23, 24). Is all faith of the same kind? Or, is there one kind of faith sufficient to receive a blessing from the Saviour, but not sufficient to impart or convey a blessing from the Saviour to another person, while there is another kind of faith sufficient for both these purposes (1 Cor. xiii. 2)?

That there is some ground for such distinctions may be inferred from the fact before stated, and also from the cessation of miracles in the church: For otherwise the cessation of miracles would prove the utter extinction of faith, and consequently, of the church itself. Let us adopt the distinction for a moment, and proceed to consider how far it will serve to explain this passage. The apostles were applied to on this occasion as the known disciples and ministers of the Lord Jesus. It is not improbable that the father who brought his child to them, had seen or heard of the miracles they had performed (vs. 16), and they essayed to act, as they acted before, in that character. They failed in this attempt, because they had not the faith as his ministers (actively) to fulfil the functions of their office. If we consider our Lord's answer (in vs. 17) as addressed to the

apostles in their ministerial character, and intended as a reproof to them, we may find an intimation in it of the deficiency with which they were especially chargeable. "How long shall I be with you: how long shall I bear As if he had said, "Must I for ever remain with you?" with you performing such signs and wonders as you have seen, which demonstrate the glory of my person and the greatness of my power? Will ye never learn to know who I am, and to believe in me as I am? What other signs and wonders must I show you, if those which you have seen do not convince you?" It is evident they did not properly appreciate the evidence they had of his glory and majesty, and consequently their conceptions of his nature and offices were low and grovelling. They had no clear apprehension of his Deity, or of his power and glory as Son of Man and Lord of the world. This deficiency unfitted them for his active service as stewards and dispensers of his divine powers. To serve in this capacity they must needs have a faith founded upon a clear apprehension of the nature, attributes, and glorious majesty of their master, as God-Man-Messiah. But his incarnate and outwardly humble condition (or the veil of his flesh, as the apostle expresses it-Heb. x. 20), concealed the inherent and essential glory of his person almost as effectually from them as it did from the masses of the people, and the veil continued until the cloud at last concealed his body from their sight, on the day of his final ascension. Even Peter, James, and John, who were witnesses of the transfiguration. are not to be excepted from this remark (John xiii. 36, 39; Mark x. 35, xiv. 50, 71; Luke xxii. 32; Matt. xviii. 3).

If we may adopt this view of the passage, the faith which our Lord spoke of, had respect to the powers of his kingdom and to the apostles as his ministers in his kingdom, and dispensers or channels for the dispensation of those powers. Such faith is of too high a nature to be produced or wrought in man, as he now is, by mere evidence. It is the product of the Holy Spirit's power alone. Accordingly on the day of Pentecost the apostles received it (Acts iii. 16) in such measure as the Divine purposes at that time required. But the full exhibition of the power of faith, as we may infer from the example our Lord gives in this passage (Comp.

1 Cor. xiii. 2), is not to be expected during this order of things. The faith which feeds and sustains the church now, is more like the faith of the father who besought the Saviour to heal his child (Mark. ix, 22, 24) than the active energizing principle which the Saviour describes and requires in those whom he will make partners in his throne (Rev. iii. 21). More adequate and realizing views of the majesty and glory of the Lord, would, no doubt, impart unwonted energy to the faith of the church even in this dispensation; but whether such views will be attained before the coming of the Lord, depends wholly upon the operations of the Holy Spirit, for which we can only pray, with such faith as we now have.

Verse 21. "Howbeit this kind" (of demons or this kind or order of beings called demons) "goeth not out but by prayer and fasting."

It seems extraordinary that our Lord, after ascribing such power to faith, should seem to admit that any kind of foul spirits could not be overcome by it. It seems extraordinary also, that he should ascribe to prayer and fasting greater powers than those he had ascribed to faith. Yet these are deductions which some make from the text. In order to interpret this passage we must rightly appreciate our Lord's position as a teacher of such men as the apostles were at that time. Their mistaken views on some points, and their utter ignorance of coming and even impending events, has already been frequently alluded to. In conveying instruction to them he took them as they were, and expressed himself in such terms as were best suited to their extremely limited powers of apprehension. Had he said to them, in plain language, that they were about to pass into a new dispensation, entirely different from that then existing, in which they would be subjected to a new discipline, and receive new influences; and that this dispensation was to be introduced by his crucifixion, death, resurrection, and ascension into heaven, which would be followed by the mission of the Holy Spirit, they would not have understood him; for they could not so much as conceive of his rejection and death. Such sayings "would have been hid from them, neither would they have known the things which were spoken," Luke xviii. 34.

1859.7

Our Lord, therefore, did not take this method, although his allusion, in the words under consideration was, as we conceive, to the dispensation of the Holy Spirit, which he denotes by one of its adjuncts, or ordinances. Fasting was not a part of the discipline which our Lord appointed to his disciples. Indeed it was his will and appointment that they should not fast while he remained with them (Matt. ix. 14, 15; Mark ii. 19, 20). But when he should be taken away from them (that is after his ascension) then it was his will that they should fast as well as pray. The allusion, though it may seem to us obscure, is to post-ascension times, and the new order of things and discipline which would then be established; then, through prayer and fasting, they would receive from the Holy Spirit the faith by which they would be able to cast out this kind of demons. The words of the Saviour are limited to the occasion and the question he was answering; or the case in hand. declared the cause of their failure in that particular instance; leaving it to them to infer that in all cases requiring the exercise of miraculous power, the want of faith would be followed by the same result.

In confirmation of this interpretation it may be added, that it does not appear that any of the apostles did perform any miracles after the death of John the Baptist, until they received the gifts of the Spirit after our Lord's ascension; and if we consider the new posture of the nation in consequence of that event, and the change in our Lord's ministry consequent upon it (see notes on Matt. xiv. 10, p. 390 etc.) we cannot perceive any reason (arising from their official relations to the Lord Jesus) why they should. It is probable they were his constant attendants on his journeyings from place to place; and when persons brought their sick to be healed, the Lord himself was present to heal them. evangelists uniformly represent him, and not his disciples, as performing the cures. On the occasion in question, nine of the apostles were for a short time separated from their master. - It was an extraordinary occurrence, brought about by an extraordinary design or occasion. We do not know that they were separated as long, at any time afterwards. until they fled from him in the garden of Gethsemane (Matt. xxvi. 56; Mark. xiv. 50).

The passage is regarded by all interpreters as very obscure, and the foregoing interpretation, if not satisfactory, may suggest one which is so. At least it seems preferable to that which ascribes the failure of the apostles to the neglect of a practice which, they were not required at that time to observe—a practice which, for some reason, it was not proper or possible for them to observe (Mark. ii. 19). Indeed, if the reader will duly consider what has been said in the note on verse 16, and the other notes therein referred to, he will not hastily reject this interpretation.

Matt. xvii. 22, 23. "And while they abode in Galilee, Jesus said unto them, the Son of Man [בר אר Ben Adam, Ps. viii. 6] shall be betrayed into the hands of men ברר Bide anashim], and they shall kill him, and the third day he shall be raised again" (Mark ix. 31).

It has been already remarked, that our Lord is to be considered under three distinct relations, which met and were blended in his person. He was the Divine Word, the second person of the Trinity, and as such the maker and governor of the universe (Col. i. 16). He was the Son of Man—the Adam of the Covenant, or as St. Paul calls him, the second man—the last Adam (1 Cor. xv. 45, 47). In this character he was and is, under God (1 Cor. xv. 28), the absolute sovereign and universal Lord and governor of the world. As such he is also the high priest of the world, and the only Mediator between it and all its concerns and His sovereignty and priesthood go together, and because he sustains the one, no other being in the universe is capable of sustaining or performing, officially or acceptably, the functions of the other. He was also the Messiah of Israel, and as such, the Christ. But his priestly office, though commensurate with his kingly office as Son of Man, was by God's covenant with David united to or connected with his Messianic office. Hence it was, that although the purpose of his first advent was to atone for the sin of the world (1 John ii. 2; John i. 29), and redeem the world as his inheritance; his mission at that time was nevertheless confined to Israel (Matt. xv. 24, x. 5, 6). At his second advent he will come to take possession of the world as his kingdom, and to rule over it as the Son of Man. (Matt. xvi. 27, xxv. 31, 32; John v. 27; Heb. ix. 28. See also the notes on Matt. viii. 20, 23-27, ante pp. 107-109, ix. 4, pp. 207-211, xiii. 37-43, p. 251.)

Bearing these distinctions in mind, we observe that our blessed Lord, whenever he spoke of his approaching sufferings, always designated himself as the Son of Man; as if the body he bore as Son of Man was the sacrifice appointed for him to make (Matt. xx. 18, 28, xxvi. 2, 24, 45, xvii. 12; Mark viii. 31, ix. 31, x. 33, 45, xiv. 21, 41; Luke ix. 22, But his priestly office, to which the act of 44, xxii. 22). making sacrifice belonged, could not, in the nature of things, as we have shown, be inferior to the order of his manhood. (See notes on Matt. xvi. 13, 15, xxi. 28), and the apostle Paul (in Heb. v. 6, 10, vi. 20, vii. 16, 21) expressly teaches us that his priesthood was according to the order of Melchizedec, the nature of which he briefly describes. It was higher than the order of Aaron, and distinguished from it in many important respects (Heb. vi., vii., viii.). It was perpetual in his hands (vs. 24)—it was according to the power of an endless life (vs. 16)—it was universal in its scope and effect In all these respects it agrees with the nature, attributes, and office of Jesus as the Son of Man.

The apostles, on the other hand, in their epistles, never spoke of his sufferings as those of the Son of Man, but as the sufferings of Christ (Rom. v. 6, 8, viii. 34; 1 Pet. i. 11, v. 1, et passim). This difference is remarkable, and cannot be accounted for satisfactorily, except by the distinctions before taken between the Saviour's relations or offices as Son of Man and Messiah, and the nature and objects of the present dispensation of the gospel (of which the apostles were the first ministers), and the final dispensation of the restitution of all things. This will appear by the following considerations:

Israel, according to the flesh, were the chosen or elect people of God. To them peculiar and very glorious promises were made, upon the condition of their obedience. Had they fulfilled this condition, or had that generation of Israel to whom the Saviour went, received him with true faith and with the obedience of the heart (John i. 11; Matt. xxiii. 37; Ps. lxxxi. 13-16), then, indeed, they would have been a peculiar treasure unto God above all people—a kingdom of priests, and eminently holy above all other

nations (Exod. xix. 5, 6). In order to the fulfilment of these promises, God graciously covenanted with David that the Son of Man—the Adam of the everlasting covenant, should become incarnate in his race, and the heir of his throne, by means of which covenant his universal priesthood was knitted or annexed to his office as Messiah. Such was the Divine plan; and although Israel fell, and thereby lost these privileges, that plan was not thereby frustrated (Rom. xi. 11; Matt. xxi. 43). A new dispensation was opened upon the fall of Israel, in order to gather out of all nations another elect people, who should take the place of Israel according to the flesh; and by becoming the peculiar people of Messiah, become also a peculiar treasure unto God and a kingdom of priests (1 Pet. ii. 9). Now, the ministry committed to the apostles was appointed to gather this elect people for the Lord Jesus, not as the Son of Man (for as such all the nations of the earth are his), but as the Messiah of Israel or the church. Hence they preached him as the Christ, and spoke and wrote only of his sufferings as Christ, and not as the Son of Man.

Yet the gathering of this elect people is not the whole of our Lord's redemptive work. As the Son of Man and the patriarchal king and priest of the whole world—the true Melchizedec and king of peace,* he redeemed, by the offer-

^{*} Very curious opinions have been entertained concerning the person of Melchizedec. Some have supposed he was Shem—others, that he was a grandson of Shem; others, that he was a great-grandson, or other descendant, of Japhet; others suppose he was Ham; others, still, that he was a righteous and peaceful Canaanitish king cotemporary with Abraham, without pretending to determine anything more about him. (See Stuart on Heb. vii. 3; Excursus xiii., and Brown's Dictionary.) Other writers have maintained that he was the Holy Ghost. Yet others, that he was the Son of God in his divine nature; and still others, that he was Christ himself: which last opinion was rejected by Professor Stuart, for the reason that it would force us to adopt the interpretation that "Christ is like unto himself," or that a comparison was formally instituted by the apostle between Christ and Aimself—"Cujus mentio est refutatio." Upon this question it may be remarked—

^(1.) That he was a man, and not God or a divine person of the Trinity, follows from the nature of the office of a priest or mediator for man with God.—Heb. v. 1, 4,5; Gal. iii. 20; 1 Tim. ii. 5. See Matt. xx. 28; nota, Mark x. 45.

^(2.) That he was a greater man than Abraham is expressly asserted by the apostle (Heb. vii. 7, also 4). He was greater also than the whole Levitical

ing of his body, the world itself, which was from the beginning his rightful possession as the Son of Man. Hence the

priesthood put together, for virtually they all paid him tithes in Abraham, according to the reasoning of the apostle. What Canaanitish king could answer this description? Abraham had the promises, and was thereby distinguished above all his cotemporaries. He was called the friend of God (2 Chron. xx. 7; Ia. xli. 1, 8; James ii. 23). He was the greatest mortal man of his day.

- (3.) That Melchizedec was not a sinful mortal man, who needed to be redeemed himself by a priest of his own order, is proved by the dignity, excellency, and enduring nature of his priesthood: for if he were such, it would follow, that had he been on earth at the time our Lord offered his body as a sacrifice, though a mortal man, of our fallen race, he would have been the officiating priest, and performed the act of making the sacrifice, as Abraham essayed to do when he laid Isaac on the altar. But the whole course of the reasoning of the apostle (in Heb. v., vi., and vii. chapa.), as well as our Lord's own declaration (John x. 17, 18), renders the thing supposed impossible.
- (4.) The description which the apostle gives us of Melchizedec, if we may understand him to mean what he says, proves that he was not a man of Adam's race. He was without father, without mother, without any (human) genealogy. He had neither beginning of days nor end of life, but was made like unto (or conformed unto) the Son of God (by reason, or means, as we suppose, of his union with the second person of the Trinity), and consequently, eternally a priest without a successor in his office.
- (5.) Again, his name (which must be understood in its full and proper import) is descriptive of his person and office. Thus understood, it can belong to no being in the universe but the Son of Man—the Ben Adam of the everlasting covenant. For he only can truly be called the king of righteousness and peace, having universal and everlasting dominion over this world (Is. ix. 6; Ps. ii. 6, 12; Dan. vii. 14. Comp. also John viii. 58, with Heb. vii. 4). As the absolute Lord of the world, the Son of Man is the only being capable of the functions of High Priest of the world, and of Mediator between it and all its concerns and God. As the world, which was his inheritance, had fallen under the curse of God, he only could redeem it from apostacy and sin, and restore it to allegiance and the Divine favor.
- (6.) David refers to Melchizedec in a prophecy concerning the exaltation of Christ as an extraordinary person (Ps. cx. 4): "Jehovah hath sworn, and it repenteth him not. Thou art a priest for ever, after [according to] the order (manner) of Melchizedec." It is true he gives no explanation of his person or character. Yet, from the manner in which his name is introduced, he was of a rank worthy of the divine persons engaged in the transaction. The oath of Jehovah cannot be interpreted of an inconsiderable person or thing. Nor can the Messiah in his exaltation be in any of his relations or offices, of the rank or order of a mortal man. As observed above, the order of our Lord's priesthood could not be inferior to the order of his manhood, and he is the one and only man of his own order. He is the head of the new creation—the second Adam, and cannot take rank in his person or any of his offices from any of our mortal race.

These considerations might be enforced by an examination of Heb. v., vi.

apostle John (1st Ep. ii. 2), speaking in the name of the whole body of the elect, or of the universal church, says, "Who is the propitiation for our (that is, his elect people's) sins, and not for ours only, but also for the whole world.* According to the same distinction, we understand an expression of the apostle Paul (in 1 Tim.iv. 10), "Who is the Saviour of all men, especially of those that believe."

The only salvation offered to men during this dispensation is this great or especial salvation of the elect people, given to Christ as his peculiar people (Tit. ii. 14), who are to inherit the privileges first conditionally promised to Israel according to the flesh (Ex. xix. 5, 6)—called (on account of their subrogation) "the Israel of God" (Gal. vi. 16). the apostles preached Jesus as the Christ, not as the Son of Their commissions and all their labors fell within the Messianic office of our Lord. His kingdom, as Messiah or the Christ, is, during the whole of this dispensation or order of things, the great and the only concern. All, to whom the gospel is preached, are invited to embrace this great salvation and enter this kingdom. But when this kingdom shall be consummated by the gathering to himself of the accomplished aggregate of his elect—that is, of all who have been given to him in that relation or character, then will he come in his kingdom as the Son of Man, and extend his benignant rule over all the nations of the earth (Matt: xxv. 31), and the blessed effect of his redemptive work be seen and felt in the restitution of all things.

The sum of what has been advanced on this topic may be thus stated: Our Lord, in speaking of his sufferings as

vii., but without more, they justify the conclusion (we submit) that the Mechizedec who met Abraham and blessed him (Gen. xiv. 18), and brought forth bread and wine (the elements employed by the Saviour at the institution of the Supper) was the Son of Man,—the Adam to whom the pealmist (Ps. viii.) ascribes universal dominion. With this view of the question, let the reader ponder John viii. 56-58: "Your father Abraham rejoiced to see my day, and he saw and was glad."... "Before Abraham was, I am." We add only, that this interpretation is not open to the objection of Professor Stuart before mentioned; for it amounts to this, that the order of our Lord's priesthood, as the Christ or Messiah of Israel, is according to the order of his nature, offices, and attributes, as the Son of Man. See the note on Matt. XX. 28.

^{*} The words, the sine of, are a gloss of the translators, and should be omitted. They tend to mislead from the true sense.

the Son of Man, had in view the whole of his redemptive work, not only as it respected his elect people belonging to him as Messiah, but the world itself and the nations who are to dwell upon it during all futurity, which belongs to him as the Son of Man (Matt. xiii. 41, xxv. 31-34, 40.)

The apostles, on the other hand, speak only of his sufferings as Christ, because the ministry which had been committed to them had respect only to the kingdom which had been given to our Lord, as the seed of David and the Messiah of Israel, which must be consummated before his coming into his kingdom as the Son of Man.

This interpretation suggests that our Lord's kingdom as the Christ is a kingdom of kings and priests exalted to thrones of glory in the world of redemption (Rev. iii. 21, i. 6, v. 10; Matt. xix. 28; Luke xxii. 29; Rom. viii. 28–30; Phil. iii. 21; 1 Thess. iv. 17; 2 Tim. ii. 12; Rom. viii. 17; 1 Pet. iv. 13; Eph. i. 20, 23; 1 Cor. iii. 16, vi. 19; John xvii. 9, 20, 24), constituting, as it were, a vast temple for the indwelling of the Holy Spirit. This kingdom is distinct from his kingdom as the Son of Man, which is a kingdom over this world and the nations and people that shall dwell upon it (Dan. vii. 14; Rev. xxi. 24; Matt. xxv. 31–46). But this also is a glorious and an everlasting kingdom, which shall not pass away or be destroyed (Dan. vii. 14, ii. 44), out of which he will cast and destroy all things that offend, and them that do iniquity (Matt. xiii. 41).

One observation more: The union of the divine to the human nature of Jesus as the Son of Man, and the incarnation of both under the Abrahamic and Davidic covenant, has exalted his human nature to the throne of the universe (Rev. iii. 21), and his elect people to his own throne as Son of Man (Rev. i. 13, comp. with Rev. ii. 26, 27, iii. 21), and so made them also kings and priests unto God (Rev. xx. 6, Whether, therefore, the apostles speak of our v. 10, i. 6). blessed Lord as the Son of God, or as the Son of Man, or as the Christ, or simply as Jesus, they refer to the complexity of his person as God-Man-Messiah, the Maker and Redeemer of the world—and the Redeemer of Israel; and they seldom have occasion (as Paul had when reasoning about the priesthood of Jesus) to ascribe the particular parts of his work discriminately to the particular character, relation or office in which he performed them, because their mission and office fell within and were circumscribed by his mission and offices as the Christ, and the designed end and especial purposes of these will be fully attained when the elect *church* (or the Israel of God) shall be completed, and the Lord shall come to receive it to himself (Matt. xiii. 43, and see note on Matt. xii. 8, ante p. 233).

Matt. xvii. 24. "And when they were come to Capernaum, they that received tribute *money* came to Peter and said, Doth not your master pay tribute?"

The fact that such a question should be addressed to a follower of the Lord, shows how completely his divine nature was concealed under his humanity. The question assumes that he was a mere man, and a subject of earthly government. It affords a proof of the meekness and quietness of our Lord's demeanor (Matt. xii. 19), and of the groundlessness of the charge made against him before Pilate by the chief priests and rulers of the Jews (Luke xxiii. 2).

Verse 25. "He saith Yes."

If we reflect what opportunities this apostle had had of knowing his master's true nature and character, his answer will appear more extraordinary than the question. witnessed the power of his will over the winds and the waves. He had seen him raise the dead by his voice—feed thousands with a few loaves-walk on the sea, and but just before, beheld the transfiguration of his person. He had heard the voice of the Father acknowledging him as his Son. What impressions were these things adapted to make on the mind of this apostle? Yet upon being asked "Doth not your master pay tribute?" "he saith Yes." The answer was inconsiderate unless it be understood as meaning nothing more, than that it was his master's habit or practice to pay tribute. But in whatever sense we are to understand it, our Lord's questioning of him was designed to awaken reflection and explain the motive of his own conduct if such had been his custom or practice.

Verses 25, 26. "And when he was come into the house, Jesus prevented (anticipated) him saying, What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own sons or from other persons?

Peter saith to him, Of other persons. Jesus saith unto him, Then are the sons free."

It is probable that Peter entered the house to inform the Saviour of the presence of the tax collectors, and of their demand. But in this he was anticipated. The case put was closely analogical. Custom or tribute is both an exaction and a duty, from which the sons of earthly kings were exempt. The analogy was too obvious to Peter to require an express application. He could not have forgotten the voice from the cloud, "This is my beloved Son." Who could exact tribute from him or impose on him the duty to pay it? Has the God of the whole earth less power than earthly kings? The miracle recorded in the next verse, in fact proved his exemption: for he that could make the fish of the sea his servants, could have made all the kings of the earth and their subjects, even the earth itself, open and proffer to him their treasures at his will.

Verse 27. But that we may not "offend them, go thou to the sea and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them, for me and thee."

The evangelist does not say that Peter did as he was bid, or that he actually found the piece of money required. He is contented with reciting merely the circumstances which led to this direction, leaving it to the reader to supply the rest. We have no doubt that the apostle executed his master's command, with the success foretold. This miracle had even fewer witnesses than the transfiguration. We are not informed that any other of the disciples heard the direction, or went with Peter to the sea, and saw him cast a hook or take a fish with the money in his mouth. Peter, so far as we know, was the only witness of the miracle; but he no doubt spoke of it to his fellow disciples. It taught them, or should have taught them, that they could need no other riches than the love and favor of their Divine master.

The miracle was an example of our Lord's power, as the Son of Man, over the fish of the sea, according to Ps. viii. 8, and this we suppose is the chief point of instruction. Of all the miracles our Lord performed this is the most difficult for false religionists to explain away. "Peter is sent to the

sea, not with a net, but with a hook... A net might enclose many fishes, a hook could take but one.... A fish shall bring him a stater in her mouth; and that the fish that bites first. What an unusual bearer is here! what an unlikely element to yield a piece of ready coin!" (Bp. Hall.) Nothing short of absolute power over the fish of the sea and knowledge of them could have enabled the Saviour to

perform this miracle. This is the only miracle of the kind mentioned by Matthew, and he selected it, as we suppose, because it was the most striking illustration of the power of Jesus as Son of At the calling of Peter, according to Luke (v. 4-10) our Lord displayed his power over the fish of the sea, and again, according to John, after his resurrection (John xxi. 6-11). These last were witnessed only by those who were, or were to be, apostles, and consequently were a part of their private instruction; and although both of them were perfectly convincing to those who saw them, yet are they more easily evaded or explained away, by rationalistic interpreters, than the one we are considering. For either the fact itself here recorded must be denied, or, as Bengel observes, a manifold miracle of omniscience and omnipotence must be admitted, (1) That something should be caught—capi aliquid; (2) and that quickly—et cito; (3) that there should be money in a fish—in pisce fore pecuniam; (4) and that in the first fish—eamque in pisce primo; (5) that the sum should be just what was needed-nummum fore tanti quantum opus esset; (6) that it should be in the fish's mouth—fore in piscis Therefore the fish was commanded (or constrained) to bring a stater or four-drachm coin, that very moment, from the bottom of the sea.

The miracle illustrates very impressively Ps. viii. 8, before referred to, and taken in connexion with others before remarked upon, shows that we are to understand the words of David literally, and in their fullest sense. "Thou madest him to have dominion (absolute) over the works of thy hands; thou hast put all things under his feet—all sheep and oxen; yea and the beasts of the field; the fowl of the air, and the fish of the sea; and whatsoever passeth through the paths of the sea."

Matt. xviii. 1. "At the same time came the disciples

unto Jesus, saying, Who is the greatest in the kingdom of heaven" (of the heavens)?

Mark informs us (ix. 33) of a dispute which had arisen among them, when they were apart from the Lord; about which he questioned them, but they were unwilling, for some cause, to mention the subject of it. Luke, although less particular in some respects, represents the Saviour as having come to the knowledge of it through his knowledge of their hearts (ix. 47). The disciples, it is evident, were confidently expecting the coming of their Lord's kingdom at that time; and, as they had been especially chosen to follow him, they took it for granted that they all would have distinguished places in it. They expected, also, that there would be distinctions made between themselves, and the question was, who of them should be the greatest. Evidently they supposed, that by privately discussing the matter among themselves, when Jesus was not immediately present, they could prevent his knowing anything about their ambitious aspirations, which shows how imperfectly they understood the character of their master. It is important that we should properly appreciate the character of the disciples, so as not to overestimate either their piety or knowledge, in order that we may properly understand our Lord's instructions to them and his method of dealing with them. No fact is clearer than that the apostles, during our Lord's personal ministry, and until they were inspired by the Holy Spirit, entertained very limited and very erroneous views upon many subjects which, to us, appear too plain to be misunderstood.

Verses 2, 3. "And Jesus called a little child unto him, and set him in the midst of them" [and having taken him in his arms, he said unto them, Mark ix. 36], "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

It is manifest from this verse that the apostles, at that time, were very far from being fit for the kingdom of heaven, yet they were (excepting Judas) all elected and chosen of God to eternal life (Luke x. 20; John vi. 70). The mere choice of them by the Saviour to be his apostles, and the future stewards of the mysteries of the kingdom, included, we may believe, their election to eternal life. Yet to Peter (to whom.)

the Father had revealed the mystery of the incarnation) the Saviour addressed similar words, after foretelling his apostacy: "When thou art converted strengthen thy brethren" (Luke xxii. 32). On this occasion our Lord impressively taught them, that the road to greatness lay in the direction opposite to that their eyes were turned to. Their views must undergo a change equal to that of transforming a worldly, ambitious man, doting on wordly distinctions and glory, into a little child, who cannot even understand what such glory and distinctions are, and has no thought or desire to possess them.

What a picture of the kingdom of heaven is here given! Nothing indeed is said directly of the kingdom itself, but only of the spirit of its inhabitants. Men must unlearn, as it were, their whole education, and be brought back to the simplicity of childhood, to have the first qualification for the kingdom of God, in which Love is the centralizing or cementing power (Col. iii. 14), and Rule is service; and the highest rule the humblest service (John xiii. 14-16; Mark ix. 35; Matt. xx. 26-28).

The word (στζαφητε) translated in this place, and also in Luke xxii. 32, converted, is not that which is commonly used in the New Testament to denote a change of heart (Matt. iii. 2, iv. 17, xi. 20, 21, xii. 41), or of the mind (see Matt. v. 39, vii. 6, xvi. 23, xviii. 3), yet the circumstances of the occasion, and what our Lord did say to them, imply that they needed it. And it magnifies the power and goodness of the Saviour that he not only bore with his disciples, but kept them from falling away from him, notwithstanding their carnal views and unsanctified affections. He had taken them from the humble walks of life, and although unlearned, they had derived their notions of things from the more elevated classes of their countrymen, and no doubt esteemed those things great and desirable, which the great men of the nation so esteemed. He taught them many things concerning himself which were utterly at variance with their expectations, and without the illuminating, converting, and strengthening power of the Holy Spirit, he attached them to his person—preserved them (the son of perdition only excepted) amidst all the scandals and temptations to which they were exposed, to the end of his ministry; and then, as it were, handed them over to the Holy Spirit to convert, enlighten, sanctify, and preserve till they should seal their testimony with their blood. (See note on Acts ii. 1, Journ. vol. x. 553.)

as this little child" (meaning the child he then held in his arms, Mark ix. 36, 37) "the same is greatest in the kingdom of heaven; and whosoever shall receive one such little child in my name, receiveth me." Mark adds, "And whosoever receiveth me, receiveth not me" only "but him" also "that sent me" (Mark ix. 37).

The primary object of our Lord, on this occasion, was to correct the ambitious views of the apostles. He taught them they must lay them aside, and become like that little child, in order to obtain even an entrance in the kingdom, the chief places of which they coveted. But incidentally he taught them also, that little children were peculiarly dear to him, and not only that, but that little children, like the one he held in his arms before them, were, and would be received into the kingdom of heaven. This is more plainly declared in Matt. xix. 14; Mark x. 14; Luke xviii. 16. would be incongruous to say to the apostles, that unless they became like little children they should not enter into the kingdom, unless little children do enter into that kingdom; for that would imply that they might enter into the kingdom by becoming like those who do not enter into it. How can it be that the receiving of a little child in Jesus' name is a receiving of him unless the child is his? Can we have a stronger assurance that all children removed by death, before the commission of actual sin, are saved? nature, indeed, they are lost; otherwise they would not need a Saviour. But because they are the Saviour's, the effect of his work is to transfer them, at the very beginning almost of their being, from the stock or parentage of the fallen Adam to his own stock or parentage, as the second Adam; so that their genealogy from the first shall be reckoned from him. This was a great object of his incarnation—so great that it seems to be represented (in the eleventh verse) as the prominent object of his coming, which the apostles did not seem to have any conception of (Matt. xix. 18, Mark x. 13, Luke xviii. 15) even after he had so explicitly declared it, although they might at least have conjectured it from their own Scriptures. (See Jerem. xix. 8, 5; Joel ii. 16-18; 2 Chron. xx. 13; Jonah iv. 9, 11; and Numb. xiv. 23 in the Septuagint, a passage which is not found in the Hebrew text.) According to the Divine plan, this world or this life, so far as the infant race is concerned, may be compared to a nursery ground of the kingdom of heaven; or rather, taking our similitude from the parable in the 12th, 13th, and 14th verses—the Father of myriads of worlds is not willing that the least and most inglorious of them should perish. On the contrary, he takes infinite pains to recover it; and not only that, but also to recover every individual of the race he planted upon it. Such was the scope of the mission of the Son of Man (vs. 11-14). He came to repair the ruin of the fall—to restore the human family to his kingdom, except so far as personal, actual sin persisted in, without repentance and faith, should prevent. But this exception does not embrace infants removed by death before actual sin. How extensive then, and how minute, is the plan of redemption! Who can count the number of the infant dead from the beginning? Yet not one of them is overlooked by our Father in heaven. He will gather them all into his kingdom; but in what orders or ranks, or with what distinctions, depends wholly on his sovereign pleasure (1 Cor. xv. 40, 42).*

^{*} A strong, if not conclusive argument, in support of this (exposition), may be derived from 1 Cor. xv. 22, compared with Rom. v. 12, 14: "For as in Adam all die, so in Christ shall all be made alive."—" Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Death was the penalty of the sin of Adam, and to die once is the whole of that penalty; so that when death hath passed once upon an infant, who has committed no actual sin, it has suffered the whole of that penalty. In other words, the penalty was not to die and then to be raised from the dead, through the work of Christ the Second Adam, and then to die a second death; but simply to die once (Heb. iz. 27), on account of the sin of the first Adam. But the Son of Man came to reverse that penalty, or rather to bear it for men, and bring them to life again by raising them from the dead. In this resurrection children, dying in infancy, will have part. Will their resurrection be a blessing or a benefit to them? Most certainly. But how will it be a blessing or a benefit, if they are raised from the dead only to die the second death? It follows, therefore, from the doctrine of the resurrection of the infant portion of our race, through the work of Christ, that their condition in the future state cannot be otherwise

What our Lord said on this topic amounts to this: None of the human race, except little children, can enter into the kingdom of heaven; that is, none but children, literally such, and those who become so like them, that they may be called little children. All the saved, therefore, are little children, either literally such or made such by Divine grace. It is an inversion of the Saviour's meaning, to suppose that he primarily intended humble-minded, child-like disciples or followers. Primarily he meant babes, little children; and secondarily, his humble-minded followers, so like them in disposition that they might be regarded as though they were literally such. This interpretation shows the force of the designation "little children," frequent in John's epistles, and once used by Paul, and once also by our Lord (John xiii. 33; Gal. iv. 19; 1 John ii. 1, 18, 28, iii. 7, iv. 4, v. 21).

Matt. xviii. 6. "But whose shall offend one of these little ones, which believe in me, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea."

From his care and love for children, and the Divine purposes in regard to them, the Saviour passes to offences or occasions of sin given to them by others. As the receiving of them in his name is receiving him, so offences against them are offences against him, deserving the severest punishment. A large proportion of our race (some say threefifths), are removed by death before they are capable of committing actual sin, and of course before they are capable of being offended in the sense of the text. Hence our Lord confines his denunciation to offences against those little ones who believe in him. For he makes no distinction between those young persons who have become accountable for their conduct and others, except that founded on belief and unbelief—that is, between his church and the world. Still, in the case of children who are spared to grow up to maturity, there is a moment at which each first becomes capable of committing sin. Until that time, they are the

than happy, because if it were not so, the work of Christ would be the means of increasing the original penalty to those who die before they are espable of repentance and faith, and even of committing actual sin. This argument is developed and enforced in Russel's Treatise on Infant Salvation.

Lord's in the sense explained. In regard to every one of them there must be a first sin, and a first occasion of sin, and he who gives it falls within this denunciation of the Saviour. The sin of misleading and corrupting children, or becoming the occasion of their straying into the way of transgression, we are warranted by this passage in saying, is peculiarly offensive to the Saviour. How few think that it would be better for them to die a violent death than to become the occasion of sin to a little child, or to a humble child-like follower of the Saviour! How few consider the fearful responsibilities of their conduct towards those whom the Saviour claims especially as his own.

Yet such is the condition of the world, and the influences to which it is subject, that "it must needs be that offences come" (vs. 7), and such is human nature that offences, or occasions of sin, come even from within ourselves, as well as from the world without (vs. 8, 9). The apostles, and consequently all others, might become their own tempters, but in such cases the Saviour required them to proceed to extremities, if necessary. "But if thy hand or foot offend thee, cut it off" . . . "and if thine eye offend thee, pluck it out," if there be no other means of resisting the occasion of offence. Recurring, then, to the subject of children, he repeats, with particular application to the apostles, a caution already impliedly given: "Take heed that ye despise not one of these little ones," enforcing it by the dignity and excellency which the Divine regard and care for them gives them.

Verse 10. "For I say unto you that their angels in heaven" (literally in the heavens) "do always behold the face of my Father which is in heaven."

This expression is to some extent metaphorical; for God is a Spirit (see John xiv. 9, i. 18; Heb. i. 3). "No one hath seen God at any time." Yet we cannot suppose our Lord would have spoken in this way, if these little ones had no guardian angels. Paul speaks of angels as ministering spirits, sent forth to minister to those who shall be heirs of salvation (Heb. i. 14). What reasonable objection, then, can there be to this belief? There are angels enough for the service. Paul speaks of them as myriads (Heb. xii. 22). Even nations have their angels. If not, how can we explain Dan. x. 20, 21, and xii. 1? The fact that God uses the

ministry of angels in this world, cannot be denied consistently with the Scriptures (Luke i. 11, 19, 26; ii. 9, 12; Matt. xxvi. 58; Acts i. 10; xii. 7, 8; xxvii. 23, and see Deut. xxxii. 8, in the LXX. version; also note on John xx. 10, 12, vol. x. of Journal p. 72; and Jacob Ode's Commentarius de Angelis in 4to).

Matt. xviii. 11. "For the Son of Man is come to save that which was lost" [literally the lost τὸ απολωλός].

Besides his mission as Messiah to Israel, our Lord had a mission as Son of Man. At the imprisonment of John the Baptist, he entered publicly on his mission to the nation of Israel as Messiah (John i. 11); at the death of John the Baptist, he entered on his mission to the people of Israel as the Son of Man,* and he was now engaged in the execution of that mission. Hence he said, The Son of Man is come—is already entered upon his work of saving (τὸ απολωλός) the lost—an expression comprehensive of all the effects of the apostacy, both in general and in all, even the minutest particulars. This is apparent from the illustration the Saviour makes of his meaning in the next three verses.

Verses 12, 13, 14. "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth [go] into the mountains [or leave the ninety and nine upon the mountains and go] and seeketh [seek] that which is goue astray [the strayed one], and if so be that he find it, verily I say

This distinction may explain Matt. x. 28, a very difficult passage. At the death of John the Baptist, we have seen that our Lord changed his public course. Until that event, the nation was on their trial in their public, political, or associate capacity. The question for them to decide was, whether they would nationally receive Jesus as their Messiah. By rejecting John and allowing him to be put to death, they, in fact, rejected the Messiah also, whom he forerun (John i. 11). After the death of John, the Lord entered on his mission to the people as Son of Man; and the question then was who among the people (sach for himself), would receive him as the Son of Man and Saviour. It was to this change in his relations and ministry, perhaps, our Lord alluded, when he said to his apostles, "Ye shall not have gone over the cities of Israel till the Son of Man be come"—as if he had said—"Ye shall not have gone over the cities of Israel, before my mission to this nation as their Messiah, shall be accomplished, and I be ready to enter on my mission as Son of Man to the people in their individual and personal relations (John i. 12). This explanation did not occur to the writer until after the note on Matt. x. 23, was printed. It appears to be more satisfactory than any suggested in that note.

unto you, he rejoiceth more of that [sheep] than of the ninety and nine which went not astray. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish."

The grace and goodness of God, as well as the minuteness of his care and concern for his creatures, is beautifully illustrated by this comparison. It extends even to one little child; and would, even although only one were lost. But there is a magnificent idea in these verses which we shall fail of, if we do not consider the extent and diversity of its When we consider the vastness of the cresapplication. tion, and reflect that this world and all its creatures and concerns, compared with the rest, are but as a microscopic speck in the ocean; and that the Divine providence and care are extended as constantly and minutely to the whole of his creation as to this part of it, we are lost in the unsearchable reach of the Divine attributes and the infinite riches of our Father's goodness. Some men, of great worldly reputation, find it impossible to believe that God should care for so inconsiderable a thing as this world, and especially that he should make such provision, as the Scriptures teach us He has made, for its recovery, even if they could regard it as lost. But they err through their ignorance of the Divine nature and attributes; nor do they consider that the goodness of God is concerned to confine rebellion and sin, if they are to be permitted at all, within the narrowest limits possible consistent with His infinitely wise and glorious purposes. This earth, diminutive as it may be, is a part of the vast fabric of creation; and man, humble as he now is when compared with angels, is one of God's subjects; and the honor of the Divine government is, for aught we know, as much concerned in his revolt and the curse it brought on this little world, as it could be in the case of some greater and more excellent orb, or of some more exalted creature Add to this, God's attributes of justice and than man. mercy may be as gloriously displayed in the redemption and restoration of this little world, as they could have been, had it been the largest and most glorious of all the worlds he has made, and for aught we know, even more so. comparison in these verses, and the application our Lord makes of it to the case of one little child, justifies the view

we have taken of this subject; for (as in the case of a little child) the grace and goodness of God are not less conspicuously shown, because the earth is but a little planet and only one out of an infinite number; nor because the object of so expensive provision as the incarnation of the Son of God, is a comparatively little race of creatures whose absence would scarcely be missed if blotted out of existence. Rather let us say, both are magnified and exhibited more gloriously to all creatures in all worlds.

Matt. xviii. 15. "Moreover if [but should] thy brother trespass or sin against thee, go and tell him his fault between thee and him alone; and if he shall hear thee, thou hast gained thy brother."

Our Lord had just spoken of offences coming from the world, and pronounced a woe upon the world on account of them. With these he connects another class of offences, namely, those which should or might arise among his followers who were brethren. The world could not be dealt with in the way which was proper to be observed among brethren; he therefore gives no directions how to proceed when the offence comes from ungodly or heathen men. They are to be left to the just judgment of God. But if the offence comes from a brother, a particular proceeding is prescribed, which it was the duty of his followers to observe. So the apostle Paul appears to have interpreted these directions of the Saviour (1 Cor. v. 12, 13*).

The direction in this and the next two verses, implies that differences must not be permitted to continue among brethren. The sin, or the offence, must be removed, or the relationship itself must cease. The overture, or initiatory step, must be taken by the offended party, and if it is successful, the offended party is to esteem himself a gainer, by

^{*}The connecting thought appears to be that above suggested, although the word (exardahica) translated offend is not synonymous with the word (exardahica) translated tresposs. Some critics suppose the expression, "if thy brother tresposs against thee" should be rendered "sin before thee," or "in thy presence." However this may be, the chief difference between this, and the preceding verses (7th and 8th), appears to be that, in the former, the Saviour speaks in general of scandals, offences, or causes or occasions of ain to others, without discriminating whether in or out of the church; whereas, in this verse (15) he speaks exclusively of sins or trespasses by one brother or member of his church against another.

the restoration of fraternal intercourse and relations. We observe, in this direction, a delicate regard to the infirmities of our nature. Our offences against our brethren are not to be made public without necessity. A private interview also may be attended with success, when one not strictly such might fail. It is, therefore, more hopeful, as well as more brotherly. Hence we might infer that the next step is directed, in part, at least, with a view to evidence, although not without some hope of reconciliation.

Verses 16, 17. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word [the whole thing] may be established" (Deut. xix. 15 in LXX). And if he shall neglect to hear them, tell it (i.e. «αν ρημα, negotium de quo agitur, Beza) to the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican [as the ethnic or the publican is—δ δθνικος καὶ δ σελώνης].

The interveners, who are to serve as witnesses, it is to be presumed, are also to be brethren (although this is not expressly directed), because they are first to use persuasion, and not until that fails, are they to appear as witnesses against the offender, before the whole body of brethren, which our Lord here calls the church. He had before spoken once of his church, but without any allusion to its condition, either as visible or invisible, or any description of its exterior form or of its attributes (Matt. xvi. 18). Here he alludes to the church as a visible body of brethren—yet imperfect, inasmuch as the precept itself supposes sins or offences committed by one member against another.

The learned John Selden supposed the (ecclesia) church our Lord meant was the courts of law which then sat in Jerusalem; but he mistook the scope of the passage and of its context.

The word occurs in the course of a most important private instruction, designed for the direction of the apostles in the new dispensation, upon which they were soon to enter. The idea, our Lord does not develop. It could not be outwardly realized, or exhibited to the world, until after his rejection, death, resurrection, and ascension, and the sending of the Holy Spirit—events (as we have frequently remarked) of which the apostles had no conception. Hence

our Lord borrows a word from the existing institutions, in order to denote a new thing in the earth.* Heathenism had no institution analogous to the church, which implies an association for religious purposes in contra-distinction to secular objects and interests. At Rome the Emperor was both the religious and political head of the empire. Cicero regarded the augurship the highest dignity in the State. The Flamens had the honors of royalty—a seat and a vote in the Senate by virtue of their office, the curule chair, and a palace to reside in. The Emperor, through his subordinates, took it upon himself to appoint the high priest of the Jews. Religion in the Roman world was wholly a State Nor had Judaism a church in the evangelical sense of the word; and we may add, it was never meant to have. The religious and political commonwealth, by Divine constitution, were identical. That the subjects of either should form a society in an exclusively religious interest, independent of, or distinct from, their political relations or duties, was incompatible with the fundamental idea of theocracy, and would not have been tolerated in the days of David or Solomon. Judaism recognised no distinction between the citizen and the worshipper. Every ungodly Israelite was a traitor to his Divine King; and every rebel against the State was an apostate from his religion. (See notes on Luke xxiii. 30; John xix. 13.) Its express aim was to organize the nation, as such, into a kingdom of heaven, under the Messiah, and it was the failure of this aim, through the depravity of nature, so far as that people were concerned, which gave occasion for the formation of the church, out of

^{*} The word sendance occurs frequently in the LXX although the word church does not occur in our version of the O. T. The Hebrew word most frequently rendered by it is head (See Trommius Cone.) rendered Assembly (Deut. xviii. 16,) or, congregation (Deut. xxiii. 1, 2, 8, 8, xxxi. 30; Josh. viii. 35, and many other places.) The word may is commonly translated in the LXX. surgests (synagogue) and in the Eng. Vers. congregation (Exodixii. 2, 6, 19, 47, xvi. 1, 2, 9, 10, 22, xvii. 1. xxxiv. 31, xxxv. 1, 4, 20, xxviii. 25, and many other places.) It is probable our Lord gave this precept in the vernacular dialect of the spostles, but whether or not, the evangelist writing by inspiration, wrote senders and not surgests, as most approximative to the idea of the Saviour, and in this he is followed by Luke in the Acts, and by the apostles in their epistles. It occurs one hundred and fourteen times in the N. T. In Acts xix. 39, 41, it occurs in the secular sense of assembly.

which, or by means of which, the purposed kingdom of heaven should ultimately be organized.

The church of which our Lord spoke then, was to be a new thing in the earth. Its foundations were to be laid by the Holy Spirit, and the superstructure to be wholly the product of Divine power. As in its origin, in the land of Judea, it was independent of the Jewish State, and, in fact, designed upon its completion to take its place, and inherit the promises made to it as the theocratic nation or people (1 Pet. ii. 9; Exod. xix. 5, 6), so during its increase and progress to its final consummation at the second coming of the Lord, it was to be independent of, and wholly disconnected with, the secular powers of the world, because such alliances could not accelerate or aid its real progress, although (as experience has abundantly shown) they could greatly adulterate its purity, and, indeed, convert it into a secular thing, in many respects not unlike the state religions which existed at its origin. Such, then, being the origin, nature, and relations of the church, we add: A grosser perversion of the spirit and simplicity of this precept of the Saviour can hardly be imagined than the law of excommunication as it was practised for ages in the whole church, and is now practised in some portions of it. this institution of the Saviour began to be perverted, it would be difficult precisely to determine. Selden affirmed that no man can show any excommunication before the Popes Victor and Zephyrinus first began to use it, upon private quarrels, at the beginning of the third century. he inferred it was but a human invention, which he said was borrowed from the heathen. In this remark, Selden, no doubt, referred to the practice of excommunication, as it existed in the Roman church; for, undoubtedly, the sort of excommunication which consisted in the withdrawal of fraternal communication, was practised in the days of the apostles (1 Cor. v. 3, 4, 5, 9, 10, 11, 12; 1 Tim. i. 20; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John, vs. 10).

The cause of this perversion, whenever it may have first occurred, was the influx of false brethren, and their predominant influence; and this again led to the alliance of the church to the secular powers, and finally the subjection of the secular powers to the visible church during a period

of several centuries. Virtually this was the restoration of a state of things similar to that which existed at the origin of the church, while the Jewish Commonwealth existed. The true church was then hidden again within the ecclesiastical Commonwealth, which had become secularized, and, like the Jewish and Roman States, persecuting.

At the Reformation a large proportion of the true church was excommunicated from the visible church, including many pious ministers. Yet they lost neither their standing nor their authority as ministers of Christ: for he is the great architect of the church (Matt. xvi. 18). From him they derived their authority, and by his blessing he manifested his approval of their work. The true church (by which we mean the body of the elect which the Lord will receive to himself) was no less one after the Reformation than it was before: for the true church is not and never has been identical with the visible church, even in its purest form, as is proved by the character of the visible church even in the days of the apostles. (See note on Acts ii. 47; vol. x. 560-564.)

Verse 18. "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

This verse has already been, to some extent, remarked upon. (See note on Matt. xvi. 19.) It is to be read in connexion with the preceding verse, which, although of general application, is in its form addressed to the apostles, as if personal to them. Our Lord did not give it a wider application at that time, for the reason already repeatedly mentioned, viz. the inability of the apostles to conceive of coming events. To have given them an adequate conception of the multiplication of churches throughout the world, even during their lifetime, it would have been necessary to disclose many things which his divine wisdom left to his Providence and the teachings of the Holy Spirit. He therefore spoke of the (southful) church, as though it were a single visible association of his disciples; and for a period of several years there was, in fact, but one such body. But to guard against the interpretation that the promise contained in this verse, was to be limited to that one body or church, he added, vs. 19, 20: "Again I say unto you,

that if two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father which is in heaven: for where [any] two or three are gathered together in my name, there am I in the midst of them."

This is the power of binding and loosing spoken of in the preceding verse, and the addition of these words proves that the power promised was not designed to be the exclusive possession of any one visible body of be-It follows, therefore, that each successive church, or association of believers to the end of the dispensation, comes within this promise as fully as the first church that was formed at Jerusalem; and not only churches but individual believers, in small numbers, meeting together without any permanent organization, are also included in the promise; for the presence of Christ in their midst implies a promise to hear their requests, and the promise of his grace and power to fulfil them, which moreover is expressly made by the words, "it shall be done for them." This agrees with the nature of the church as before described. It is a heavenly, not an earthly institution. All its real and authorized powers are Divine and of course vested not in any visible body as such, but in those members of any visible body or church in whom the Holy Spirit dwells; for these only are really included in the promise. The being "gathered together in the name of Christ" implies much more than the congregation or association of those who have made an outward profession of faith in his name. An association composed wholly of unconverted persons is not a church. To call such an association a church is a solecism.

Verses 21, 22. "Then came Peter to him and said, Lord, how oft shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him: I say not unto thee, until seven times, but until seventy times seven." (See Luke xvii. 3, 4.)

This question was suggested by the direction our Lord had just given in respect to an offending brother (vs. 15). The case put by the Saviour was that of a single offence. The apostle desired to know how often the course of proceeding he had prescribed should be pursued. Our Lord's reply in effect is, that the duty of forgiveness, between brethren, is of permanent obligation, and he enforced it by the considera-

tion (in the 35th vs.) that unless heartily performed by the injured brother, he could not look for the Divine forgiveness. But we notice this passage chiefly for the light it easts upon the *nature* of the discipline our Lord intended to authorize.

In reviewing this passage (vs. 15-21) one thing strikes us as very significant: it is this, that our Lord should comprise the whole of the discipline he appointed for his church in this single direction. As a rule prescribed for those who truly have the spirit of Christ, it is all-sufficient and perfect. As applied to visible bodies of professing Christians, it fails only because many who profess the name of Christ do not possess his spirit. In such cases, the rule serves as a test or means of discrimination between true and false professors. It was natural that the apostles should afterwards prescribe for the churches they established, more in detail, an orderly mode of proceeding for those cases which should come before them, and indicate the manner in which their action should be authenticated and be made known. Beyond this we conceive the apostles did not go. The voluminous codes of ecclesiastical or canon law which have been formed since their days, have nothing to rest upon but human authority. They are, for the most part, the work of worldly men in the They never could have come into existence if church. the visible church had remained pure, and had not forgotten the teachings of the Lord and his apostles concerning his always-to-be-expected return. In framing these codes of permanent laws (which it requires the labor of a long life to comprehend) the church, or rather the hierarchy, proceeded upon the assumption that the day of the Lord's coming was certainly afar off (see Matt. xxiv. 48, 49), whereas the apostles, by not giving many or minute instructions, proceeded upon the idea that they were bound at all times to look for it, because they knew not at what hour their Lord would come and take the whole body of his elect people to himself. To the apostasy of the church (2 Thess. ii. 3) must be ascribed also, instrumentally, the delay of the Lord's coming, which has given occasion to the perversion of church discipline before mentioned. The church has not preached the gospel to all nations, and the elect body is not yet completed. This is one of the mysteries of the kingdom which our Lord allegorically foretold in the parable of the tares of the field* (Matt. xiii. 30, 40).

Matt. xix. 24-26. "And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. When his disciples heard it they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them and said to them, With men this is impossible, but with God all things are possible."

This conversation occurred privately between the Lord Jesus and the disciples, upon the choice of the young man who inquired what good thing he must do to have eternal life (vs. 16-21). The amazement of the disciples arose from their ignorance, at that time, of the plan of salvation, and the means by which it was to be accomplished. They had no idea of salvation through a crucified Messiah, which our Lord here intimates would be the means of working greater wonders than the passing of a camel through the eye of a needle. The work of redemption, in all its parts, is a new creation. It is carried on by powers contrary to

There is a chasm in the narrative of this evangelist between the 18th and 19th chapters, which the harmonists fill with several chapters of Luke and John. Griesbach introduces at this place the entire passage from Luke iz. 51 to xviii. 14. Newcome begins with Luke x. and ends with Luke xviii. 14; but he transposes Luke x 38, 42, so as to make it follow Luke xviii. 14 From John's gospel also he introduces from the beginning of the 7th chapter to the 54th verse of the 11th chapter. By a reference to these chapters, it will be perceived that the break in the narrative of Matthew is considerable. Some of the omitted topics have already been incidentally remarked upon—such as the mission of the seventy disciples, the discourses of our Lord recorded by John in the 6th, 7th, 8th, and 10th chapters, and others may be adverted to in the same way hereafter. The place last mentioned by this evangelist is Capernaum (xvii. 24). The 1st verse of the 19th chapter informs us of the Lord's (final) departure from Galilee towards the confines of Judes beyond Jordan; and in chap. xx. 17, that he proceeded thence towards Jerusalem. (See Luke ix. 51.) What follows, therefore, relates to what our Lord said and did in his last journey to and at Jerusalem, upon which, Luke principally dwells. (See footnote to John xx. 19, Journ. vol. x. 800.) This omission of many of the incidents of that journey by Matthew, is accounted for by some critics on the supposition that it was Matthew's intention to confine his narrative chiefly to our Lord's ministry in Galilee. It is impossible, we think, to make a perfect chronological harmony of the four evangelists, and if we could, it would be best to explain each separately; for in this way only can we attend closely to the drift of each.

nature and above nature. The end of it is to change nature and restore it from its fallen condition by powers of a higher order. Rightly considered, there is no hyperbole in our Lord's comparison; for it amounts simply to this: "Fallen nature has no self-restoring power. It cannot bring itself back to the state it was in before the fall. No proposition, involving a mere physical impossibility, is comparable, in respect of difficulty, to the impossibility of nature (either physical or moral) changing itself back into the state of incorruption. But the power that created all things at first can create all things anew; and there is nothing that creative power cannot accomplish." The disciples were unable, at that time, to enter into this large conception of the nature, extent, difficulty, and glory of the work on which the Saviour had entered, or of the powers by which it was to be accomplished; but, with this idea in the Saviour's mind, we can easily trace the connexion between the observation which so amazed his disciples and what he said concerning the regeneration (or palingenesia) immediately afterwards, in his reply to the question of Peter. What more natural than to connect the wonderful work of fitting a fallen, sinful man for the kingdom of God, and the wonderful work of creating all things The former is but a part of the latter, and is included in it.

Verse 27. "Then answered Peter, &c., Behold we have forsaken all and followed thee; what shall we have therefore?"

Peter's question, and the remark on which it was founded, were obviously suggested by the conduct of the young man. He would not give up (as they had done) his earthly possessions at the bidding of the Saviour, and could not, therefore, enter into the kingdom of God. Would this be the case with them, whose conduct was the opposite? Our Lord's reply, as often happened, was exuberant. He did not simply say, ye shall enter into the kingdom of God, but ye shall have dominion in that kingdom.

Verse 28. "Verily I say unto you, ye who have followed me"—tacitly alluding, by way of contrast, to the conduct of the young man—"in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

The meaning of the word regeneration (a hryyevedia), indeed of this whole passage, has been greatly controverted, and some critics, in the main judicious, have sought to avoid the difficulty they find in explaining it, by the bold expedient of expunging the whole verse. (See the Note on this verse in vol. ix. of Journal, pp. 76-85.) Of the genuineness of the verse, however, there can be no reasonable doubt. The word (παλιγγενέσια) regeneration does not occur in the LXX. version,* and only in one other place in the New Tes-Yet, the meaning of it is plain. It signifies the new creation. The verse we regard as parallel in doctrine to Acts iii. 21; 2 Peter iii. 13; Heb. ii. 5; Rev. xxi. 5; Isaiah lxv. 17; lxvi. 22; xliii. 19; Rom. viii. 18-23, with this difference, that the Saviour here assumes what in most of these passages is directly taught. If the doctrine of the physical new creation or regeneration of the earth were not elsewhere taught; on the contrary, if it were clear, by the Scriptures, that it is the purpose of God to let the earth droop and wither under the blighting influence of the curse, until he shall have completed the number of his elect, and thereupon to annihilate it; then, indeed, we could not On the other hand, ascribe to this word any such meaning. if the Scriptures assure us that it is the Divine purpose to remove the curse and restore the earth to its original beauty and glory, it is much worse than useless to pare down the natural and proper meaning of the word, and wrest it from its proper meaning, in order to show that the Saviour did not employ it in its full and proper sense in the promise we are considering. Let us pause, then, to consider briefly some of the passages in which the physical regeneration of the earth is taught.

In Acts iii. 21, the apostle Peter speaks of the restitution

of all things (see Note on that verse, vol. x. Journal, 576, 577), implicitly as the effect or result of the (παλιγγενεσια) regeneration or second creation of all things, because such a work includes, as a necessary effect, the removal of the curse and the rectification of all physical and moral natures. The fundamental idea the apostle expresses in his second epistle (2 Peter iii. 13). In both these passages he had a reference, no doubt, to Is. lxv. 17 and lxvi. 22, to which we will now turn. In these prophecies we find that the prophet plainly describes a state of things on the earth; for he refers to a city on earth, to people on earth, to employ-He speaks of the building of houses, the ments on earth. planting of vineyards, the propagation of inhabitants, different stages of human life, infancy and old age. He speaks of a change of condition in words which imply identity of place. "The voice of weeping shall be no more heard in her," implies that, in former times, the voice of weeping had been heard in her. He speaks, also, under the same conditions, of the perpetuity of the people. The seed and the name of Israel, he assures us, shall for ever afterwards endure, and be as permanent as the new heavens and the (See Jeremiah xxxi. 35, 37; xxxiii. 25, 26.) new earth. These new heavens and new earth are, we doubt not, the regeneration to which our Lord refers; and the thrones of judgment he promised his apostles over the twelve tribes of Israel are to be enjoyed in this new and blessed condition of all things.*

The apostle Paul (Rom. viii. 18-23) evidently refers to the same era. He describes the earth as travailing and groaning now; but waiting, nevertheless, with intense expectation for a glorious change. For the creature (that is, the physical creation itself), he says, shall be delivered from its present bondage of corruption, and made to share in the glorious liberty of the children of God. This deliver-

Many learned men, however, take very different views of Isaiah lxv. 17, and its context, some of which are noticed in a note on the verse, in Journal, vol. viii., pp. 217, 219. They all depart very widely from the literal sense, but in different directions. We must reject all of them, or regard this prophecy as one which Elias only can rightly int. rpret. The real difficulty of these learned writers is to understand the words of the prophet etherwise than literal, as their discordance proves.

ance, we conceive, will be accomplished by the regeneration of which our Lord spoke.

We understand Isaiah vi. 3; xi. 9; xl. 5, as referring to the same era and condition of the earth. Rev. xxi. 5, seems to be a repetition of the prophecy of Isaiah; at least the language is so similar, that the writer must have had the words of the prophet in his mind.

Those who restrict the word to the resurrection of the bodies of the saints, curtail its meaning. It includes physical nature, as the passages cited prove; to which we may add, Isaiah xxxii. 14, 15, xli. 18, 19, xliii. 19, 20, li. 3, lv. 13, xi. 6, 8, xxxv. 9, lxv. 25, Hosea ii. 18. Even the lower orders of animal nature will share in it (Isaiah xi., lxv. 25; Ezek. xxxiv. 25; Rom. viii. 19-22) as well as man, and the whole body of the elect church, Matt. xxv. 31-40; 1 Cor. xv. 43-52; Phil. iii. 20, 21.*

"When the Son of Man shall sit on the throne of his glory."

In this expression we have a note of the time appointed

The word in Tit, iii. 5, if rightly interpreted, has the same enlarged sense. The apotles does not certainly mean that regeneration (or the regeneration) is or consists in a washing or baptism, although he alludes, no doubt, especially to the renewed state of man, while the Saviour had respect generally to the renewed state of all things. The washing of which the apostle speaks is emblematical of the renewed state of man in body, soul, and spirit, the consummstion of which will be brought about by his resurrection; or the reproduction of his body in a new and glorified form at the coming of Christ, which will mark also the epoch of the restitution of all things (Acts iii. 21). Hence the connexion between the word as Paul uses it, and the full and proper sense of it, as our Lord uses it. Paul's subject led him to speak of the palingenesia only as it respects man; but the nature or matter of the promise our Lord made to the spostles, involved the full sense of the term: for the promise respected the universal state of things which shall be, when the Son of Man shall sit on the throne of his glory; when, and not before, the apostles shall be rewarded with thrones and dominion. To the same period the Lord referred in Luke xxii. 28, 30, and Paul also in 1 Cor. vi. 2;—for in that place the scope of his subject required it, though he did not there use the word makeyyerese as he did in Tit. iii. 5; but his meaning is the same as if he had said (1) or didare for [εν τη παλιγγενεσια] δι άγιοι τον κόσμον κρινοδοί): "Know ye not that [in the regeneration] the saints shall judge the world!" The use which Paul makes of the word *aliyyevena (in Tit. iii. 5) is an example of synecdoche. He curtails the sense by applying to man (the microcosm) what properly belongs to the world (the macrocosm), with which man is connected; the renovation of both being synchronous in the Divine purpose, and the result of one and the same grand scheme of the Divine operations.

for the fulfilment of the promise. The Saviour promised his apostles that they should sit upon thrones in the regeneration, at the time when he should sit upon the throne which belongs to him as the Son of Man. The regeneration (or palingenesia) he spoke of, is therefore still future. precise epoch of its commencement, as we learn from Matt. xxv. 31, will be reached "When the Son of Man shall come in his glory and all the holy angels with him;" for then will he sit upon the throne of his glory. This is a promise, therefore, for which the apostles still wait, depending on the faithfulness and the power of their Lord and Master. Nor are the twelve tribes of Israel yet gathered. another note of time, which serves to establish the futurity of the regeneration. But many interpreters deny that the twelve tribes of Israel ever will be restored (see note on Matt. ii. 17; Journ. vol. ix. p. 70, 72), and although the Saviour does not here expressly declare that they shall be, yet he assumes it as a purposed event. His words are:

"Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

All the terms in which this promise is expressed are very striking and significant;—thrones; sitting on thrones; judging (or ruling over) the twelve tribes of Israel; in the palingenesia (the regeneration), when the Son of Man shall sit on the throne of his glory. The promise hinges on greater events than the world has ever yet witnessed. The Saviour assumes that they are all unalterably fixed in the Divine purpose, and the very fact that he assumes them as certaintics, shows his interpretation of the Scriptures which predict them. He observes the same method in the promise he gave them at the institution of the Supper (Luke xxii. 28–30).

Those who refuse to receive these promises in their full and literal sense, commit themselves to the work of explaining the most important prophecies relating to the destiny of Israel, in opposition to the plain and obvious meaning of the language in which they are expressed. But all difficulties of interpretation disappear, if we but admit (what the Scriptures plainly teach) that the present is not the final dispensation of God's government over men on earth (see note on Acts iii. 21; Journ. vol. x. 573), but designed

chiefly for the preparatory work of the gathering of the This done, the dispensation will be closed, and the close of it will be signalized by the restoration of Israel to the land God covenanted to give Abraham for an everlasting possession—the coming of the Son of Man for the judgment of all nations (Matt. xxv. 31)—the resurrection and glorification of the elect church, and the inauguration of a new dispensation variously called, the restitution of all things (Acts iii. 21), the new heavens and the new earth (Is. lxv. 17; 2 Pet. iii. 13)—the world to come () oixouptry την μέλλουσαν, Heb. ii. 5), and in this place, the regeneration, during which the apostles, in fulfilment of this promise of the Saviour, will be entrusted with the government of the twelve tribes of Israel, but in what manner it is impossible for us to conjecture. (See note on Acts iii. 22, 23; Journ. vol. x. 578, 579.)

There is nothing preposterous or degrading in the idea of the apostles reigning over Israel in the new earth. The reign of Jehovah over Israel during the theocracy was personal (1 Sam. viii. 7). He appeared at times in human form, and he gave them symbols of his presence in his temple. But the earth was not then what it will be in the regeneration of it. How can it be degrading to the apostles, or detract from their happiness, to serve God as kings in the way of his appointment? To depreciate the rewards which the Saviour promises, or to argue that they are less glorious or desirable than those which he might bestow under some different arrangement or ordering of things, betrays not only great presumption, but a spirit not unlike that which the Lord often rebuked (Mark ix. 33; Matt. xx. 21, 26, 27).

Verses 29, 30. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit life everlasting. But many that are first shall be last, and the last first."

The promise contained in this verse is distinct from that made to the apostles. Among them there was to be an equality. Each was promised a throne and dominion, and perhaps a separate dominion over a particular tribe. But among those who come within the terms of this verse, dis-

tinctions of some sort would be made. Many first would be last. Many last first. The ground of all such distinctions, the parable in the next chapter (vs. 1-16) teaches, is the Divine sovereignty.

Matt. xx. 1-16. The parable recorded in these verses, belongs to the category of private instruction, and in this respect, is like that in chap. xviii. 21-35. It was designed to illustrate the principle of the Divine government announced in the last verse of the 19th chapter, which is repeated at the conclusion of the parable (vs. 16) with the additional observation "that many are called, but few chosen." This is another principle here declared for the first time, and repeated at the conclusion of the parable of the marriage (Matt. xxii. 14). The expression occurs in no The scope and material circumstances of the other place. two parables are different, but they illustrate the same principle. Confining our attention at present to the parable of the householder, we observe that only one class of the laborers entered the vineyard for a stipulated reward. Those who entered the vineyard at the third, sixth, ninth and eleventh hours, engaged in labor without any special agreement as to the sum they were to receive. They were content to leave their reward to the householder's discretion and sense of justice. and for aught that appears, the householder would not have employed them on other terms. The first class only, therefore, could claim the promised reward as a debt (Rom. xi. 6). Another material circumstance is the proportion between the time of labor and the reward bestowed. Had the reward been proportionate only to the time, those who entered the vineyard at the third hour would have received three-fourths of a penny; those who entered at the sixth, ninth, and eleventh hours, would have received respectively a halfpenny, a farthing, and the third of a farthing. All they received above their just reward was mere favor or benevolence shown to them, and the greater in proportion as their service was less. Indeed, the reward bestowed upon those who wrought only one hour was almost wholly a gratuity which they owed to the benevolence of the householder. We regard it as another material circumstance, that those who entered the vineyard last were rewarded first, and those who entered it first were rewarded

last (although as soon as they had the right to demand the sum they had earned), so that the benevolence of the householder to those who entered the vineyard at the eleventh hour, was marked not only by what he gave them, but by the time and manner of giving it.

We should notice, also, that the whole-day laborers are represented as murmurers, having an evil eye. They were not good men, therefore, and it was necessary to state this circumstance, in order to show the reason as well as the occasion of the householder's remark. Nothing is said to show the character of the other laborers-whether they were grateful or whether they would not have murmured also, if they had not been paid as much or more in proportion to the time of their labor than full day-laborers were paid. Hence we infer that the character of the laborers is not a circumstance upon which the instruction of the parable depends. Nor do we suppose the penny is designed to represent the reward of eternal life. It is material only so far as it serves to show the justice of the householder to the murmurers, and his benevolence to those who could claim little or nothing as of debt. The parable, as we conceive, turns wholly upon the character of the householder, and the design of it is to illustrate the Divine sovereignty in the bestowment of favors. God is just to all, and "gracious to whom he will be gracious" (Rom. ix. 15, 17; Exod. xxxiii.

It is to be observed that both Mark and Luke omit this parable. Luke stops with the promise of eternal life (xviii. 30). Mark adds to the promise that distinctions of reward will be made. "Many first shall be last" (Mark x. 31). The reason why Matthew adds the parable is to be found (it is probable), in the 27th and 28th verses of the preceding chapter. Peter had inquired what their reward should be, who had forsaken all and followed him. In reply, the Saviour promised him and his fellow-apostles peculiar exaltation. They should sit upon thrones, and exercise rule over the tribes of Israel. The reward of each should not only be great and glorious, but, as we may presume, equal. Having made this special promise to the twelve, the Saviour added this parable in order to exclude the conclusion (which other disciples might derive from it) that equal and

equally great rewards should be bestowed upon all his followers. Had the other evangelists recorded the question of Peter and our Lord's answer, they would, as we conceive, also have recorded this parable also as a caveat or caution against a false conclusion; but having omitted the question and the answer, the parable was not necessary.

If such be the especial use of this parable, it furnishes strong internal evidence of the genuineness of Matt. xix. 28, and those who would reject that verse as an interpolation, should reject with it this parable also, which no critic hitherto has been bold enough to propose.

Matt. xx. 17, 19. "And Jesus going up to Jerusalem took the twelve disciples apart in the way and said to them: Behold we are going up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify, and the third day he shall rise again" (Mark x. 32-34; Luke xviii. 31-34).

Our Lord having finally left Galilee was now on his last journey to Jerusalem, and probably had come near to Jericho, and with a view to prepare their minds for the severe trials they were soon to undergo, he took them aside and repeated to them the prediction he had twice already made to them while he abode in Galilee (Matt. xvii. 22, xvi. 21), but with some additional particulars. We have observed that the first time our Lord forewarned them of his sufferings, was immediately after Peter had declared the mystery of his person (Matt. xvi. 21). It was also after the death of John the Baptist. The next time was soon after his transfiguration: and now as the events drew near, he recurs with solemn emphasis to the same distressing subject. On the second occasion, Matthew says they were exceeding sorry. says (ix. 32) they understood not his saying and were afraid to ask him. Luke adds (ix. 45) to what Mark says, that his saying was hid from them and they understood it not. On the present occasion Luke notices only the effect the communication made upon their minds.

He says (xviii. 34.) "They understood none of these things, and this saying was hid from them, neither knew they the things which were spoken."

This blindness of the apostles can only be accounted for by their full and firm belief of our Lord's Messiahship, and equally full persuasion, that none of those things could happen to the true Messiah. Their blindness was the joint effect of truth and error, which seem to have taken equally fast hold of their minds. Publicly, the Saviour, several times afterwards, alluded to the same events in a more general way (Matt. xxi. 39; John xii. 24, 32; Matt. xxvi. 2, 12; Mark xiv. 8; John xii. 7), and privately again at the last supper with his disciples, (Matt. xxvi. 24; Mark xiv. 21; Luke xxii. 22), and in the long discourse which followed, related only by John (xiii. 21, 33, xiv. 30, 31, xvi. 5, 28, &c).

The subject he knew was harrowing to their feelings. He disclosed the particulars of his sufferings by degrees, and never in direct terms, except on the three occasions before mentioned, and then in a way to give them no unnecessary pain. Having thus formally thrice predicted in direct terms his sufferings and death (that when they came to pass, the apostles might remember his prediction, and believe), we observe that in his last interview he alluded to them only in general terms, showing the most delicate regard to their love of him. But let us notice the particulars.

On the first occasion he designated the place of his sufferings—Jerusalem: He described his sufferings only in general terms—shall suffer many things: His rejection,—by the elders, chief priests, and scribes: His death—be killed. Matt. xvi. 11; Mark viii. 31; Luke ix. 22.

On the second occasion he spoke of his betrayal or delivery into the hands of men: His death—they shall kill him: but Luke mentions only his betrayal. Matt. xvii. 22, 23; Mark ix. 31; Luke ix. 44.

On the last occasion, he names Jerusalem as the place of his sufferings—his betrayal, which is to the chief priests and elders: His condemnation—they shall condemn him to death: His delivery to the Gentiles—they shall deliver him to the Gentiles. Their cruel treatment of him—they shall mock and scourge and spit upon him and crucify and kill him (Matt. xx. 18, 19; Mark x. 33, 34; Luke xviii. 31, 33). On each occasion he adds that he shall rise again from the dead on the third day.

We observe this last prediction was the most circumstan-

tial of all. But there was one particular which he still withheld—who it was that should betray him (John xiii. 21; Luke xxii. 21; Mark xiv. 18; Matt. xxvi. 21). This circumstance most nearly concerned their own body; and had it been disclosed without the name of the traitor, would have caused anguish to those whom the Saviour designed to spare (Matt. xxvi. 22; Mark xiv. 19).

Of all the events foretold, none, it is probable, was more repugnant to the preconceived opinions of the apostles, than his delivery to the Gentiles and his death by crucifixion; and for this reason, it is probable, the Saviour withheld them until the last. How could they conceive that the Messiah (as they believed him to be) who was to deliver them and their nation from the power of the Gentiles, should be delivered into their hands and ignominiously put to death by them. Perhaps it was to this part of the last prediction that Luke especially refers when he says: "And this saying was hid from them" (Luke xxii. 34).

But however we may explain it, no fact is more clear than that the apostles at this time were profoundly ignorant of the future. They had no conception of a suffering Messiah any more than the rest of their countrymen; nor more than the unbelieving Jews of the present day have. The work of redemption in all its parts was an impenetrable mystery to them, until they were taught it by the Holy Spirit.

We add, in conclusion of this note, that our Lord's demeanor on his last journey to Jerusalem, especially as he drew near to the city, was peculiarly impressive. He led the way with a steadfast purpose (Luke ix. 51) and the apostles followed with amazement and fear (Mark x. 32).

Рипо.

ART. IV.—DR. OLSHAUSEN'S ESCHATOLOGY.

The high estimation in which Dr. Olshausen is generally and justly held, as a learned and evangelical commentator on the New Testament, renders it a matter of regret that here and there he advances views that are without authority, and inconsistent with the teachings of the divine word. Such are the notions he avows in his exposition of Matt. xii. 31, 32, and several other passages, that the redemption of men is not confined to this life, but that a portion of those who die in alienation from God, and suffer punishment in their intermediate existence, will at length be renewed to repentance and faith, and obtain forgiveness and redemp-The language on which he founds that view is the following: "On this account I say unto you, every sin and blasphemy shall be forgiven to men; but the blasphemy of the Holy Spirit shall not be forgiven to men; and whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, or age, nor in the coming" one. And Dr. O. argues from the fact that forgiveness is denied only to that sin in the age then present, and in that which was then coming, that all other sins may, on repentance, be forgiven in the future world as well as in this. The attitude in which he presents the point, may be seen from the following paragraph:

"The passage (Matt. xii. 31, 32), under consideration, is in dogmatic theology, referred to as a leading proof-text for the doctrine of the eternity of punishment. All other passages which treat of an eternal condemnation are less definite than this, in which in the future world is expressly added. It is true that the term age, eternal, as also the phrase, this and the coming age, have a vague sense capable of various interpretations. The Bible knows no metaphysical expressions, and hence has not one for eternity in the sense of timelessness, absence of time. All the biblical expressions for this idea denote long periods connected with one another. . . . But as the same expressions are applied to the eternity of God, as well as to a long-enduring period, according to the conceptions of the creature; as the terms eternal punishment, eternal sin, form the contrast to eternal life, no objection can be raised against the eternity of punishment from philological grounds. But the feeling against the doctrine of the eternity of the punishment of the wicked which shows itself among the defenders of the restoration of all things-and they have been found at all times, and are at the present time, more than at any former period, and thoughit may often have its foundation in a vitiated moral state, yet has, no doubt, a deep root in noble minds—is the expression of a heartfelt desire for a perfect harmony in the creation. But viewing it from a mere exegetical point of view, we must confess that no passage of the New Testament afford sa clear and positive testimony for the fulfilment of the longing. The Scriptural terms used to denote the resolving of the discord arising from sin into a harmony—remission, reconciliation, ransom—all denote a being fettered by the evil—hence a mixture of good and evil is found in human nature after the fall. Hence the terms above-mentioned, can, according to the doctrine of Scripture, never be applied to the spirits of the kingdom of darkness, nor to men who, by persevering and continued resistance to the drawings of grace, have become the subjects of that kingdom. Should it be urged that evil, as a thing created and temporary, must share also the general destiny of what is temporary, viz., cessation and annihilation, and that the ages of the course of this world, though they may bring lasting punishment to the wicked, must yet, at last, themselves come to an end; there is, indeed, a text of Scripture pointing to this passing away of time itself with all temporary phenomena, into the abyss of eternity where time shall be no longer, viz., the mysterious words (1 Cor. xv. 28). But the mysterious character of the passage itself, along with the circumstance that no mention is made in it of evil and its dissolution, authorises scarcely more than conjectural inferences regarding the eternity of punishment; the words of our Redeemer, in Matt. xii. 32, remain as an awful testimony to the fearful character of sin and its consequences.

"But along with this they are also a consolation in that even they promise the possibility of forgiveness of sins committed against the Father and Son, hence of sins of a very heinous character. For the addition, nor in the world to come, is certainly not constrained if we infer that all other sins can be forgiven in the world to come, always supposing, of course, as has been already remarked, repentance and faith. This is also indicated by such passages as Matt. v. 26, compared with xviii. 34; for the being cast into prison till one shall have paid the uttermost farthing, is evidently very different from eternal punishment. But that the doctrine that the forgiveness of some sins in the world to come, is not in contradiction with the doctrine of the judgment, is shown by the relation of this age to the age to come. In general, the world to come forms the contrast to the whole temporary order of things, the peculiarity of which is that in it good and evil are mixed together. With this temporary

order of things is contrasted the future one, which terminates the blending of good and evil, and establishes in its purity the dominion of the former."—Vol. i. pp. 459-462.

And that period, he holds, is to commence to many who live under the gospel, long after their departure from this life; and thence he assumes that in the intermediate space, forgiveness is possible to them on condition of their repentance and faith. "If then," he says in one passage, "a remission is thought possible in the world to come, that signification of the term predominates, which excludes eternity and the preceding general judgment;" that is, it is to be taken as denoting only the space that intervenes between death and the general judgment at the last resurrection. "It is viewed as the world to come, which at some future period shall reveal itself in the victory of good here on earth, and sinners in the Sheol are assumed as The preaching of the gospel to the belonging thereto. unbelieving contemporaries of Noah involves such a forgiveness for all who are disposed to believe in it."-P. 469.

We are surprised that so acute a thinker should have been content to erect so momentous a doctrine on such shadowy grounds. None of the considerations he alleges contribute in any degree to support it. In the first place, the truth declared by Christ, that every sin and blasphemy may be forgiven to men, except blasphemy against the Holy Spirit, which shall not be forgiven, presents no ground for the assumption that other sins can be forgiven, irrespective of the conditions indicated in the gospel, namely, repentance and faith in Christ. But no promises are made to repentance and faith, except in this life, and no intimation is given that grace for repentance and faith will be granted to any except here. The fact, therefore, that other sins are pardonable here, where repentance and faith may be exercised, is no ground for the assumption that they can be forgiven at a future time, when the period for repentance and faith is passed. Dr. Olshausen here assumes the point on which his argument depends for its validity, viz. that repentance and faith are practicable to the unrenewed dead in the state on which they enter in the invisible world, and proceeds in it on a principle that, if legitimate, would overturn the clearest and most essential teachings of the Bible. If the fact that an act or event is possible in this life, is a proof that it is possible also to those who have passed by death into the invisible world, is it not as true of the righteous as of the wicked? and is not the fact, therefore, that the renewed continue to sin here after renovation, a proof that they may continue to sin after their passage into the invisible world, and their suffering and dying here an equal proof that they suffer and die there? What revolting and impossible doctrine may not be demonstrated by such a method of argument?

In the next place, there is no ground for the suggestion made by Dr. Olshausen, that the expression, world or age to come, may denote the administration that is exercised, or its period, over the impenitent in the invisible realms to which they pass at death. The expression, this age, and the age to come, denote exclusively ages of this world, or the administrations exercised during them over this earth and mankind residing here. The first denotes the age measured by the administration Christ is now exercising, and is to exercise here, down to the period of his second The end of this age, & συντελεία του αιῶνος τούτου, is coming. the time of his coming in the clouds to separate the tares from the wheat, and establish his kingdom in its glory. The age to come is the age accordingly that is to follow that advent, and is the age of his triumphant reign on the earth: as Christ has foreshown that it is immediately to follow the close of "this age," at the removal of the tares from the wheat, when the righteous are to shine forth as the sun in the kingdom. The rule, of which it is to be the measure, is to be over this world exclusively, not over the lost in some distant realm of the universe.

In the third place, he is equally unfortunate in his argument from Matt. v. 36, and xviii. 34. The first simply declares that he who does not anicably settle the claim which his brother has against him, but allows it to be adjusted by the magistrate, must expect to abide by the law, and remain in prison till he has paid the uttermost farthing. No allusion is made to the analogous claim of God on the sinner because of transgressions, and the impossibility of escaping punishment except by repentance and forgiveness.

The lesson taught by the other is still more remote from that which he deduces from it. It is an exemplification of the necessity of our forgiving one another, in order to forgiveness by God, drawn from the conduct of the unmerciful servant, who having been released by his lord from a great debt, refused even to forbear towards his fellow-servant who owed him a small one, and by his cruelty indeed led his lord to recall the release and compel him by force to pay all that he owed. "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Dr. Olshausen seems to have for gotten that the sinner has no power to cancel the claims of God against him, because of his transgressions, analogous to that which a human debtor has of discharging the sum he owes a fellow-man. The debtor may have property sufficient to meet the claim. He may sell himself into bondage, or mortgage his future labor, to acquire the means of paying it. But the sinner, if the claim God has over him is to be settled on the terms of the law, has no resembling method of extricating himself from the penalty. He must die an eternal death. The Saviour, therefore, in denouncing the unmitigated penalty of the law on those who act the part of the unmerciful servant, proclaims that they are never to be forgiven; and thus confutes, instead of sustaining the doctrine Dr. Olshausen deduces from his language.

In the fourth place, the construction he places on 2 Pet. iii. 18-20, is equally without authority. That passage simply declares, "That Christ also died once for sins, righteous for unrighteous, that he might bring us unto God; being put to death in body, but continuing alive in spirit, in which also having gone to the spirits in prison that were formerly disobedient when the long-suffering of God waited in the days of Noah while the ark was preparing, he preached." What the announcement was which he made to them, is not indicated. It is not implied at all in the verb **mpudsin*, to preach, proclaim, announce a message, that the annunciation was one of peace and salvation. The occasion was undoubtedly one of unspeakable significance to those whom he addressed. If, as the passage seems to indicate, the spi-

rits of those whom he addressed, who were swept from life by the flood, are confined by themselves in some world to which no other human souls are consigned, the arrival among them of a new human spirit, after a lapse of more than two thousand years, must have been an event of the utmost But with what overwhelming impression must the announcement have struck them,—for that was doubtless the startling truth he unfolded to them—that he came not to remain with them; that he had borne death, the penalty of sin, not on his own behalf, but in innocence, as the second Adam of the race, for the expiation of their sins; that he was the Word incarnate, the Ransomer of those who believe in him in this life; and that he was in a few hours to return from those dismal realms and rise from the grave immortal and glorified, ascend to the throne of heaven, reveal himself in his human form to all the holy inhabitants of the worlds, receive their homage as their Lord, and carrying on the work of redemption through eternal ages, make it the means of infinite blessing to his whole holy kingdom, of glory to himself, and of confutation and defeat to Satan and all the unholy. Such, doubtless, were the great disclosures he made to them. It was a part of the penalty of sin to which he submitted in order to our expiation, that he descended, in his human spirit, to the realms to which the spirits of the lost are consigned, in punishment of their revolt; but truth, the proclusion of them from the thought that he had died like themselves as a sinner, the vindication of his innocence, made it necessary, undoubtedly, that he should make himself known to them as the eternal Word, who died in his assumed nature for the redemption of men, and was on the third day to return to life in glory, and taking the sceptre of the world, defeat Satan and his hosts, and deliver the living race from the dominion and Such an announcement to them may also curse of sin. have entered as an element in their punishment; that they might realize more vividly the grandeur of his wisdom, power, and love against whom they rebel, and the beauty and blessedness of the life which they have lost by their rejection of the redemption that was offered them immediately before they were swept, for their relentless disobedience, to destruction. The construction placed by Dr. 41

Olshausen on Christ's preaching, is thus without authority and improbable. He has wholly failed, accordingly, in his attempt to give it support.

The same doctrine is advanced, also, by Ebrard, one of the continuators of Olshausen. On Heb. x. 26, 27, he says:—

"The Scripture speaks of a threefold destiny after death. He who as one born again, as a member of Christ, has fallen asleep in Jesus, comes not into judgment (John v. 24), but goes to Christ in heaven (2 Tim. iv. 18; Phil. i. 23). He who has died without being born again, but yet without positive unbelief, consequently without having had the opportunity of believing, goes into the place of the dead, into hades; he belongs not, however, to those whose sins are forgiven, neither in this life nor in the life to come (Matt. xii. 31, 32); but is judged in the last day according to his works, and if (Rom. ii. 7) he has perseveringly striven in welldoing after immortality, he will be reckoned among the number of those sick ones for whose healing after the final judgment are the leaves of the tree of life (Rev. xxii. 2). There is for him, therefore, in the interval between death and the resurrection, no fearful looking for of judgment. But he who has had the opportunity of attaining to faith, and yet with persevering obstinacy has put this opportunity away from him (Matt. xii. 31); and further, he who has attained to faith and yet has fallen away (Heb. vi. 1; x. 26-31) goes into Sheol, but with the certain consciousness that the judgment and condemnation await him, and that eternal fire is prepared for him which is to consume the adversaries of God."-Vol. vi. pp. 535, 536.

- 1. But that there is a class like his second, who, though dying in impenitence, may be renewed and forgiven after death, is gratuitously affirmed. He alleges no proof of it. None of the passages to which he refers present any such representation, or anything that implies it. It is a mere theory founded on a priori speculation and attempted to be engratted on the word of God.
- 2. There is not a solitary passage in the sacred volume that yields the doctrine any countenance. If there were, would not these inquisitive and learned writers have discovered it? Would they have contented themselves with alleging only such as overthrow in place of sustaining their theory?
 - 3. Dr. Ebrard's reference to Rev. xxii. 2, as confirming

his theory, is peculiarly unfortunate; as those of whom the leaves of the tree of life are said to be for the healing, are the nations; that is, the inhabitants of the earth in the natural life; not the souls of the dead; and the period when they are to be for their healing, is to be after the second coming of Christ, and the resurrection of the holy dead, of whom the New Jerusalem in which the trees of life are to stand, is the symbol. The unholy dead are not then, nor ever after, inhabitants of the earth. At their resurrection, which is to be at a far later period, they are to be consigned to the lake of fire and brimstone as their final destiny.

- 4. It is against the whole drift of the sacred writings. They nowhere intimate that there is any probation of mankind except in this life. They everywhere represent that the question whether men are saved or lost for ever is determined by their conduct here. "He that believeth on the Son" here "hath everlasting life. He that believeth not the Son shall not see life, but the wrath of God abideth on him."
- 5. It is against the uniform, clear, and emphatic teachings of the Scriptures. They everywhere affirm that except men repent they shall all perish, Luke xiii. 3; and whether enjoying a revelation from God or not. "For as many as have sinned without law, shall also perish without law; and as many as have sinned under the law, shall be judged by the law," Rom. ii. 12. Sinning, universally, thus draws after it destruction, except where it is intercepted by repentance and faith; and the destruction that is threatened to those who perish, is everywhere represented to be as final and everlasting as the pardon and salvation of those who are redeemed are. "These shall go away into everlasting punishment, but the righteous into life eternal."

It is surely quite significant that these authors offer not a syllable directly to set aside these testimonies of the Bible. They leave them in their integrity, unassailed, unmodified, and build only on independent assumption and farfetched and unphilological constructions.

The attempt, however, to sustain their theory on speculation or a priori ground is as vain as the endeavor were to support it by philology. It can no more be demonstrated

by reason, that the everlasting punishment of any one class who die in alienation from God, is inconsistent with his perfections, than the everlasting punishment of any other It can no more be proved that the everlasting punishment of all who close their life in impenitence, is unjust or unwise, than it can that their temporary punishment is. All attempts of the kind are based on the open or tacit assumption either that sin cannot deserve such a retribution, or else that no good ends can be answered by it; and that wisdom therefore and goodness must prefer to forgive and redeem. But that men are unable to determine by the mere light of reason. It is presumptuous in the utmost degree to affect to demonstrate it directly against the specific teachings of God himself in his word. It is impossible to show that ends of the greatest moment to the universe are not to be answered by the everlasting abandonment of those who die in impenitence, to the dominion of sin and its punishment. It may be essential to the instruction and impression of the unfallen that such an exemplification should take place of the nature of sin and the consequences it draws in its train. It may be requisite to the manifestation of God's rights, and effective demonstration to all, that those whom he restores from sin and misery are saved by pure and sovereign grace. Our part is to receive his word with implicit faith; to recognise his rights, his righteousness, his wisdom, and his love, and joyfully accepting the salvation he proffers to us, bend in submission to his justice and sovereignty to others, and believe that all that now lies beyond our grasp will at length be revealed to us; all that perplexes and baffles us, will be cleared of its difficulties, and invested with the beauty of his immeasurable rectitude and benignity, till all holy hearts, and all holy worlds, unite in ascriptions to him of blessing and honor and glory and power, for ever and ever.

ART. V.—REGENERATION.

BY REV. E. C. WINES, D.D.

REGENERATION is a radical and permanent change in the soul in reference to religion; effected instantaneously; indispensably necessary to every human being; wrought efficiently by the almighty power of God the Holy Spirit, but instrumentally by the incorruptible seed of the word of God, and producing a rich variety of spiritual fruits, which are so many tokens and evidences that the change has been experienced. The doctrine of the new birth is fundamental in the Christian system. We propose, in the present paper, to open and confirm it, as set forth in the several particulars embraced in the foregoing proposition.

I.—A GLORIOUS SPIRITUAL CHANGE SOMETIMES TAKES PLACE IN THE SOUL OF MAN.

This change is called in the Bible a regeneration, a new birth, a new creation, a new heart, a resurrection, the conversion of a heart of stone into a heart of flesh, a clothing of dry bones with flesh, and an infusion of life into the dead forms thus produced. These are strong and significant terms. They indicate the completeness and thoroughness of the change of which we speak. It is a change so complete, so thorough, that man only begins to love God on passing through it, having before been entirely alienated from him. The state previous to the change is one of sin and spiritual death; the subsequent state is one of holiness and spiritual life. The former is the agitation of the troubled and restless ocean, casting up mire and dirt; the latter is calmness, peace, and joy.

The Greek word, rendered by our translators regeneration, denotes an alteration of state, by which a person is brought into a wholly new and reformed condition. The change indicated by the term is, in every case, a change for the better. Cicero calls his restoration from exile a regeneration. Josephus gives the same name to the restoration of the Jewish land after the captivity. In Roman law,

the manumission of a slave was termed his regeneration. When the Israelites spoke of the renunciation of a false religion and the adoption of the true in its place, they called the change a new birth. A Gentile, converted from paganism to Judaism, was regarded by the Jews as new born, a child just beginning to live. In general, the word denotes an introduction into a new, improved, and happy state. Theologically, it signifies a complete renovation of heart and life, a moral revolution in the man, in his judgments, emotions, principles, aims, and conduct, so that his opposite states, the old and the new, are characterized by words that express no other states in the human mind.

Very erroneous notions are often entertained on this sub-By some the new birth is supposed to consist in a mere persuasion of the truth, the belief of an orthodox creed. Others place it in baptism, ascribing a mysterious efficacy to a mere outward ceremony; a ceremony, it is true, of divine institution, and having a high significance and value; but, at the same time, deriving its importance from the fact that it is a sign and seal and instrument of grace, not grace itself, nor the necessary channel of its communication. Others, again, regard it as consisting in an outward reformation of the life, the mere practice of the duties of relative morality, from whatever motive these duties may spring. by whatever rule they may be controlled, and to whatever end they may be directed. Other theories, still, represent as regeneration a visible profession of religion, or some improvement resulting from the use of reason, or such a mere intellectual perception of moral truth, as renders virtue in some degree attractive, and vice proportionably repulsive These are grave errors, and to the natural understanding. their only tendency is to benumb the spiritual faculties, to cloud the spiritual perceptions, and to lull the soul into a deadly spiritual slumber.

Regeneration, according to the Scripture representation of it, is a very different thing from all this. Neither orthodoxy, nor baptism, nor morality, nor the improvement of reason, nor a change of profession, nor any degree of light to which the natural understanding may attain, answers to the conception of the new birth, as it lay in the minds of prophets and apostles. The change indicated by this term

is real, not nominal; radical, not superficial; internal and spiritual, rather than outward and carnal: in a word, a change of the subject, and not of the name only. To be born again signifies nothing less than the infusion of a new principle of spiritual life into the soul, whereby it becomes both enabled and inclined to perform spiritual actions acceptable to God. It signifies a reimpression of the divine image upon the soul, the soul itself remaining the same in its essence, but becoming radically changed in its qualities, desires, and objects.

Regeneration implies conviction of sin, a divine illumination of the understanding, a renovation of the will, a rectification of the affections, and a sanctification of the body itself.

In the new birth the soul is convinced of sin. change in the moral state of the soul, that renovation of its faculties in which the new birth consists, such conviction of sin is indispensably necessary. This conviction the Holy Spirit works in the mind, when he so clears the soul's vision as to enable it to see the guilt of sin, and when he gives a realizing apprehension of the wrath of God as the just desert of sin. The special means used by the Spirit to convince of sin and misery, is the divine law, for "by the law is the knowledge of sin." By a view of the holy commandments of the law, the sinner is convinced of the evil nature of sin; he sees it to be "exceeding sinful." By a view of the fearful threatenings of the law, he is convinced of the guilt of sin; he sees that "it deserves God's wrath and curse, both in this life and that which is to come."

But this conviction is not uniform in all, nor produced in a uniform manner. In some it is a sudden, intense, overwhelming sense of sin, darted into the soul, as it were, on the point of a fiery arrow. In others, it is the gradual result of reading, meditation, and prayer, and is more subdued and calm in its tone. Sometimes the Spirit gives the sinner a view of the fountain of sin in his heart; at other times, he shows him some particular sin in all its varied and horrible aggravations, or he draws up a whole catalogue of these, and sets them in dread array before him. At one time, this law work is very short; the sinner scarcely knows what legal terrors are, for simultaneously with the

view of his ruin, is the view of the recovery; he no sooner sees his sins than he sees the all-sufficient righteousness of Christ, and sweetly embraces it as the refuge of his soul; he is healed almost as soon as he is wounded; he feels the smart, and instantly looks to Christ for relief. At another time, a terrible light is let into the sinner's mind; he sees his heart to be a sink of corruptions, full of loathsome lusts and horrid enmity against God, a very chamber of imagery, filled with all manner of abominable idols; he is pierced through and through with a sense of his awful guilt; he cries out in the bitterness of his anguish, What shall I do? and he lies for days, or weeks, or even months, under the most distressing apprehension of the divine wrath, before he is cheered with a view of the divine mercy, in the pardon of his sins. But whatever be the gentleness or the power of the Spirit's operation, and whatever the method he takes in dealing with the soul in reference to its eternal interests, in all cases where a saving work is wrought, conviction of sin must be of such strength as to humble the sinner, to make him feel his absolute need of Christ and his salvation, to cause him to fall down at the footstool of God's throne in lowly confession of his guilt, and to bring him to the resolution to forsake his sins, and cast himself on the sovereign mercy of God in the Redeemer, for pardon and eternal life.

But while we maintain that regeneration presupposes a sense of sin and of our liability to the just displeasure of God, we must guard against the error of supposing that conviction of sin, dread of punishment, anxiety for deliverance, outward reformation, attendance on the external means of grace, sorrow for sin springing from a fear of its consequences, or any similar exercises and works, constitute a condition of welcome in coming to Christ, or a qualification warranting us to come to him. It would follow from such a view, that the invitations of the gospel are addressed only to awakened and anxious sinners. Few things could more directly or strongly tend to foster the natural pride of the human heart than such a doctrine, since it must necessarily teach men to look upon themselves as the favorites of heaven, while yet they are in a state of unbelief and rebellion against God. This was the error of the Remonstrants of

Holland, against which the Synod of Dort lifted up its voice; a grave and dangerous error, well calculated to drown in perdition the souls of those who receive it. it is no less an error to suppose that any sinner will apply to Christ without seeing and feeling his need of him. one thing to hold that conviction of sin is necessary as a warrant to apply to the Saviour, and quite another to plead for it as necessary, in the nature of things, to a compliance with the warrant, which the sinner has independently of such conviction. The consciousness of disease is not necessary in order that one may have the right to apply to a physician; yet no man will apply for a cure, without a conviction that he is sick. Just so with the sinner. may come and welcome to Christ at any time; but sinners never will come, till conviction of sin, a sense of their spiritual malady, drives them to him. So the Bible represents the matter. It assigns, as the reason why Christ is rejected by the bulk of mankind, the fact that they are whole in their own eyes, and therefore think they need no physician. Hence to be convinced of sin is a necessary prerequisite to our applying to Christ; such conviction, however, not being of the nature of a warrant, entitling us to come to him, but rather a powerful motive, constraining us to come.

In the new birth, the understanding is savingly enlightened in the knowledge of the truth. This supernatural illumination of the mind is properly the first effect of the regenerating power and operation of the Holy Spirit, conviction of sin being rather a preliminary to regeneration, than a constituent element of it. In the creation of the world, the first command of the Almighty was, "Let there be light." The production of this radiant element was the primal effect of creative energy. In this respect the analogy between the old creation and the new is perfect. The comparison is expressly made by the apostle in 2 Cor. iv. 6: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the glory of God in the face of Jesus Christ."

In setting forth the moral state of fallen man, the Scripture insists mainly on four particulars—the depravity of the mind, the depravity of the will, the depravity of the con-

science, and the depravity of the affections; whence result spiritual blindness, stubbornness, insensibility, and concupiscence. With the first of these, only, are we concerned All men, by nature, since the fall, under the present head. are in a condition of spiritual darkness. However wise, learned, or skilful they may be in worldly affairs, in spiritual things they are dark, blind, ignorant, and foolish, till they are "renewed in the spirit of their mind." This spiritual darkness is either objective or subjective; either on the mind, when it arises from a want of the means of knowledge, as is the case with those who are deprived of divine revelation; or in the mind, when it arises from want of ability to discern spiritual things though outwardly revealed, as is the case with all men in the state of unregeneracy. In this respect, spiritual darkness is perfectly analogous to natural darkness; this latter being, in like manner, objective or subjective; objective, when it arises from the absence of a luminous body; subjective, when it results from such a defect in the organ of vision, as destroys the power of see-

This doctrine of a universal spiritual darkness in unrenewed man is very humbling, and therefore very distasteful, to the natural pride of the human heart. Hence, when our Saviour, in one of his discourses, charged this blindness upon mankind, the Pharisees, with scorn and indignation, replied, "Are we blind also?" Nevertheless, it is unequivocally a doctrine of the Bible. That it is one of the great functions of the Spirit, in regeneration, to impart light is clear, in the first place, from the names he bears. called the Spirit of knowledge, the Spirit of wisdom, the Spirit of truth, and the Spirit of revelation in the knowledge of Christ. Nor is it less clear, in the second place, from many plain Scripture testimonies. The Bible account of our condition prior to regeneration, is that "our understanding is darkened," and that we are "alienated from the life of God, through the ignorance that is in us, because of the blindness of our heart," Eph. iv. 18. Nay, we are even said to be darkness itself, Eph. v. 8. Solomon assures us that "evil men understand not judgment," Prov. xxviii. 5; and Daniel that "none of the wicked shall understand," Dan. xii. 10; and the evangelical historian that the "light 1859.]

shined in darkness," John i. 5. Most illustrious and convincing is that testimony of the apostle in 1 Cor. ii. 4—" But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Though other like passages might be cited, let these suffice, as the Scriptural representation of the darkness of unregeneracy. From all this it would logically follow that, if we are ever made wise unto salvation, there must be a work of spiritual illumination wrought in our understanding; and that, until this is accomplished, the gospel, though in itself the wisdom of God, will yet be accounted foolishness by us. And to this effect the testimony of Scripture is clear and full. very purpose for which Paul was commissioned and sent forth to preach the gospel, was "to open men's eyes, and to turn them from darkness unto light," Acts xxvi. 18. accordance with this, he thus describes the process of conversion, in writing to the Ephesians: "Ye were sometime darkness, but now are ye light in the Lord," v. 8. To the same effect he says to the Colossians, "who (meaning God the Father) hath delivered us from the power of darkness," i. 12. And again, addressing the Thessalonian converts, he says, "Ye are all the children of light and the children of the day; we are not of the night, nor of the darkness." In like manner, and to the like effect, Peter also declares concerning the people of God, that they have been "called out of darkness into his marvellous light." John likewise told the Christians of his day that he wrote unto them, because "the darkness was past, and the true light now shone;" adding, "Ye have an unction from the Holy One, and ye know all things," 1 John ii. 8, 20. Remarkable is the testimony of the Psalmist in Ps. xxv. 14: "The secret of the Lord is with them that fear him; and he will show them his covenant." Thus clearly does it appear from Scripture that, in the words of the great Owen, "spiritual darkness is upon all men, till God, by an almighty and effectual work of the Spirit, shine into them, or create light in them. And this darkness is that 'light within' which some boast of in themselves and others."

It is proper briefly to declare the nature and scope of this illumination. It extends to the whole system of revealed

truth, but has special reference to those truths which are fundamental and of saving efficacy. The scheme of redemption and the doctrines which circle round it are revealed to the sinner's apprehension with a light, and power, and attractive beauty, of which he was before wholly uncon-He is enlightened in the knowledge of himself, so that he sees his guilty, wretched, and perilous condition, and so is prepared and inclined to accept the proffered boon of divine forgiveness and mercy. He is enlightened in the knowledge of God, so that he no longer looks upon him as a tyrant demanding an impossible obedience, but sees in him a tender, gracious, and loving Father, and so is prepared and inclined to return to him, instead of fleeing from him with hatred and terror. He is enlightened in the knowledge of Christ, of his person, offices, and work as Mediator, of his righteousness as the surety of the new covenant, and of the fulness, freeness, and suitableness of his atonement, so that he sees his ability and willingness to save to the uttermost, and so is prepared and inclined to trust in him for pardon, justification, sanctifying grace, and eternal glory. This divine and saving illumination works a change in all his views. The evil of sin, the excellence of holiness, the vanity of earth, the glory of heaven, the preciousness of time, the vastness of eternity, the folly of self-indulgence, the wisdom of self-denial, the worth of the soul, the sweetness of ordinances, in a word, the solemn and stupendous realities of the invisible and eternal world, are seen and appreciated, in the new and divine light which streams in upon the soul, as they were never seen or appreciated before.

Nevertheless, all the truth necessary to salvation, it is pertinent and perhaps not unimportant to observe here, is revealed in the written word. The appropriate work of the Spirit in regeneration is the removal of obstructions, which cloud the spiritual perceptions of the unrenewed man. His office resembles that of a surgeon who removes a cataract from the natural eyes. The man, upon whom this operation has been performed, had previously lived in an atmosphere of light, and had been surrounded by a profusion of exquisite beauties. But the organ of vision was diseased, obstructed, and incapable of exerting its function; and hence all those beauties were to him as though they

had not been. So it is with the soul in its unrenewed state. The Bible contains a revelation of all the doctrines to be believed, all the precepts to be obeyed, all the perils to be avoided, all the interests to be secured, all the graces to be cultivated, and all the promises which minister courage and strength in the Christian race. But there is no power of spiritual vision in a dead soul. The carnal mind is blinded by prejudice, captivated by sense, misled by the maxims of worldly policy, and cheated by the illusions of the devil. The letter of the word may have been profoundly studied, and distinct notions of truth attained by the natural understanding. But these notions lie cold and dead in the region of the intellect. They have not penetrated to the heart, with which, the apostle tells us, " man believeth unto right-The intellect has mastered the doctrines of the Bible as mere objects of thought; but the soul discerns not their real excellence, feels not their constraining energy, melts not under their moving appeals, and lives not by their vivifying power. In order to this the Holy Ghost must take away the thick films of spiritual blindness, and open the eyes of the understanding to a true spiritual discernment.

The discovery of unknown truth is not the object of the Spirit's illumination. So to represent the matter would be to insult the Author of revelation. "The law of the Lord is perfect, converting the soul;" that is, it is sufficient as an external means of conversion. There is no defect to be supplied by any further divine communications. petuity of inspiration is the proud dogma of a profane philosophy, or the corrupt gloss of a rationalizing theology, but one remove from it. The doctrine of new revealings by the Spirit belongs to the superstitions of a dark age. Let enthusiasts boast of dreams, and visions, and raptures, and revelations, every sober-minded Christian can trace all his spiritual perceptions, and holy tempers, and devout feelings to the records of prophets and apostles, or to the words of men drawn from those inspired teachings, and in harmony with them.

In regeneration the will is renewed in righteousness and true holiness. The understanding is that faculty of the soul, which apprehends, contemplates, compares, infers,

frames judgments, draws out propositions. The function of the will is to choose or refuse. It is the will which embraces or rejects an action, or course of action, submitted to its choice. The understanding weighs objects; the will determines upon them.

The human will, as an object of philosophical inquiry, is shrouded in deep mystery; but, if it be considered as an object of practical inquiry, few subjects are less intricated with difficulty. The great question is in regard to the freedom of the will. The point of dispute here relates not to the fact of the will's freedom, for that all admit; but to the nature and extent of its freedom. The hinge of the controversy lies in the question, whether it be essential to true freedom that the will, together with its actual choice in a given case, should be endowed with a power of contrary choice. It is here that the issue is joined. The exact point is this: The will, under given circumstances, chooses a particular object. Has it the power, under exactly the same circumstances, to make a directly opposite choice ? And is such power of contrary choice, under conditions every way identical, essential to its freedom?

On this question parties divide and range themselves under different banners. There are difficulties on both sides of the question. If you affirm that the power of contrary choice is essential to the freedom of the will, the opponent of your theory instantly retorts, and, to our mind, with unanswerable force: "Where is the certainty, then, that, in the cycles of eternity, Gabriel and Paul may not use their ability, and lapse from righteousness?" If you deny the power of contrary choice as an attribute of the will's freedom, it is urged, with equal vehemence, although, as we think, with less of logical power, that, under your system, man is but a machine, impelled by an irresistible necessity in the direction which he actually takes, and that your doctrine is identical with the fatalism of the ancient Stoics and Each of these objections which are the modern Turks. mutually urged by the opposite parties in this controversy, becomes, in the hands of an astute and skilful dialectician, a weapon of prodigious force, whose heavy and well-aimed blows it is very hard to parry.

Yet, intricate and perplexed as are the speculative aspects

of this deep theme, there is no practical difficulty, whatsoever, attending it. Every unregenerate person knows that he is perfectly free in his wickedness. He knows that he is under no irresistible impulsion to sin. He knows that he might, if he would, act differently from what he does. Of all this he has the high evidence of consciousness. On the other hand, every regenerate person knows, by the same unimpeachable testimony, that, in yielding himself to God, there was no force, no compulsion, no unavoidable and imperious necessity, acting upon him from without. He is conscious of entire liberty of choice. And yet it is not more certain that an insect cannot make a world, than it is that an unrenewed man, so remaining, will not choose God, and holiness, and heaven, as his portion.

The whole explanation of this phenomenon—and it is an ample explanation—lies in the plain and certain fact, that the choices of the will, when they relate to moral objects, are always determined by the moral state of the person choosing. The refined cannot choose the company of the vulgar. The learned cannot choose the society of the ignorant. licentious cannot choose the companionship of the pure, nor the pure that of the impure. The man of confirmed veracity cannot utter a lie. The honest man cannot commit a fraud. The man of true honor cannot take a bribe. All these are felt to be impossibilities. But why? each would contradict a permanent moral state of the chooser; would be, in effect, a denial of his moral nature. An hone-t opponent of Prelacy cannot choose Episcopacy; nor an honest opponent of Presbyterianism the Kirk. But, let the Presbyterian be convinced of the truth of Prelacy, and the Episcopalian of the truth of Presbyterianism, and their choices will be instantly reversed. It is a law of the will, then, as fixed as the law of gravitation, that its moral choices will ever be correlate to the moral state of the chooser. Hence an unregenerate man, remaining unregenerate, will never choose holiness. True, he has the natural power to do so, i.e. it is germane to the will, its natural and proper function, to choose between the several objects proposed to its election; but he lacks the moral power, i.e. his moral state is such that, until a radical change is effected, to choose holiness would be an absolute self-contradiction, a denial of his own nature, and, therefore, a flat impossibility; the bias and impulsion of his soul being ever to evil, till it is altered by the grace of God. The difference in the species of inability makes no difference in the fact of the choice, though it makes all the difference in the guilt or innocence of it. Natural inability, as explained above, would make the non-

election of holiness a simple calamity; moral inability, on the other hand, such a love of transgression as amounts to a positive servitude, makes it a sin of the deepest dye.

From all this it results that the will of man needs a renovation, such a change as amounts to a reversal of its choices. To renew the will is to incline it to spiritual good as its chief aim and highest joy; to render it conformable to the will of God; to implant in it a new and fixed propensity to what is holy and amiable, and a new and fixed opposition to what is sinful and hateful in the sight of God: to all which it is, both by nature and practice, totally averse. Now, the renewal of the will naturally accompanies the spiritual and supernatural illumination of the mind, as already explained; for, although slight and transient convictions of duty may issue in nothing but slight and transient resolves of amendment, yet a thorough enlightenment of the understanding in the knowledge of truth and duty, accompanied by deep and earnest convictions of duty, may and must reach and pervade the will, directing and commanding its choices. But the Spirit's agency in the new creation is always in harmony with the nature of the subject, that is, it never violates the law of free agency. Hence he is said to "work in us both to will and to do." No violence is offered to the No constraint, no compulsion is used upon it. pulsion of the will is a self-contradiction. To force the will is to annihilate it, to destroy its very nature as will. Choice necessarily implies freedom. When the Lord sends the rod of his strength out of Zion, a willing people is made in the day of his power. There is an inward, secret, gracious exertion of almighty power put forth upon the will in regeneration, by which it is renewed, vivified, and enabled to act freely in its choice of God, and holiness, and heaven. is accomplished by the implantation in the soul of a principle of spiritual life and activity, whereby the will is determined to its new and heavenly actings with absolute certainty, yet without the least impeachment of its liberty. There is no change in the substance of the will, that being the same after as before regeneration; but only in its qualities. God changes the corrupt nature of the will, without invading or altering its essential nature. The will, therefore, remains ever tree, and that, from the very necessity of the case, from its essential properties as will; free in its original innocency, free in its wicked apostasy, free in its gracious renovation. Yet, in each of these states, there was, or is, a bias towards objects congenial to its moral condition. In the state of innocency, there was a natural bias to spiritual objects; in the fallen and unregenerate state, there is a natural and irresistible bias to carnal and sensual objects; while, in the renewed state, there is an implanted gracious bias, though with many oppositions of nature, to whatever is apprehended to be consonant to the divine mind. Of most of what is advanced above, every regenerated person has the evidence in his own consciousness. We never hear from such an one any complaint of violence done to his will, or of his being compelled to the choice of holiness. He is, indeed, deeply sensible of the power of God upon his soul; he feels, acknowledges, and adores the hand of the Lord in his regeneration; but he is so far from thinking or complaining of any compulsion or hardship in the case, that he looks upon the change as an unspeakable mercy, and rejoices exceedingly in it. While he knows that his soul is now athirst for God, and willingly chooses and delights in his ways, he is no less sensible that this marvellous transformation, by which a willing slave to Satan has become the willing servant of the Lord, was effected by the sovereign, gracious, and almighty power of Him who works in his ransomed ones "to will and do, of his own good pleasure." How the Spirit works this change in the will we know not. His agency is expressly compared to the wind, a powerful but invisible agent. We know only that no compulsive influence is used. The sinner acts all the time with entire All we can say is, that he is made willing in the freedom. day of God's power.

In the new birth the heart is changed; that is, the affections are purged, rectified, and fixed upon their proper objects. In general: Whereas before sin was rolled as a sweet morsel under the tongue, now God, Christ, holiness, and heaven are the mainspring of the soul's activities, the chief sources of its joy, the ultimate term to which all its aspirations and efforts are reduced. Enmity, corrupt affection, carnal prejudice, depraved inclination no longer reign; but the soul, with delight and complacency, cleaves unto God and his ways. In particular: Before regeneration, the heart loved the world and the things of the world, and hated God, his people, and his laws; now it loves the objects of its former enmity, and hates the objects of its former choice and Before regeneration, the heart desired the pleasures, profits, and honors of earth, and was averse to spiritual employments and joys; now it longs after communion with God, conformity to Christ, the indwelling of the Spirit, and a share in the heavenly inheritance, and feels an aversion to the muddy streams of earthly gratification. Before regeneration, the heart took delight in carnal and sensual pleasures, and was filled with sorrow at their loss; now it delights in God, his word, his will, and his ordinances, and grieves over the hidings of his face and the remains of in-Before regeneration, the heart hoped for dwelling sin. what it loved, desired, and delighted in, that is, carnal gratifications in their various forms, and feared physical suffering, the loss of worldly wealth and honor, and the frowns and scoffs of men; now it hopes for final and complete deliverance from sin and the possession and enjoyment of eternal life in the beatific vision of God, and fears the displeasure of God and that divine wrath which is revealed against all ungodliness and unrighteousness of men. Thus do love and hatred, desire and aversion, delight and sorrow, hope and fear, and whatever other affections have a dwelling in the human heart, change their direction and their objects in the regenerate. All the fruits of the Spirit are produced in them; all his graces are imparted to them; and the heart, before a wilderness overgrown with briers and thorns, is transformed into the garden of the Lord.

In the new birth, the body itself is sanctified and consecrated to God. When a gracious light has shone upon the mind, revealing to it divine truths in their native excellency, beauty, and attractiveness; when the will, under the influence of this supernatural illumination, has embraced these truths as more precious than gold, or pearls, or rubies; and when the affections, purged and sublimated, are drawn towards spiritual and heavenly objects, and cleave to them with complacency and delight; the new and divine temper thus inwrought in the soul, communicates itself even to the members of the body; and hence the apostle tells us that these, which were before "instruments of unrighteousness to sin" have now become "instruments of righteousness unto God" (Rom. vi. 13). President Edwards has a beautiful passage in his diary, bearing upon this point, which we are tempted to cite: "I have this day," says he, " been before God, and have given myself, all that I am and have, to God; so that I am in no respect my own. I can challenge no right in myself, in this understanding, this will, these affections. Neither have I a right to this body, or any of its members; no right to this tongue, these hands, these feet, these eyes, these ears. I have given myself clean away." The consecration of the body to God, the sanctification of its members, is a point much insisted on by the "Know ye not," says Paul, addressing sacred writers. himself to Christians, "that ye are the temple of God? any man defile the temple of God, him shall God destroy (1 Cor. iii. 16, 17). Again, the same inspired penman tells us, that he "kept under his body and brought it into subjection" (1 Cor. ix. 27). The eye of a Christian ought never to read any impure book, nor voluntarily look upon any sinful exhibitions, much less take delight in them. The ears of a Christian should never voluntarily hear any profane or impure discourse, nor listen to the strains of voluptuous music. The hands of a Christian ought never to perform any work which may not be to the glory of God and the benefit of man. The feet of a Christian ought never to carry him to any place where the name of his Saviour is likely to be blasphemed, or his own Christian profession dishonored; his prayer, like that of Moses, must ever be, "If thy presence go not with me, carry me not up hence." The tongue of a Christian should never indulge in the utterance of deceit, slander, profaneness, or impurity. But eye, ear, hand, foot, tongue, and all other members, in all their functions, should be used in a manner and to purposes becoming a servant of Jesus, redeemed by his grace, justified by his righteousness, washed in his blood, united to his person, and sealed by his Spirit to the day of final and eternal redemption.

II.—THE CHANGE EFFECTED IN REGENERATION IS INSTANTA-NEOUS.

The exact moment when the new birth takes place may not be known; possibly, in most cases, is not known; and the previous law work, the antecedent state of conviction, concern, and anxiety, may have been of longer or shorter duration. Nevertheless, there is and must be a moment when the heart is changed, and when the man, who was before characteristically an unbeliever and a sinner, becomes characteristically a believer and a Chris-We cannot even form a conception of an intermediate state between regeneracy and unregeneracy. In a natural sense, a man must be either dead or alive; and this is equally true in a spiritual sense. To predicate spiritual death and regeneration, or spiritual life and unregeneracy, of the same person at the same time, would be a self-contradiction. Hence the transition from death to life must, in the nature of things, be instantaneous. There is not, nor can there be a single moment, when the soul is neither regenerate nor unregenerate. Every man must be in the state of nature or the state of grace, the child of God or the child of Satan-an heir of heaven or an heir of hell.

This is the voice of reason, and the teaching of Scripture is in harmony with its utterance.

That regeneration is not a gradual but an instantaneous work, appears from various instances of it, found on the pages of Holy Scripture, which are not easily explicable on any other theory. Let any one examine Matt. ix. 9; Mark i. 16-20; and John i. 43, where we have an account of the call of Matthew, Peter, Andrew, James, John, and Philip; and he will readily satisfy himself upon this point. When the Saviour met with these men, and invited them to his service, they were engaged in other pursuits, and had no thought of changing their manner of life. But when they heard his voice, and felt the constraining power of his grace, they instantly left all and followed him. Along with that call, there went a divine energy, which caused them immediately

to act in a manner altogether new, and to adopt principles and habits, quite alien to all they had felt or practised before. So, also, according to a record contained in John i. 49, no sooner was the Messiah revealed to Nathaniel, than he at once received him as his Lord and Saviour, crying out with love, gratitude, and trust, "Rabbi, thou art the Son of God, thou art the king of Israel." Here, again, was an instantaneous work of regenerating grace. In like manner, nothing can be plainer or more certain, than that the change in the three thousand on the day of Pentecost was wrought instantaneously. They heard the word, received it gladly, felt the converting power of the Spirit, and were baptized as regenerated persons. The thief on the cross, Zaccheus the publican, the jailor at Philippi, Lydia of Thyatira, and Dionysius and Damaris of Athens, are other instances of the same kind. But the most illustrious example and proof of the instantaneous nature of regeneration is the case of Saul of Tarsus. He himself tells us that, when it pleased God to reveal his Son to him, immediately he conferred not with flesh and blood, Gal. i. 16. And the author of the Acts of the Apostles (ix. 4-6) informs us, that when Jesus appeared to him, on the way to Damascus, and declared who he was, on the instant the fierce and bloody persecutor was converted into the meek and obedient disciple; for when the Lord said, "I am Jesus whom thou persecutest," he, without a moment's delay, responded, "Lord, what wilt thou have me to do?" Who can fail to perceive that, in all the instances enumerated above—and others might probably be added to the list—the change from death unto life was as sudden as it was glorious?

That regeneration is not effected by slow degrees, but in a moment, is evident from the fact, that this work is termed a calling, and the subjects of it are said to be called: "To all that be in Rome, beloved of God, called to be saints," Rom. i. 7. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. * * * Moreover, whom he did predestinate, them he also called," &c., Rom. viii. 28, 30. "Faithful is he that calleth you," 1 Thess. v. 24. "That they which are called might receive the promise of eternal inheritance," Heb. ix. 15. "Wherefore, holy brethren,

partakers of the heavenly calling," Heb. iii. 1. "Who hath called us with an holy calling," 2 Tim. i. 9. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called," 1 Cor. i. 26. There cannot be a reasonable doubt, that in these and many parallel passages is meant that effectual calling, by which a sinner savingly believes and obeys the gospel; that is, in which he is born again, and renewed in the temper of his mind. Indeed, as Dr. Hodge has remarked, in commenting on Rom. i. 1, in the Epistles of the New Testament this word is rarely, if ever, used in reference to one externally called or invited to any office or blessing, but uniformly expresses the idea of an effectual calling. But what inference is warranted by the fact, that when Christ calls sinners, he regenerates them, and that his saving work of conversion is indicated by the term calling? Plainly this, that the work is done at once, and not gradually. Christ's almighty power is herein declared. He speaks, and it is done. He does but call, and the sinner responds by an immediate return. What more striking proof can we have that regeneration is an instantaneous work?

The similitudes employed in Scripture to set forth and illustrate regeneration evince the instantaneous nature of the work. It is compared to the work of creation and the work of raising the dead. Now when God created, he spake, and it was done. He said; Let there be light, and there was light. He said; Let the earth bring forth grass, let there be lights in the firmament of heaven, let the waters bring forth abundantly the moving creature; and it was so. omnific word was instantly followed by the effect. So God, the apostle tells us, who commanded the light to shine out of darkness, shines in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ. As in the natural, so in the new spiritual creation, the effect of the creative fiat is as sudden as it is stupendous. the work of God's renewing grace is compared to a resur-But raising the dead is an instantaneous work. When Jesus called "Lazarus, come forth," he that was dead came forth instantly. Not a moment intervened between the command and the execution. The sleeping dust at once felt the vitalizing energy of his word, and was aliv e

The Scriptures pronounce unregenerate persons to be dead. Regeneration restores them to life. Now there is no intermediate state, there can be none, between life and death. When a person is dead, he has not the least degree of life; and, conversely, when a person has the least degree of life, he is alive. Hence, if the comparison be aptly chosen, regeneration must be an immediate and instantaneous work. As, along with the call to Lazarus there went an almighty power, imparting natural life at once, so the call of Christ to sinners is accompanied by a divine power, which, at the very instant when it is issued, infuses spiritual life into the dead soul.

That regeneration is an instantaneous work is still further evident from a classification of men common in the Scrip-The Bible divides all mankind into two classes, viz. the righteous and the wicked, saints and sinners, believers and unbelievers, the sheep and the goats, the friends and the enemies of God. There is no middle ground between these two classes; every human being belongs to the one or the other of them. Further, the Scripture represents the persons who belong to these classes respectively as travelling two different and diametrically opposite ways; the broad way, whose end is destruction, and the narrow way, whose end is everlasting life. Every child of Adam is treading in the one or the other of these ways. "To heaven or hell we daily bend our course." Witsius has well shown the absurdity of supposing an intermediate state between spiritual life and death, by inquiring where a person, dying in that state, would go. Would he be received into heaven? heaven is open only to the actually regenerate, according to the clear sentence of our Saviour in his conversation with Nicodemus. Would he be thrust down to hell? But hell is the portion of unbelievers, who have all their life walked in the broad way.

That regeneration is an instantaneous and not a progressive work is, however, a point so clear, that we have perhaps wasted time and wearied the reader's patience in saying what we have said upon it. We therefore withdraw the hand. But there is a practical question which arises just at this stage of the discussion, of no little interest, viz. whether it is essential to a comfortable assurance of our be-

ing born again, that we be able to specify the time and circumstances of our regeneration. It is important that a scriptural answer be given to this question, to the end that, on the one hand, the self-deceiver may not be soothed and flattered to presume on his conversion, and, on the other, that the sincere but trembling believer may not be tormented with needless alarms, nor be tempted to write bitter things against himself, to the dishonor of God's grace and the anguish of his own soul. Many a dear child of God has been troubled with distressing doubts and fears concerning his spiritual condition, because he could not tell the time and place when and where the work of regenerating grace was wrought in his heart. Since writing the very last sentence, we have seen a letter from a Christian mother, the wife of a professor in one of our theological seminaries, giving an account of the death of her son, in which she says: "He lamented that he had done nothing for Christ, and at times felt as though he could not be saved. father had many and interesting conversations with him on the nature of faith, to all which he assented, but sometimes feared that he was not included in the purposes of mercy, because he could not remember those deep seasons of distress recorded by some Christians. He never had those ecstasies, and bright visions, and rapturous joys of which we sometimes read, but his mind settled into a clear and calm acquiescence in the will of God, and steady trust in his Saviour."

Innumerable are the instances in which the people of God, like this young man, have their fears excited and their peace broken by similar apprehensions, arising from similar causes. They hear others, in relating their religious experience, tell of pungent convictions, of terror and anguish, caused by the view of their awful guilt, of fearful agitations and conflicts on giving up their sins, of the sweet hope of immortal glory springing up suddenly in the soul as the sun at evening breaks out after a storm, of rapturous views of the Saviour, and irresistible longings after communion with God; in short, they hear them giving the most minute details of the time, place, and circumstances of their conversion. At such recitals the Christian is often depressed, disheartened, and inclined to take up a bitter lamentation

against himself. "See, O my soul," he is ready to say, "how it is with others. They know the time and the method of the Spirit's operation in their souls. They are able to tell when and how God met them by his grace, and sent them help out of the sanctuary. Their convictions, their struggles, their repentance, their first act of trust in the Saviour, the first dawn of hope, the first inflowing of love, peace, and joy into their souls, are all distinctly traced on the memory. How different is my case from theirs! I have no such experience as this. I cannot recall any of these particulars. If I were truly converted, if I had received the grace of God in truth and not in name only, would it be thus? Have I not reason to conclude that I am deceived as to my spiritual state; that my religion is but the effect of education or imitation; and that I have only the form of godliness, while I am a stranger to its living power?"

To all this we would respond, in general, that we cannot be too jealous of ourselves. We have inspired authority for the statement, that "the heart is deceitful above all things;" and the testimony of every day's experience and observation confirms its truth. Many, in their own and others' estimation, have stood fair for heaven, who have at last awaked Let him that thinketh he standeth take heed lest in hell. Nevertheless, in our self-scrutiny, we must be just, he fall. as well as cautious; we must be as impartial, as we are rigid. The main danger, it is true, is of undue lenity towards ourselves; yet the opposite error is possible. We may wrong ourselves, we may wrong our Saviour, by too stern a judgment. It is possible that, in disparaging ourselves, we may disparage the grace of God. We may grieve the Holy Spirit by denying his work in our souls. If the genuine fruits of the Spirit appear to ourselves in our heart, and to others in our life, we need not be distressed, because we cannot remember the time or the circumstances of our conversion. "There are diversities of operation, but the same While regeneration, in the substance of it, is the same in all, there is no assignable or conceivable limits to the modes of the Spirit's operation in effecting this gracious change. Some are brought under agonizing terrors; Sinai thunders long and loud; the law flashes a terrific light into the conscience; and their whole soul is filled with agitation and alarm. Such persons can as readily lose the sense of their being, as forget the day and the manner of their con-The change was sudden, visible, striking. This will generally be the case with the drunkard, the blasphemer, the swearer, and the openly vicious of every name. In other cases, the Spirit often proceeds in a totally different manner in his regenerating and saving work. Grace is gently and imperceptibly infused into the soul. den or extraordinary impressions are made. The first movings of the Spirit upon the heart are unknown. Sinai is serene as Olivet. The law utters no thunders; the conscience feels no alarms. The Spirit distils his influences into the heart as silently and insensibly as the dew falls upon the tender grass. A saving work is wrought; but the happy subject of it himself is all unconscious of the mighty transformation, till its clustering fruits begin to show themselves in his heart and life. The conversion of Paul was sudden, remarkable, and illustrious, and therefore evident to himself and others; while to Samuel the kingdom of God came not with observation; it is probable that he knew not when converting grace was bestowed upon him, whether in unconscious infancy, or after reason had shed its dawning light upon his soul. And yet the calm and gentle prophet was as eminent for piety in his day, as the impetuous and fiery apostle was in his. The great question, therefore, is, not what terrors or raptures we have felt, nor whether we can tell the hour when a saving work was actually begun in us, and by what steps we were brought to the Redeemer, but whether the true workings of grace are felt in our hearts, and the true marks of grace discovered in our conduct, and whether we can comfort ourselves and edify others with the genuine fruits of regeneration, and the constant tenor of a godly life.

666

III.—THE CHANGE EFFECTED IN REGENERATION IS INDISPENSABLY NECESSARY TO SALVATION.

No doctrine can be more unscriptural, no heresy more dangerous, than that there are men and women, who do not need to be regenerated in order to be saved. Surely, in

1859.7

such a world of semblances, unrealities, and flattering illusions, none need to be reminded that all is not gold that glitters, that the outside of the cup or platter may be clean, while the inside is full of impurity, and that whited and garnished sepulchres may conceal loathsome masses of Human nature, in its essential elements, is the putridity. same in all men, however modified by temper, education, society, or other accidental circumstances. The most amiable in disposition, the most refined in manners, the most orthodox in opinion, the most learned in theology, the most devout in externals, the most magnanimous in sentiment, the most upright and pure in their life, and the most distinguished and applauded for deeds of beneficence, need the renewing of the Holy Spirit as much as the fierce, the selfish, the ignorant, the erring, the intemperate, the revengeful, the implacable, and the vicious. Religion, since the fall, is not one of those original principles of our nature, which, for their development and perfection, need only to be directed and strengthened by education. Men cannot be trained to piety. Speculations based upon these false ideas, are indeed not uncommon in the philosophy, and alas! that we must add, in the theology of our times. Amid these speculations, which have exhumed and revived the proud heresy of Pelagius, the doctrines of original sin and total depravity are either denied or ignored; and hence it is not considered, that to attempt to educe religion out of our nature as it is, is as absurd as to attempt to elicit the operations of intellect from an irrational animal. actions must proceed from holy principles; and these must be created in the soul, which, since the fall, is barren of all good. Men must be regenerated, before they can make progress in religion, or perform a single action, which the Searcher of hearts will approve. It is not training that is wanted, but renewing; not progression, but retrogression; not reformation, but transformation; not the education of nature, but a change of nature; not the discipline of powers inherent in the soul, but an infusion into the soul of new powers and principles; in short, the impregnation and interpenetration of man's susceptibilities and faculties with a new divine life.

The necessity of the new birth is evident from a consider-

ation of the actual condition of human nature. yonder young man! The glow of life lights up his whole being. He is intensely sensitive to whatever affects the body or mind. The beauties of nature, the creations of art, the charms of virtue, the strains of music, the tones of affection stir the depths of emotion in his soul. Look at him again! The mortal struggle is over. That form, lately so buoyant and active, is dressed for burial. Hold a freshblown rose before it. Neither the beauty nor the fragrance of the queen of flowers touches its senses. Fire a pistol at its ear. It starts not at the report. The spirit-stirring flow of martial music causes not the eye to sparkle with unwonted brightness, nor the nostrils to dilate with kindly emotions, nor the blood to tingle in the veins, nor the heart to swell with unaccustomed daring. Even the accents of maternal tenderness and love, which but lately caused that manly frame to thrill with emotion, now fall unknown and unheeded on "the dull cold ear of death." Apply every conceivable test of life-light, warmth, sound, fragrance, beauty, praise, censure, affection-all alike are vain and The man is DEAD. Sensation, emotion, hope, fear, useless. joy, grief, desire, aversion, in him, are perished for ever.

> " He hath no share in all that's done Beneath the circuit of the sun."

Take another case. Look at that young lady, just opening into womanhood. Amiability, sweetness, gentleness, sympathy, kindness, modesty, affection, decorum, and every womanly grace and excellence are but the definition of her name. In all that relates to nature, art, letters, and society, what vitality! what emotion! what warmth! what earnestness! what variety and glow of affections! what an infinitude of objects court and command her regards and activities! But speak to her of the evil of sin as committed against a holy God, and your words are a sound without a sense. Descant ever so eloquently on the offices of Christ, as Atoner, Redeemer, and Intercessor, as Prophet, Priest, and King; and you will be to her as one that sings a very pleasant song in an unknown tongue.* As to Jewish eyes

^{*} Wilberforce once took the great Pitt to hear Cecil preach. The sermon was a copious, clear, and most delightful exhibition of Christ's offices to his

of old, so to her the Saviour has no comeliness to excite desire, no beauty to awaken love. Paint, in colors the most vivid and touching, the holy attractions of heaven, and the dread horrors of perdition; and she will listen to your discourse, in the one case without desire, and in the other, without alarm. Objects the most important, the most engaging, the most desirable, and the most tremendous of all others in the universe, have no power to stir the depths of emotion, or call forth the vital activities of the soul. Apply every test of spiritual life—the holiness of God, the compassion of Jesus, the love of the Spirit, the sympathy of angels, the hatefulness of sin, the bliss of heaven, and the pains of hell;—all are equally powerless to melt or move Alas! she is DEAD—"dead in trespasses and in the heart. sins;" "twice dead, plucked up by the roots." There is neither spiritual perception, nor spiritual sensibility, nor spiritual motion. A stupor of spiritual death has seized upon the soul, pervading and paralysing all its powers and susceptibilities. Before that dead soul can put forth the appropriate actings of a true spiritual life, it is indispensable that a change pass upon it; a change so radical in its nature, and so complete in its effects, that it may fitly be designated, as the Bible has actually designated it, by such terms as resurrection, a re-creation, a new birth, a changing of stone into flesh.

The necessity of regeneration is apparent from the fact, that such a change is essential to a participation in the holy activities and joys of heaven. This necessity, therefore, is founded in the very nature of things. Every creature, by an original law of its creation, must live in an element and act in a manner suited to its nature. Now water is not more uncongenial to birds, nor air to fishes, than the holy atmosphere, the holy society, the holy employments, and the holy pleasures of heaven would be to the unregenerate. Without a new heart and new spiritual tastes, we can no

church. The soul of the Christian philanthropist was fed, nourished, and strengthened by the precious truths, set forth with true evangelical unction. On coming out of the church he asked the first Minister of the Crown and the most brilliant orator in Europe, what he thought of the discourse! His reply was remarkable, and at the same time painfully instructive: "I did not understand one word of it from beginning to end."

more enjoy the beatific vision of God, than a being formed for the dry land can live in the depths of the ocean.

The necessity of the new birth in order to salvation results from the holiness of God. Nothing that defileth or worketh abomination can enter into his presence. Evil shall not dwell with him, neither can he look upon iniquity. Righteousness and unrighteousness, light and darkness, purity and simplicity, sin and holiness, Christ and Belial, the temple of God and idols, heaven and hell, are utterly irreconcilable. They are elements which can by no possibility meet and mingle. It results that, if God and sinners ever dwell together, either he must become unholy, and be like them, or they must become holy, and be like him. Therefore, if God be immutable, the unregenerate cannot be saved; and to expect salvation in the state of unregeneracy is as irrational as to expect that God will abdicate his throne, and cease to be God. If the one be impossible, so is the other.

The necessity of regeneration appears in the very mission and work of Jesus Christ. On what errand did Christ come into this world? To destroy sin; to conquer Satan; to be the Physician of souls; to redeem man from iniquity; and to purify to himself a peculiar people. This was the intent of his doing and dying. And can it be supposed that he would have done and suffered so much, or that God would have exacted so painful an obedience from his Son, if men could have obtained salvation at a cheaper purchase, and entered heaven without repentance and a new heart? Besides, if sinners can be saved without regeneration, all the great purposes for which Christ came into the world utterly fail of their accomplishment. Sin is not destroyed, but rather befriended. Satan is not conquered, but rather strengthened. The soul is not healed; but the plague is left in all its strength and virulence. Men are not redeemed from iniquity, but encouraged in it. There is no peculiar people, purified or otherwise, since the evil and the good, the pure and the impure, shall meet and dwell together in one common heaven. From all which it would follow, that Christ is dead in vain; that his mission was a gratuitous imposition; and that his glorious work is a failure and a nullity. What more horrible blasphemy could

be uttered against a just and holy God? What greater indignity could be offered to the compassionate and gracious Redeemer?

The necessity of regeneration is plainly taught in the Bible. The testimony of Scripture, to this point, is full and No reader of the Holy Book can fail to perceive that, if its authority be admitted, a radical change must take place in every person in order to his being a real "That which is born of the flesh is flesh," John Christian. iii. 6. "Adam . . . begat a son in his own likeness," Gen. v. 3; that is, possessing his own moral nature, which, after the fall, was corrupt and alienated from the life of God. This declaration undoubtedly refers to all his posterity. Believers are described by the evangelist John as "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John i. 12. To the Corinthians Paul says, "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new," 2 Cor. v. 17. Here both the necessity of the new birth is affirmed, and its nature summarily exhibited. How comprehensive are the terms of the proposition! Not here and there one, but any man, all men, who are in Christ, are new creatures. All Christians are new born, and none but Christians can be saved. To such all things are become new. They have new views, new emotions, new purposes, new springs of action, a new life, a new work, a new master, a new inheritance, and a new home. The change of which we are speaking is called in Scripture a "new heart," a "new spirit," a "new mind," a "new birth," a "new creature." It is termed a "passing from darkness into light," and "from death to life." It is described as a "putting off the old man," and a "putting on the new." These expressions, so remarkably varied, have a pregnant meaning. They denote a mighty change. They signify that, in becoming Christians, we become very different persons, indeed, from what we were before. ought to be very seriously considered; for what a slight and superficial thing is that which passes for religion in general! A fair profession, a few lifeless forms, a little outward decency, or at best some faint desires and feeble efforts make the whole of it. But the Scripture expressions

cited above mean much more than this. They denote an inward change, a great change, a divine and glorious change.

Moreover, the Scriptures everywhere insist upon the absolute necessity of this change. Our Lord himself, in his conversation with Nicodemus, recorded in the third chapter of John's gospel, has settled this point of the necessity of regeneration to every son and daughter of Adam. has there laid it down as the fundamental law of his kingdom, that a man must be born again in order to enter hea-"Except a man be born again, he cannot see the kingdom of God." As a child is a new creature, having newly received natural life, and been born into the material world; so a Christian is a new creature, having newly received spiritual life, and been born into the kingdom of grace. How clear and emphatic are both the words and the sense! No exceptions are made; not one. The expressions are such as necessarily include the race, collectively and individually. No man, -such is the comprehensive import of the terms used,—can be a disciple of Christ without this change. In full harmony with this declaration of our Saviour, is another by the same high authority: "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. xviii. 3. The terms here employed are no less plain, no less significant, no less comprehensive, than those quoted from the conversation with Nicodemus. further proof of the necessity of regeneration can be required, when we have such words from the lips of the Great Teacher himself?

No doubt this doctrine appears strange to those who have studied the writings of philosophers more than those of prophets and apostles. No doubt it is mortifying to the pride and self-sufficiency of the carnal heart. No doubt it is an object of dislike to many, because it gives so humbling a view of our own character and state by nature. But, if the final appeal is to Holy Scripture, it is, beyond all peradventure, the true doctrine. It is confirmed with a "Thus saith the Lord." And, unless we are prepared to reject the whole Bible, we must yield our assent to it as God's truth.

1859.]

ABT. VI.—An Exposition of Acts IV. 32–37 and V. The Community of Property. The Persecution of the Apostles by the Sanhedrim.

Acrs iv. 32-37. The narrative in these verses respecting the community of property should have been comprised in chapter five, the first part of which treats of that subject.

"Now the multitude who believed were of one heart and soul, and no one said any of the things he possessed were his own, but all were common to them," vs. 32. What a beautiful picture of their unity of thought and affection! Whether they were prompted to the free communication of their property by being raised to such a sense of the greatness of the redemption of which they had become partakers, that the treasures of this world lost their interest; or in a measure by the expectation that Christ would soon appear to renew the earth and deliver them from the curse of want and toil; or by such a love to one another as redeemed by Christ, that it was as great a pleasure to appropriate their property to each other's wants as to their own, is not indicated. It was perhaps all united.

"And with great power the apostles gave the testimony of the resurrection of the Lord Jesus," vs. 33. The strength with which they testified to the resurrection of the Lord Jesus, lay, doubtless, both in the ampleness with which they demonstrated the fact that he had risen, and the clearness and impressiveness with which they showed from his resurrection, that he is the Messiah. His resurrection was proved by the testimony of the angels at the sepulchre, by the women by whom he was seen a few hours after, by the apostles and others, to whom he appeared repeatedly during forty days, and finally by five hundred brethren, to whom he revealed himself on a mountain in Galilee; and his resurrection proved that he was the Messiah, because he could not have been raised unless he had died in innocence; and he could not have died in innocence, unless he had been superior to man, and had died for men instead of himself; and he could not have died in innocence for men unless he had been appointed to die for them by God. But God has appointed no innocent one to die for men except the

Messiah, on whom he has laid the iniquities of us all. The Lord Jesus, therefore, is the Messiah, the Redeemer of the world. These great truths were doubtless unfolded by the apostles in all their significance and grandeur, and were the means of profound impressions on the multitude.

"And great grace was upon them all." The grace or favor that was toward them all, it is supposed by some, was the favor of the people, as in chap. ii. 47. It is meant to indicate, it is held, that the extraordinary gifts with which they were endowed, the miracles that were wrought by them, and the wonderfulness and interest of their teachings had impressed a large share of the people with awe, and conciliated their good will, so that instead of opposing, they were inclined to hear and befriend them. But though they were undoubtedly regarded with favor by the people, the grace meant was more probably the grace of God manifested in breathing a spirit of disinterestedness and love into their hearts, by which they were led to look on each other's wants as their own. For it is added as an exemplification of it, that none of them were left in need.

"For no one among them was in want; for as many as were possessed of lands or houses, selling them, brought the prices of the things sold, and placed them at the apostles' feet; and distribution was made to every one as he had need," vs. 34, 35. The provision for those in want was thus the effect of the great grace that was upon them all. If, then, it was not the grace of God, it must have been the beneficence of the few who gave their property for the benefit of the others, which is less probable. That the church, as a body, needed assistance is implied in the fact that distribution was made to each, according, that is, in proportion as any had need. And this want of means is probably explained in a measure, by the fact that they were, in a large proportion, nonresidents at Jerusalem, who had gone there to attend the feast of Pentecost, with only money, probably, sufficient to pay the expenses of the passover week and their journey home, which, as they continued there in consequence of the outpouring of the Spirit, and the events that followed, was soon exhausted.

"And Joses, who was called by the apostles Barnabas, which interpreted is, son of exhortation (or persuasion;

that is, a persuasive teacher), a Levite, a Cypriot by birth, having sold a field owned by him brought the money and placed it at the apostles' feet," vs. 36, 37. This act of Barnabas is mentioned, probably, not only because he was a person of distinction and a foreigner; but because the property sold by him being in Cyprus, the price was its full value, and extinguished his title to it; whereas the sale by others of houses and lands in Judea, was only the sale of their use, until the next Jubilee, when they reverted to them, or their families.

Chapter V.—Barnabas and others who had hitherto contributed to the common fund of the church, had honorably appropriated the whole proceeds of the property sold for that purpose. But an attempt was now made to deceive the apostles by a pretext of giving the whole, while a part was reserved.

"But a certain man, Ananias by name, with Sapphira his wife, sold a possession and reserved part of the price, his wife knowing it, and having brought a certain part, placed it at the apostles' feet," vs. 1, 2. That they aimed to secure the credit of appropriating the whole sum received for the property sold, while they reserved a part of it for their own exclusive use, indicates that the appropriation of property to the church was at least very reputable, and perhaps essential to a high character as a believer.

"And Peter said, Ananias, why has Satan filled thine heart to lie to the Holy Spirit, and to reserve for thyself from the price of the land?" vs. 3. That is, why have you allowed him to fill it with this purpose? Was it with the thought that you were only attempting to deceive men, not God? But in aiming to deceive us, the apostles whom the Spirit inspires, you were, in effect, attempting to deceive the Holy Spirit who inspires us. This implies that Ananias proceeded with deliberation in the act, and flattered himself that, though he made false professions to the apostles, he should escape detection.

"While it remained, did it not remain thine; and, being sold, was it not in thy power?" vs. 4. This shows that the surrendry of their property to the church was not enjoined by a specific command, but was the spontaneous work of

their sympathy and love. They could retain their lands and houses for their own use, if they chose, without the violation of any direct injunction. After they had sold them, they could retain the sums they had received for them for their own wants, if they preferred, without offending against any specific law. If they gave their possessions it was as a free-will offering.

"Why hast thou put this deed in thine heart? Thou hast not lied to men, but to God," vs. 4. Here the deed with which Satan is before said to have filled his heart, he is now said himself to have put—that is, given a place there. He welcomed the scheme with which Satan filled his whole mind, so as to rouse his intellect, engage his ambition, and inspire him with presumptuous hope. But in attempting such a fraud on those whom the Holy Ghost had endowed with supernatural gifts, and made the instruments of his omniscience and truth, they lied unto God rather than unto man.

"And Ananias, hearing these words, fell and expired. And great fear came upon all who heard these things," vs. 5. As the fraud was a direct affront to God, inasmuch as it presumed that he could be deceived, it was peculiarly proper that he should vindicate himself by the instant judgment of the offender and in such a form as to proclaim to all the fearful guilt and doom of such a daring sin. It was needful, also, to the church and others. The great fear that came upon all who heard of the event, was a timely and beneficent barrier to such hypocrisies.

"And the younger men, arising, wound him up, and having carried him forth, buried him," vs. 6. They wrapped him, it is probable, only in his own robe, or outer garment. They bore him out of the city for interment, and laid him, not unlikely, in a sepulchre hewn from the rock, belonging to his ancestors, if they were residents in the city; if not, probably in an ordinary grave.

"And there was an interval of about three hours, and his wife, not knowing what had happened, entered," vs. 7. The reason that she entered nearly three hours after the death of her husband, doubtless was that it was at the reassembling of the church at the hour of prayer next after that at which he was present. The hours of prayer at the temple, where

those who believed assembled, were the third, the sixth, and the ninth, answering to our nine in the morning, twelve or noon, and three in the afternoon. If he perished, then, in the hour between nine and ten, she entered at the next assembly of the believers at the hour betwixt twelve and one. Her not knowing what had befallen him, may have happened from her being in a distant part of the city, or from home, if the city were their residence. If they were from some neighboring village, or distant city, the place of their lodging in Jerusalem may not have been known to any who could carry her the intelligence of her husband's death.

"And Peter answered her," in response, perhaps, to a salutation by her, or some allusion to the sum presented to the church by her husband—"Tell me whether ye sold the field for so much. And she said Yes, for so much. Peter said to her, Why was it agreed by you [planned together] to test the Spirit of the Lord?" vs. 8, 9. This shows that they deliberately concerted the fraud with each other, and seems to imply that they discussed the question whether the Holy Spirit, by whom the apostles were inspired, would detect and expose them, and resolved, in unbelief and presumption, to make the trial. It was thence not simply a virtual, but a direct test of the divine omniscience and rectitude, and was a crime, therefore, which it behoved God to expose, and in a manner so signal as to vindicate his perfections, and impress those who witnessed or heard of it with the fear of offending him by like acts.

"Behold the feet of those who have buried thy husband are at the gate, and shall bear thee away. And she fell immediately at his feet and expired. And the young men, entering, found her dead, and having borne her out, buried her by her husband," vs. 10. The gate at which the young men were, was, if the temple was the scene of the event, the gate of the sacred enclosure, or outer court in which was Solomon's porch, where the apostles and believers held their They were returning, therefore, from the burial assemblies. The stroke by which the guilty pair fell was of Ananias. from the hand of God, not from Peter. He did not denounce death on either of them. He did not foreshow any immediate judgment to Ananias, and only predicted to Sapphira her speedy burial.

"And great fear came upon the whole church, and upon all who heard of these events," vs. 11. Their doom, though fearful, was not too severe to vindicate God, whose perfections they had in effect denied, nor to impress believers and unbelievers with the folly and guilt of presuming that sins so directly impeaching him could escape his animad-It was an occasion that peculiarly required his intervention; and the mode in which he interposed displayed at once his all-comprehensive knowledge, his absolute dominion, his perfect holiness, and his determination to maintain his rights. And how it exemplified the retribution that follows unpardonable sin. Ananias and Sapphira, in aiming to dishonor God, involved themselves in lasting infamy. In attempting to retain for a short period a slight treasure, which they professed to have surrendered to the church, they plunged themselves into remediless want.

This narrative respecting the community of goods, is of great interest; as it shows on the one hand, that the spirit that reigned in the hearts of believers was eminently disinterested and benignant. They were extricated from the thrall of selfish and worldly affections, and consecrated their possessions as well as themselves to God; and, on the other, that they were forbidden by the most impressive lessons from assenting to the augmentation of their party by the accession of those who were prompted by sinister motives.

"And by the hands of the apostles many signs and wonders were wrought among the people. And they were all with one accord in Solomon's porch; and none of the rest dared to join them," vs. 12, 13. The all who were with one accord in Solomon's porch were the believers, in distinction from others. That colonnade was situated in the south, or, as some think, the east side of the court of the Gentiles; and was chosen by them, not improbably, because in occupying it they offered no interference with the worshippers in the court of the Israelites. The rest of whom no one dared to join them, that is, attach himself to them in their assembling in the porch, as though of their party, were the unbelieving; and the reason of their fear, doubtless was, the apprehension that any false profession or pretence of interest and friendliness might draw on them a fate like that of Ans-

1859.7

nias and Sapphira. It was not from awe inspired by the signs and wonders which they beheld which were works of mercy, but alarm awakened by the avenging judgment inflicted on the guilty pair who attempted to deceive God and men by a false profession.

"But the people magnified them; and believers were more added to the Lord, a multitude both of men and women, so as to bring out the sick into the broad streets and -lay them upon beds and couches, that Peter coming, the shadow might overshade some one of them," vs. 13-The people magnified them by revering and com-Whether the bringing of the sick into the mending them. broad streets to be healed by the shadow of Peter is to be considered as a mode in which the people magnified the company of believers, or whether it is to be regarded as a consequence also, in part, of the multiplication of converts, is not clear. It may have been the effect of both. It was certainly a striking token of their faith that Peter was endowed with miraculous power, that they should have laid the sick in the streets in the persuasion that if he passed and his shadow fell on them, they would be healed. The expression that "the shadow might overshade some one of them," implies that they were laid perhaps singly in the broad places of many streets, in uncertainty whether Peter would pass that way, but in the expectation that he would pass some one at least thus looking for his coming, and that his shadow would give restoration. The addition to the church at this time of a multitude both of men and women, indicates that the Spirit was still poured out as on the day of A multitude is not only many, a host, but so Pentecost. many as not easily to admit of enumeration. The whole church, though of so brief a date, now numbered undoubtedly, many thousands.

"A multitude, also, of the surrounding cities came to Jerusalem, bringing the sick and the vexed by unclean spirits, who were all healed," vs. 16. This indicates that the events that were taking place in Jerusalem, were known through all the neighboring country, and that the conviction was universal that the apostles were invested with power to work the most signal miracles. We can form but a faint estimate of the awe, the wonder, the joy, the expectation,

the conflicting thoughts and emotions with which the mind of the nation was filled.

But these demonstrations that the apostles were the servants of God, which thus drew the wonder and confidence of the people, had the opposite effect on the priests and rulers who had put Christ to death, inspiring them with alarm lest they should be divested of their power, and punished as murderers.

"But the high priest rose, and all who were with him, being the party of the Sadducees, and were filled with anger (or jealousy), and laid their hands on the apostles, and put them in the public ward," vs. 17, 18. The expression, all who were with the high priest, being the party of the Sadducees, shows that only a part of the Sanhedrim were Sadducees, and acted with the high priest. The ground of their anger and alarm, probably was, that as the apostles taught the resurrection of the dead, which they denied, the spread of the apostles' doctrine and growth of the church had a direct tendency to weaken their influence and endanger their power. The apprehension and imprisonment of the apostles, all of whom were seized, was the act, it would seem, of the Sadducee party, not of the Sanhedrim. That court was not called together until the next day. The high priest and his party seem to have supposed that they had absolute power over the apostles, and probably did not anticipate any miraculous interposition for their protection. thought, perhaps, that as they had put Christ himself to death though he was a miracle-worker, they could with equal ease inflict their vengeance on his disciples. But God showed them that he could deliver his servants from their power.

"But an angel of the Lord, during the night, opened the doors of the prison and conducting them out said, Go, and standing, speak in the temple to the people all the words of this life. And they having heard, went at dawn to the temple and taught," vs. 19-21. How fitted this intervention was to sustain the faith of the apostles and church, and show them that God could defeat the malice of their enemies. By the temple, is meant the sacred inclosure. That they were to go there at dawn, indicates that the gates were open and the people began to assemble at that early hour.

"And the high priest having come, and those with him, they called together the council and the whole senate of the sons of Israel, and sent to the prison to have them brought," vs. 21. Those, with the high priest, who united with him in summoning the council, were his party, the Sadducees. If the συνέδριον, translated council, denotes the Sanhedrim, many belonging to it were Pharisees, and not, therefore, of the high priest's party. All the senate, or body of aged counsellors of the sons of Israel denotes, probably, the whole body of Scribes and teachers of the law, whether members of the Sanhedrim or not. As it was the design of the high priest, and those who acted with him, to arraign the apostles, prevent them from spreading their doctrine, and put them to death, doubtless, if they might, they perhaps thought it politic to array the greatest number of influential persons they could against them, and give the utmost air of authority to their proceedings, in order to conciliate the acquiescence of the people and the sanction of the Roman governor.

"But the officers having come, did not find them in the prison. And having returned, they reported, saying, We found the prison shut with all security, and the guards standing before the gates, but on having opened them, we found no one within," vs. 22, 23. This indicates a conviction that the disappearance of the apostles was not owing to treachery or negligence on the part of the guards, but was the result of a miracle. The prison being properly closed and guarded, how was it that nobody was found within, unless the apostles, who had been incarcerated there, had been removed by a divine intervention? And the recital of the officers seems to have made that impression on the high priest and Sanhedrim.

"And as the priest, and the captain of the temple, and the chief priests heard these words, they were perplexed respecting them; what this would become," vs. 24. That is, they were doubtful and anxious in regard to the effect of the miraculous deliverance of the apostles on their purpose to intercept and destroy them. That they were convinced that their release from the prison was miraculous, is clear from the fact that, when arraigned before them, they made no inquiry of the apostles how they escaped through gates.

that were found shut, and guards that were found watching. And, had they not been under the dominion of desperate passions, that indubitable intervention of the divine hand, in behalf of the apostles, would have withheld them from any further attempt to obstruct them. The captain of the temple was the commander of the Levitical guard of the sacred edifice and courts.

"But one came and reported to them, Behold, the men whom ye put in prison are in the temple, standing and teaching the people. And the captain went with the officers, and brought them without violence (for they feared the people), that they might not be stoned," vs. 25, 26. The people, generally, were thus known to be favorable to the apostles. The opposition to them was confined chiefly to the priests and rulers, and a party made up, probably, mainly of their families and dependants.

"And having brought them, they set them in the council, and the high priest asked them, Did we not forbid you by a command not to teach in this name; and behold ye have filled Jerusalem with your teaching, and you intend to bring on us the blood of this man?" vs. 27, 28. The high priest thus assailed them with two accusations. Proceeding on the assumption that the Sanhedrim had authority to prohibit the apostles from teaching in the name of Jesus Christ, he alleged their continued preaching as a crime. But it bespake a daring presumption, as it was an arrogation of the right to prohibit those whom they knew God had accredited as his ministers from proclaiming the messages he had sent them to declare. He also charged them with conspiring to bring on him and his party the guilt of shedding Christ's This was a false accusation; as the apostles had no purpose, on the supposition that the majority of the people became believers, of prompting them to arraign and punish the rulers for having crucified Christ. Peter answered only the first accusation.

"But Peter, answering, and the apostles, said, We must obey God rather than men. The God of our fathers raised up Jesus whom ye put to death, hanging him upon a tree. Him God has exalted at his right hand, a prince and Saviour to give repentance to Israel and forgiveness of sins," vs. 29-31. As the command of the high priest and his party

was in direct conflict with that of God, it had no title to their submission. God's will alone was of authority; and to obey him was, of necessity, to disregard them. The raising up of Jesus, to which the apostle refers, was from the dead; and his resurrection and exaltation to heaven as the head of the race and Saviour, to give repentance and forgiveness, was a resistless demonstration that he was the Messiah.

"And we are his witnesses of these sayings (truths), and the Holy Spirit also whom God has given to those who obey him," vs. 32. It was the office assigned them by Christ himself to testify, that is, to teach or affirm the truths or events declared in these words. It was the office of the Holy Spirit, whom God gave to those generally who received and confided in the glad tidings of redemption through Christ, to affirm them. All his wonderful gifts, all the miracles wrought by his power, were testimonies to the truth of the great announcements made by the apostles in Christ's name.

"And they hearing were sawn through, and consulted to take them off," vs. 33. That is, the effect on their minds of the apostles' declarations was what the sawing through their limbs or vitals would have been to their bodies—the shock, the torture was insupportable; and they instantly consulted to take them off; that is, to put them to death.

"But a certain Pharisee named Gamaliel, a teacher of the law, esteemed by all the people, rose in the Sanhedrim and directed to put the apostles out a short time. And he said unto them, Men of Israel, take heed to yourselves in respect to these men, what ye are about to do. For before these days Theudas arose, announcing himself to be some one (of authority), to whom was joined a number of men, about four hundred; who was taken off, and all who obeyed him were dispersed and came to nothing. After him rose Judas, the Galilean, in the days of the enrolment, and drew much people after him. He also was destroyed, and all, however many, who obeyed him were scattered. And at this time, I say to you, refrain from these men and let them alone: For if this counsel or this work be of men, it will be overthrown, but if it is of God, ye cannot overthrow it:-perhaps, even ye may be found fighting against

God," vs. 34, 39. This address was wholly unworthy of an intelligent and upright man. He makes no allusion in it to the fact that a great number of miracles had been wrought by the apostles in the name of Christ, that were indubitable attestations of the truth of their teachings. He makes no reference to the fact that they confirmed their doctrines by ample testimonies from the Hebrew Scriptures. the question whether they were authoritative messengers from God as wholly undecided, and exhibits their claims to be such as much on a level with those of known impostors who had risen within a few years and perished in the insurrections they had occasioned. This was in the utmost degree unjust to them and to God, and if prompted in a measure by policy, was far more indicative of cowardice than of wisdom. The insurrection of Theudas preceded the birth of Christ, as Judas the Galilean, who was of a later period, rose at the time of the enrolment, probably under the proconsul Cyrenius, which also took place before Christ's birth. No allusion to Theudas is made by Josephus. Judas is mentioned by him as conquered by Cyrenius. Gamaliel's speech, however, had the effect,—perhaps because there was a majority of Pharisees in the Sanhedrim-to intercept the high priest and his party from their purpose to put the apostles to death.

"And they were persuaded by him. And having called the apostles, they having scourged them enjoined them not to speak in the name of Jesus, and dismissed them. They therefore went forth from the presence of the Sanhedrim rejoicing that they were counted worthy to be dishonored on account of that name," vs. 40, 41. The Sanhedrim, though persuaded to release them, did not let them alone. They, in effect, judged and condemned them both by scourging them and prohibiting them from any further preaching in Christ's name. But their attempts to repress them were in vain.

"And every day in the temple and in the house, they ceased not teaching and proclaiming the glad tidings of Jesus the Christ," vs. 42. They preached publicly at the temple, at the hours when the people assembled there; at other hours they taught at home, that is, at private dwellings."

The character of the persecutors and the persecuted thus

appear again in the boldest contrast. The priests and their party were inflamed with pride, malevolence, and rage: the apostles exhibited the utmost meekness and calmness. The priests and their party made war upon them as false teachers, though God had in their presence accredited them as his ministers by a great number of miracles; the apostles maintained an unfaltering allegiance to God, at the risk of dishonor and death. The priests and rulers, though in the possession of power, were "sawn through," with anxieties and alarms, lest they should lose their position and influence; the apostles rejoiced that they were counted worthy to be subjected to dishonors and sufferings for Christ's sake.

The priests and Sadducees gave in their conduct the most decisive proofs that they were the enemies of God and men: the apostles gave in their meekness, courage, fidelity, and joyous submission to evil for Christ's sake, evidence equally decisive that they were new-born in the image of God, and under the sway of his truth-and-love-inspiring Spirit.

ART. VII.—Answers to Correspondents.

L-CHRIST'S RESTORATION OF THE KINGDOM TO THE FATHER.

One of our readers expresses a wish that we would give an exposition of the prediction 1 Cor. xv. 24-28, of the restoration by Christ of the kingdom to the Father, the time when it is to take place, and the ends he will then have attained that are to be its reasons.

"Afterwards the last band, when he delivers the kingdom to God even the Father, when he has made void all rule, and all authority and power; for he must reign till he has put all his enemies under his feet. The last enemy destroyed is death. For he put all under his feet. But when he said that all has been subjected, it is manifest that he is excepted who subjected the all to him. And when he has subjected the all to him, then also he the Son shall be subject to him who subjected the all to him, that God may be the all in all."

The ro relas which determines the time, is the last band of mankind that is to be raised from the dead; as is seen from the preceding verse, "For as in Adam all die, so also in Christ all shall be made alive. But every man in his own band; the first fruits Christ; (next) after, they that are Christ's at his coming; afterwards (at a still later epoch), the last band." That so show denotes the last band, as of an army,—a meaning which it has in the classics, is clear; inasmuch as otherwise there are not as many bands enumerated, as there are classes of persons to be raised. As the resurrection of which the passage treats, comprehends all who die, and as each one's resurrection is to be in a band, to which he by his character belongs, and Christ himself forms the first band, and those who are his, a band also by themselves, those who are not his must form a third band; and it is they whom the so selves, the last band or division in the great army of the dead, denotes. And this is confirmed by the prediction, Rev. xx. 14, that the time of the destruction of death, the last enemy, by being cast with hades, the residence of the spirits of the dead during their disembodied life, into the lake of fire, is to be the time of the resurrection and judgment of the unholy, which is to be a short space subsequent to the close of the period of Christ's reign, symbolized by the thousand years. The epoch of the restoration of the kingdom, then, is to be the epoch of the resurrection of the unholy and the extinction thereby of death.

What, next, is the kingdom which Christ is then to surrender to the Father? In what sphere in which he antecedently reigns as King, is he at that epoch to cease to reign as such! Most commentators regard it as his Mediatorial Kingdom: that is, his kingdom over men, in which he reigns as mediator between them and God, in order to the redemption of those whom he is to make partakers of eternal life. For he is not a mediator between God and other orders of beings. They hold, accordingly, that the surrendry of the kingdom is to terminate the work of redemption. The late Mr. Ramsey regarded it as his reign as Messiah on the throne of David, which is to commence at his second coming. These views, however, are erroneous; as it is revealed in the most express and emphatic manner, that Christ's kingdom

over men, and reign on the throne of David, are to continue for ever. Thus, in the great prophecy of his incarnation, Isaiah ix. 6, 7, it is foreshown that "of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom, to order it, and to establish it with judgment, and with justice, from henceforth even for ever." It is revealed in the vision of his second coming, Dan. vii. 13, 14, that "the dominion" he is then to receive, "that all people, nations, and languages may serve him, is to be an everlasting dominion, that shall not pass away, and that his kingdom shall not be destroyed." It was declared, in like manner, by Gabriel, in the annunciation to Mary, that "the Lord God shall give unto him the throne of his father, David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," Luke i. 32, 33. And at the sound of the seventh trumpet, Rev. xi. 15, voices from heaven proclaimed, "The kingdom of this world-the earth-is become our Lord's, even his Christ's, and he shall reign for ever and ever." his reign over men and in this world, is thus to be eternal, it is clear that it is not his kingdom over this world and over man, that is to be surrendered by him to the Father.

This is shown also by the perpetuity of his priesthood, and the everlasting continuance of the redemption of men. "But he, because of his continuing to eternity, has a priesthood not passing away. Whence, also, he is for ever able to save those coming to God through him,—ever living to intercede for them," Heb. vii. 24, 25. His living for ever to make intercession, is thus given as a proof that he is for ever to be able to save those who come to him. It implies, accordingly, that men are for ever to come to him for salvation, andare certain to receive it; and therefore, that the work of redeeming them is to continue for ever. He, thus, is not to lay aside his office as intercessor, which is one of his functions as mediator, at his surrendering of the kingdom to the Father.

As, then, his empire over this world and work as Redeemer are to continue for ever, the kingdom he is to deliver to the Father, must be the kingdom of other worlds and orders of intelligences. It is that, accordingly, of the heavenly worlds with which he was invested when immedi-

ately after his resurrection he was exalted to the throne of universal dominion, and received "a name above every name, that at his name every knee should bow of those of the heavens and those of the earth, and those under the earth, and every tongue should confess that he is Lord to the glory of God the Father." This is clear alike from the fact that he has no other kingdom but this, beside his mediatorial kingdom or empire over man; and from the express prediction in the ancient Scriptures, that his reign on the throne of heaven is to continue till his enemies are put under his feet. "The Lord said unto my Lord (the Messiah) Sit thou at my right hand, till I make thine enemies thy footstool" (Ps. cx. 1); implying that when they thus become his footstool, his reign at the right hand of Jehovah, in the heavens, will terminate.

Why, however, is his reign over the unfallen worlds to cease at that epoch! What will he then have accomplished that will make it appropriate that he should return the empire of those realms to the Father, and thereafter reign only over man? The reason given in the passage is, that he will then "have made void," or countervailed and brought to nothing "all rule, and all authority and power;" and that is defined as his having "put all the enemies under his feet."

That image is taken from the usage of ancient kings and warriors, who, on defeating and capturing a king or chief opposed to them, laid him prostrate, and set their feet on his neck, in token of his abject and helpless subjection. Such conquest and subjugation of all the enemies of God, namely, Satan and his angels, and the impenitent of our race—will involve, on the one hand, the total defeat of all the aims and hopes with which they commenced and carried on their rebellion; and on the other, their divestiture of all power thereafter to renew their war on him, and his holy empire. As the captured chief, who was stripped of his armor, laid prostrate in the dust, and crushed by the foot of his conquerer, was unable to levy a fresh war or make any further resistance; so Satan and the hosts of angels and men who have followed his standard, will be divested of all power and opportunity for a further war on God and his kingdom, and held in the most unresisting and absolute subjection. And that will involve, on the one hand, a full and perfect demonstration that God is such a being in attributes and rights as he in his moral government represents himself to be; that he is adequate to the station he fills as Creator and ruler; that all his ways are right and wise; and that he is entitled to the homage of confidence, and submission, and love, which he requires. For these great truths are directly or virtually denied in all rebellion, and openly and formally by Satan; and he has aimed and hoped, doubtless, in the vast complication of evil he has produced, seemingly to sustain his impeachment of God's justice, wisdom, and goodness, in such a manner as to shake the confidence in him of his holy ereatures, and lead them to rebellion. The defeat of that aim will embrace, therefore, a proof in forms so perfect, and on a scale so vast, as to carry conviction to the whole universe of all the divine rights and perfections which have been denied; or such as:

- 1. That God has a right, and that it is a part of wisdom and goodness to create moral beings, to place them under law, and to require them to recognise, love, and honor him, as their maker and ruler. This is often questioned and denied by men, and not improbably by Satan and his hosts, and the whole course of God's providence towards creatures, represented as unjust.
- 2. That all the laws he imposes on his moral creatures are just and good, and all the measures of his providence over them wise, and worthy of his attributes and station. This, also, is continually questioned and denied by Satan and by men. The sum, indeed, of all the objections cease-lessly made by the rebellious against both the general and the particular measures of God's moral and providential administration, is that they are unfavorable to their wellbeing, and unjust.
- 3. That he has a right to subject his creatures to a trial of their allegiance, and require that they should give decisive proofs of supreme love, in order to their receiving manifestations of favor and gifts that contemplate them as for ever to continue in obedience. This is denied in a thousand forms by men, and doubtless, also, by the angels who have revolted. He is bound, they assert, to protect his creatures, at all hazards, from temptation; and is responsible

for all the evil that springs from it, as much as though he were its direct author.

- 4. That he can consistently with holiness and goodness permit creatures to sin. That is questioned and disputed in a thousand shapes and made the ground of bold and impassioned impeachments of his rectitude and goodness, or denials of his power.
- 5. That he can reign over fallen and revolting beings, and execute his law on them, in such a manner as to glorify himself and promote, by his justice, the well-being of his unrevolting empire. This also is denied by men, and doubtless by Satan; and not improbably that great enemy has hoped that the difficulties of reigning with justice and goodness over a race like ours, involved in ruin by the transgression of the first pair, and coming into life in ignorance, helplessness, and suffering, would prove so great as to baffle God's wisdom, and at least make it impossible to demonstrate the righteousness and benignity of his course.
- 6. That he can restore revolting beings to holiness, deliver them from the final consequences of sin, and raise them to blessedness and honor, in a manner consistent with his rights, and glorious to his wisdom, justice, and love. This men have continually denied, and Satan and his hosts have bent all their powers to obstruct and if possible defeat it; and they probably have striven to draw the holy of other worlds into distrust of the righteousness and wisdom of the method of redemption through Christ.

But all their denials will be overthrown, and all their plots defeated. It will be seen, by the results of ages on ages, that the eternal Word is adequate to the redemption he has undertaken; that his assumption of our nature, and obedience and death in our stead, was a suitable and glorious method of accomplishing our deliverance; that the salvation he confers has a greatness and beauty equal to our necessities and appropriate to the riches of his wisdom and love; and that his purpose to redeem the whole race that come into existence during his reign on the earth—with the exception of the generation that engage in the revolt at the close of the thousand years—and put an eternal end to the spread of rebellion and ruin in his empire, has a vastness and grandeur worthy of his perfections, and that must command the love and adoration of all his holy creatures.

7. That he can conduct these measures of his government in such a manner as to carry a full comprehension of them to all his intelligent creatures, and command their loving and adoring acknowledgments of the infinite righteousness, wisdom, and grace by which they are marked, and make the rebellion and malice of his enemies the occasion of displaying his boundless perfections in a more resplendent light, and raising his holy subjects to a loftier height of knowledge, virtue, and blessedness.

All these great truths will, at the epoch referred to—three hundred and sixty thousand years after Christ's second coming—have received a vast and dazzling exemplification in his reign over men. What their alienation from God is, and the debasement and misery to which sin sinks them, will have been seen in all conceivable forms in the long series of generations, from the first pair to the commencement of his reign on the earth. How capable man is, even in a mortal life, of holiness and happiness, and how suited the divine law is to his nature, will be shown in the countless millions who, during that reign, will be raised to spotlessness and blessedness while yet mortal.

How lofty the beauty with which he would have been adorned, and how exalted the bliss that would have been assigned him had he not fallen, will be exemplified in resplendent forms in those of the living saints who, at Christ's coming, and doubtless in the ages that follow, will be changed from mortal to immortal, and continue for long periods probably in that life. And how vast our capacities are, how suitable, in that relation, we are to be made the subjects of redemption, and how infinite the love of God is, will appear in dazzling shapes in the grandeur to which the risen and glorified saints will be raised, and the elevation and dignity of the stations in Christ's kingdom that will be And these exemplifications and vindications assigned them. of God will be so multifarious, so vast, so effulgent, and so absolute, as not only to baffle and reduce to nothing all principalities and all authority and power that have been arrayed against him, but also show that no rank or combination of creatures, however lofty in endowments or great in numbers, can ever overmatch his wisdom and might, or accomplish anything against him. It is not probable that

any order of creatures transcend Satan in grasp of intelligence and vehemence of passion; that any host of angelic natures could now enjoy such seeming possibilities of success in revolt as he and his legions had at their apostasy, ere God had made any displays of his justice in punishing sin, or grace in forgiving it, and delivering from it; nor that any race of beings like men, coming into life in succession, that should fall, would present greater difficulties than ours has, to a just and wise government over them. In triumphing, therefore, over all these difficulties, in baffling and defeating all these mighty foes, in making all their vast conspiracies and rebellions through an immense series of ages, to become only instruments of a more perfect manifestation and vindication of himself,-a vastly more resplendent and glorious exhibition of his perfections and advancement of the beauty and blessedness of his unfallen empire, he will have proved, in the most convincing and resistless form, that no skill, no force, no combination of creatures can ever shake the stability of his throne, or disturb, in the faintest degree, the serenity of his reign.

The completion of this exemplification and vindication of God will be a fit time for the restoration of the sway of the unfallen worlds to the Father. As the object of Christ's exaltation was to bring all the inhabitants of the heavenly realms to a knowledge of him and his work as the incarnate Redeemer, whose office it is to restore men from the dominion and curse of sin, defeat the conspiracies of Satan, and put an end to the progress of evil in the universe; on his having reached those ends, the reason for his swaying the sceptre of the unfallen worlds will cease, and its return to the Father become appropriate.

It will be the commencement, accordingly, of a new and blissful era to the universe;—as, thereafter, none of the human race who come into existence will sin, and no other order of beings ever be betrayed into transgression; Satan, wholly divested of power, and consigned to punishment, will never again tempt the holy to rebellion; no fresh plots will ever be formed against the throne of the Almighty, or the peace of his kingdom; nor will any of his subjects, under any impulse of temptation, swerve from allegiance; for death, the last enemy, the penalty of sin, is never to be

raised from the destruction with which it is to be smitten when the last human victim is rescued from its grasp; nor is hades—the residence of souls that have been disembodied by death because of transgression—ever to rise from the lake of fire into which, after the last human spirits are recalled from it, it is to be cast.

Such are the great futurities revealed in this passage. How ineffable the beauty with which they are stamped! How transcending the thoughts of men! How befitting God! With what a dazzling lustre will his power, his righteousness, his skill, his love shine, when he has led his kingdom on to that glorious height! What immeasurable interest will attach to our race through whose redemption these results are chiefly to be accomplished! What transports will swell our hearts as we contemplate them! What adoration and love, that we are ourselves partakers of that salvation; that we are raised from the ruin into which sin had plunged us, and have become heirs of God, and joint heirs with Christ, to that inheritance never to fade away, to which he is to exalt his redeemed.

ART. VIII.—LITERARY AND CRITICAL NOTICES.

1. On the Authorized Version of the New Testament, in connection with some recent proposals for its revision. By Richard Chevenix Trench, D.D., Dean of Westminster. New York: Redfield, 1858.

THE revision of the authorized version of the Scriptures has excited, in far larger measure, the interest of scholars, and been more earnestly discussed, in Great Britain than in this country. Numerous essays have appeared on its expediency, on the parties who should be entrusted with it, the principles on which it should be conducted, the nature of the alterations that should be made, and the errors that should be avoided; and portions of the New Testament have been revised as examples of the changes which the authors deem expedient. And these are the chief themes treated by Dean Trench in the present volume. He admits the accuracy, in the main, and the eminent excellence

of the authorized version; and urges the necessity, in the revision, if undertaken, of preserving its great characteristics—pure and simple English, and striking and happy idioms—and avoiding all changes that are not essential to a true expression of the sense of the original. He shows that some passages were inaccurately rendered by the translators, and that, in others, terms were used that have since become obsolete, or acquired a different sense, of which a better version may easily be made; while he points out others, in regard to the true meaning, or most judicious rendering of which, there is room for debate. He does not advocate an immediate revision of the authorized version by any authoritative body, but holds that the most important service scholars can at present render in respect to it, is calmly to discuss it in all its relations, determine, as far as may be, what alterations may wisely be made, settle the meaning of obscure and disputed terms and expressions, issue specimens of revision, and thus gradually prepare the public either for a change, should it be deemed necessary, or for acquiescence in the continued use of the present version. The volume is written in an admirable spirit, and displays the fine discrimination and mature culture for which Dr. Trench is distinguished.

2. THE EARTH AND THE WORD; or Geology for Bible Students. By S. R. Pattison, F.R.S. Philadelphia: Lindsay & Blakiston: New York: Stanford & Delisser, 1858.

THE geological theory presented in this volume is that now generally held, which exhibits the vegetable and animal relics that are imbedded in the sedimentary rocks, as of a date anterior to the creation narrated in Genesis. The assumption on which the author relies for the reconciliation of his hypothesis with the sacred text is, that a vast period intervened between the creation announced in the first verse of Genesis i., and that of which the record is presented in the verses that follow. He has a chapter on the geology of Palestine that is of much interest.

"The frame-work of Syria is composed of two mountainous ranges, running in a parallel strike with the coast of the Mediterranean, much broken by clefts, extended by irregular spurs on either side, with detached minor masses, having the same north and south bearing. Between the two ridges runs the valley of the Jordan, occupying a deep depression terminating in the Dead Sea.

"The body of the country is a mass of Jurassic (colitic limestone) rocks, overlaid unconformably by a spread of cretaceous deposits (chalk and green sandstone), both much disturbed by outbursts of trappean matter (greenstone and basalt), and scooped into valleys along numerous lines of ancient fracture. The oolitic was eroded before the deposition of the chalk; and the latter has been washed and worn away prior to the deposition of the third system—namely, the eocene tertiary, which is found in patches, and abounds along the lands, of medium height, on the shores of the Great Sea. There are a few re-consolidated rocks and gravels of a more recent period; but the bulk of the whole region is a highly contorted, inclined, and broken mass of secondary and igneous rocks.

"The Libanus is an axis of Jurassic rock, with some thin beds of oolitic coal, surmounted by chalk, and flanked towards the coast by the great tertiary nummulitic limestone so universal along this parallel of the earth. The chalk contains fossils similar to that of the south of France.

"Toward the sources of the Jordan we find igneous rocks prevailing, with their usual concomitants of metallic minerals, highly-colored landscapes, abundant springs, and verdant pastures. Hermon, the highest mountain in Palestine, is formed of limestone, with bursts of trap. In this range occurs the strata with abundant remains of fish and vegetable impressions.

"Galilee exposes similar conditions: an underlying colite rock; an overlying cretaceous with quartz much broken up by trap.

"The upper portion of the Jordan valley, as far south as the lower shores of the Sea of Tiberias, is much diversified by greenstone, lavas, pumice, and other kinds of igneous rock.

"On the east, rise the granite and trappean mountains of Moab, inclosing a limestone country. Mount Tabor is a mass of chalk rock; and the cliffs around the Sea of Galilee, are much intersected by basalts and lavas.

"The Mount of Olives and the other eminences around Jerusalem, are composed of chalk with flints; the older limestones appear in the bottom of the deep valleys. This is the substratum of the Holy City and its vicinity. Bethlehem is surrounded by coarse, yellow, cretaceous limestone.

"The Dead Sea is bounded on the west, principally, by tall cliffs of stratified limestone, with much rubble of an ancient date; towards the south, tertiary marls and clays prevail, the whole abounding in traces of volcanic agencies. The upper

portion of the long mound at the south of the lake, is gypsum overlying rock-salt, which is furrowed into knolls and pillars. The southeastern shore is colored by the bright red of the sand-stone; on the east, are heavy limestones and chalk, altered by the igneous masses forming the mountains of Moab."—Pp. 111-114.

3. The Giant Judge; or the Story of Samson, the Hebrew Hercules. By Rev. W. A. Scott, D.D., of San Francisco. Whitton, Towne, & Co. 1858.

The life of Samson presents many exemplifications of the principle on which the providence of God is conducted, his power to deliver his people by whatever means he pleases, the bitter consequences that result to them from their sins, and the terrible judgments with which he overwhelms his enemies. These lessons are unfolded and enforced by Dr. Scott, with ease, copiousness, and point. Besides the events of Samson's history, the importance of a religious education, the responsibility of parents for the proper training of their children, the danger and guilt of yielding to the sway of passion, the evil influence of vicious companions, the calamities which follow in the train of guilt, the blessings that crown a holy life, and other kindred themes, are treated by him, and with discrimination and effect. Instead of unattractive, the reader will find the volume vivacious, truth-teaching, and suited to the times.

4. MAP OF PALESTINE. By the Rev. Henry S. Osborn.

This large and elegant map—which consists of the two united that accompany the author's volume on Palestine, reviewed in this number of the Journal, was projected from his own surveys, and is undoubtedly one of the most accurate as well as the most tasteful of the Holy Land, that has been issued.

5. THE FOUR GOSPELS according to the Authorized Version, with Original and Selected Parallel References and Marginal Readings, and an original and copious critical Commentary. By the Rev. David Brown, Professor, Free Church College, Aberdeen. Philadelphia: W. S. & A. Martien. 1859.

READERS will find this volume a help in the study of the gospels. The text and references are placed on the left hand page

—the commentary opposite. Though in a small, they are in a clear type. The explanations are brief, but have a freshness and point that rouse attention and awaken interest in the teachings and narratives of the sacred page.

6. Christian Morals. By James Challen. Philadelphia: James Challen & Son. 1859.

This is not a scientific treatise on ethics, but a simple exhibition rather of the sphere of Christian morality, its obligatoriness, injunctions, and prohibitions, the necessity of virtue to happiness, and the degradation and misery that follow in the train of vice, with finally the example of perfect virtue presented in the life of Christ. Plain, truthful, and earnest in its warnings against sin, and enforcement of duty, it will subserve with readers the end for which it is written.

7. EUROPEAN LIFE, LEGEND, AND LANDSCAPE; by an Artist. Philadelphia: J. Challen & Son. 1859.

OFF-HAND sketches of places and objects of interest that passed under the author's observation in a tour to England and the Continent, with criticisms of institutions, arts, and manners, in the form sometimes of narrative, sometimes of dialogue, and written with such point and ease as to raise vivid conceptions of scenes and events.

8. MATERIALS OF THOUGHT, designed for Young Men. By the Rev. Griffith Owen. Philadelphia: W. S. & A. Martien. 1859.

A series of reflections on the lessons suggested by the new year, and other themes designed to excite and aid the young to a religious life.

9. History of the Presbyterian Church of Geneva. By Hubbard Winslow. Boston: Crocker & Brewster. 1859.

A HIGHLY interesting history of a church planted sixty years ago, in what was then a wilderness, and distinguished at every period since by its prosperity.

10. THE BRITISH PERIODICALS, republished by Scott & Co.

THE Quarterlies, for January and February, present many attractions. Among the articles of the Westminster, those on the Religious Policy of Austria, Anæsthetics, and Witchcraft, are particularly entitled to notice; and the sketch of Contemporary Literature is of unusual interest. The Edinburgh has a noble group on the Roman Catacombs, the Library of the British Museum, and Life and Organization. The London treats with equal taste and skill of the Life and Writings of Johnson, Bread, and several other topics; while the North British has instructive essays, on Fiji and the Fijians, Intuitionalism, and the Philosophy of Language.

ERRATA.

Page 592, line 8 from the bottom-for Theologians, read Neologians.

- 602, first line of the note—for curious, read various.
 628, second line of the note—for apostles, read apostle.

INDEX.

Acts, Exposition of, 268, 453, 678.
Alexander, J. A., on the Acts, 351; on Mark, 518.
Alexander, J. W., Discourses, 520.
Annals of the Pulpit (Presbyterian), 117.
Apocalypse, Prophetical periods of, 53.

B.

Baker, D., Life of, 520. Barth's Travels in Africa, 294. Believers, their Sufferings, Death, and Resurrection, 254, 509. Beneficence, Systematic, 508.
Bonar's Land of Promise, 147.
British Periodicala, 174, 524, 698.
Brown, J., on the Gospels, 696.
Brownson's Theological Opinions, 1.
Burgon's Commentary on the Gospels, 520.
Bushnell, H., Sermons, 171; Nature and Supernatural, 529.
Bush's Notes on Numbers, 173.

Challen, Christian Morals, 697.
Christ, the Saviour only of Mankind, 177.
Christ's Premillennial Advent, Dr. Rice's Objections, 310.
Christ's Sufferings, believers partakers of them, 508.
Correspondents, Answers to, 495, 685.
Cosmology, Hickok's, 333.
Culbertson's Religion of Iudia and China, 134.

Delivery of the Kingdom by Christ, 685.

Earth and Word; or, Geology and the Bible, 694. English Hearts and Handa, 170. Eschatology, Olshausen's, 635. Exposition of Acts, 268, 453, 673; of 1 Cor. xv. 24-28, 685.

Formularies of the Church of Holland, 478.

Geology of Palestine, 694.
Giant Judge, Dr. Scott's, 696.
Goadby's Text-book of Vegetable and Animal Physiology. 519.
Gospels, Brown on, 696.
Guthrie's Gospel of Ezekiel, 172.

Halsey's Attractions of the Bible, 168. Hammond, Capt., Memoirs of, 169. Hasting's Great Controversy, 170. Haven's Mental Philosophy, 487. Havelock's, Gen., Life, 167.

Hickok's Cosmology, 358.
Hill, on Sermon on the Mount, 352.
Holland, Formularies of, by Dr. Forsyth, 478.
Hornby's Stamboul, 522.
Hymns of Church Militant, 170.

James's Christian Hope, 852. Johnson's Hadji in Syria, 521.

L

J.

Land of Promise, Bonar, 147. Lessons of the Deluge, 440. Literary and Critical Notices, 167, 551, 515, 698.

Map of Jerusalem, 522; of Palestine, 696. Morals, Christian, by Challen, 697.

New Testament, without division of Chapters, 523. New Testament, Revision of, 693. Nicodemus, Discourse with, 495. Notes on Scripture, 70, 206, 386, 585.

Olshausen, Commentary, 173, 174; Eschatology, 685.

Palestine, Past and Present, Osborn, 576; Maps of, 522, 696. Pearls of Thought, 523. Prophetic Periods of Daniel and Apocalypse, 53.

Regeneration, 645.
Religions of India and China, 134.
Revival of 1858, 196.
Revision of New Testament, 698.
Rice, Dr. N. L., Objections to the Doctrine of Christ's Premillennial Advent, 310.

Samson, Life of, by Dr. Scott, 696.
Sealed, the, 144, 503.
Shields, C. W., Religious Lessons of the Deluge, 440.
Sprague's Annals of American Pulpit, 117, 528.
Sufferings and Death of Believers, 254.

Taylor, N. W., Practical Sermons, 522. Trench, R. C., Revision of Version of N. T., 698.

Voice of Christian Life in Song, 351.

Wayland, Dr., Sermons to the Churches, 515. Wines, E. C., on Regeneration, 645.



.



ſ





AUG 28 1940

